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Yours faithfully

John Waddington

CONGREGATIONAL HISTORY,

1850—1880,

JOHN WADDINGTON, D.D.

London:
LONGMANS, GREEN, AND CO.
1880.

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Yours respectfully
Ulysses Grant

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PREFACE.

The last volume of "Congregational History" (continuation to 1850) left the story respecting the character, labours, and testimony of several of the eminent leaders who have recently passed away, incomplete. More is due in justice to their memory. The institutions formed by them have been fairly tested, and we now reap the fruit of their anxious thought and of their self-denying toil—we enter into their labours. To understand clearly the extent of our obligation and the weight of our responsibilities, it is important to ascertain the point to which we have reached. In the review of the last thirty years, with considerable excitement at intervals and some lost opportunities, we may mark decided stages of progress. At the beginning of this period persistent efforts were made to change our simple order of worship, and to modify the preaching either in substance or in form, in order to meet the requirements of the age. This demand, reiterated

with great pertinacity, was strenuously resisted, on the ground that the pretended reform was neither needed, nor on any account to be desired. The simple polity derived from the New Testament, and beautiful in its Divine simplicity, it was contended, would continue with churches spiritually minded unchanged from age to age, and the Gospel, immutable as its Author, and meeting the deepest wants of man, would never lose its peerless value.

Venerable men who had preached that Gospel for nearly half a century watched the agitation on the part of some of the younger ministers with trembling solicitude for the future, and entreated them with their dying breath to hold fast the truth so precious to themselves, and which had been such a blessing to others.

"We are allowed of God to be put in trust with the Gospel," and without the fulfilment of our sacred obligations in reference to it, no eloquence or learning can secure its continuance. This sense of responsibility was felt by a few earnest laymen who devoted property, influence, and personal effort for the diffusion of the Gospel in the neglected districts of the country by the agency of a revived Home Missionary Society. This glowing zeal would have been chilled by the influence of doubt as to the Divine authenticity of Holy Scripture, and of this there was no small danger.

A party of Anglican clergymen published a series

of Essays and Reviews, in which they denied the truths they had sworn to maintain, and the contagion of their example spread far and wide. At this critical juncture the Bicentenary movement awakened attention to the necessity of fidelity to conscience. Chapels were erected in every part of the country to commemorate the ejectment of two thousand ministers who were true to their convictions, and the Memorial Hall was raised for the same object.

Unable to suppress the preaching of the Gospel, the "enemies of the Cross of Christ" sought to dilute it with the maxims of a vain and atheistic philosophy, flattered by the idea of intellectual superiority. Some of our pastors were drawn aside and made shipwreck of faith. But the ruin was limited to the circle of their own scattered congregations. Faithful men appeared in defence of the truth, and "the plague was stayed."

A more dangerous combination for mischief followed. Under the guise of enlarged liberality, a mixed company, insidiously in the first instance, and afterwards with greater boldness, attempted to divest the Churches of their distinctive character, and to admit to their association all who desired to join them, irrespective of their theological opinions, after the model of free churches on the Continent so fatal to the interests of religion, and ultimately so destructive to sound morality. Hesitancy or inaction at such a crisis on the part of the Churches might have

brought a blight over the entire field of English Congregationalism. But simultaneously, and with wonderful promptitude and decision, the Churches raised their earnest protest, and a demonstration was made in favour of purity of communion, not soon to be forgotten, and the promoters of the scheme were relegated by moral force to the deepest shade.

The details connected with these successive movements are given in the following pages in their natural order, and in every variety of form.

Congregational leaders have ever been characterized by their public spirit—alive to the honour, security, and progress of the nation and the general welfare of humanity. The hereditary and unbought witnesses for civil and religious freedom, they are expected to take their place in the front of every contest for right from the force of deep conviction. Their history, in consequence, touches, more or less, on every public movement. We have had, therefore, to take cognisance, during the last thirty years, of the gold discovery in Australia, the mutiny in India, the civil war in America, the geographical explorations in Africa, and of various incidents affecting the court and the people. We have given special attention to the wonderful course of Dr. Livingstone, on which a clearer light is thrown from his letters, hitherto unpublished, and those of his brother, Mr. Charles Livingstone.

A certain haze gathered around his name after his retirement from the London Missionary Society, which might have settled into a permanent shade; but the letters now published for the first time, show that his consistency, zeal, and devotedness increased to the end of his course, and it is a rare satisfaction to put on record the evidence of this interesting fact.

It remains only for us to express our devout thankfulness for the Divine help and guidance, and to renew the assurance of our grateful sense of the kindness of those who have cheered us by their confidence and willing co-operation. The substantial recognition of our labours conveyed to us by the Rev. Samuel Pearson, M.A., and Mr. Samuel Morley, M.P., in the name of a Committee, including the names of those who are held in the highest esteem in the denomination,* has been to us, under recent experience, a source of peculiar comfort and satisfaction. We are abundantly encouraged to

* Samuel Morley, Esq., M.P., Treasurer.
Rev. Samuel Pearson, M.A., Hon. Sec.
William Armitage, Esq., J.P.
Rev. J. Baldwin Brown, B.A., Chairman of the Congregational Union.
Rev. W. Lindsay Alexander, D.D.
Rev. Henry Allon, D.D.
Rev. Henry Batchelor.
Rev. A. Morton Brown, LL.D.
Rev. Eustace Conder, M.A.
Rev. W. Cuthbertson, Chairman of the Congregational Union.
Rev. R. W. Dale, M.A., D.D.
Rev. Thomas Green, M.A.
Rev. Alexander Hannay.
Rev. John Kennedy, D.D.
Rev. Enoch Mellor, D.D.
Rev. Samuel Newth, D.D.
Rev. Alexander Raleigh, D.D.
Rev. H. R. Reynolds, D.D.
Rev. J. G. Rogers, B.A.
Rev. John Stoughton, D.D.
Rev. H. Arnold Thomas, M.A.
Rev. H. Storer Toms.
Rev. Alexander Thomson, D.D.

hope that, in the future, Congregational History will not be neglected, nor its lessons unheeded.

Our best thanks are due to the friends who have aided us in giving access to original documents of peculiar interest and value. Amongst others to Mrs. Joshua Wilson, Mr. Fitch, Mr. Abraham Haworth, Rev. James Griffin, Mr. A. C. Simpson, Rev. C. Chapman, Mr. Scales, Mr. T. H. Collins, the Secretaries of our Denominational Societies, Mrs. M. Wood, and others; and to Rev. G. Orme, Rev. Joseph Waddington, and Rev. G. G. Waddington, for their help in the correction of the proofs.

9, Surrey Square, London,
April 5th, 1880.

CONTENTS.

CHAPTER I.

Transitionary Period. Science and Philosophy. New College. *Christian Spectator.* Address of Dr. John Morison. Rev. James Baldwin Brown, B.A. Ministry for the Age. Dr. Campbell on the Spirit of the Age. Dr. Vaughan and Mr. Edward Miall. *Eclectic Review* and Rev. William Linwood. Opposition of Dr. Campbell to the Anti-State Church Society. Demand for his removal from the Editorship of *Christian Witness.* Discussion in the Congregational Union. Interposition of the Rev. Joseph Fletcher. Resolution of the Union. Reconciliation of Dr. Price and Dr. Campbell. Mr. Binney on the Ecclesiastical movement of his Time. Review of the Period by Dr. Vaughan. Union of Evangelical Churches of France. Dr. John Harris, first President of New College . . . 1—25

CHAPTER II.

Excitement on the Papal Aggression. "Pastoral" of Cardinal Wiseman. Retirement of Dr. Pye Smith. Presentation of an Address. Closing Scenes. Dr. J. Harris on the Life, Character, and Services of Dr. Pye Smith. Address of Rev. John Kelly on the Times of Doddridge. Rev. George William Conder. Rev. Brewin Grant and Rev. Henry Townley and the Working Classes. Rev. R. S. Bayley's Lecture on Inspiration. Mr. Baldwin Brown and the Great Exhibition. Discovery of Gold in Australia. Mr. John Fairfax and Mr. West 26—50

CHAPTER III.

Rev. Joseph John Freeman. Madagascar Refugees. Letter to their Persecuted Brethren. Mr. Freeman's Visit to Africa. Letter from the Mauritius. Address of Welcome from Dr. Leifchild. Last Days of Mr. Freeman. Death of Dr. Philip. Letter from Rev. Thomas

Durant Philip. Anxiety for the Churches at Home. Removal of Students from New College. Mr. Theobald on the Spirit of the Age. Address of Rev. J. A. James at the Funeral of Rev. T. Weaver. Testimony of Rev. T. Lewis. His Death. Rev. W. Rooker. Letter of Dr. Campbell on being Proposed as Chairman of Congregational Union. Death of Dr. Wardlaw. Last Interview of Mr. James with Mr. Jay. Address of Rev. James Griffin to the Students of Lancashire College . . . . . 51—77

CHAPTER IV.

David Livingstone. Alexander McKellar. Letter of Rev. David Moir from Independent Church in Hamilton. Application of Mr. Livingstone to the Directors of the London Missionary Society relating his Religious Experience and Doctrinal Views. Letter of his Father, Mr. Neil Livingstone. Letter of Mr. Livingstone from Ongar. Mr. McKellar in Berbice. His Death. Baptism of Alexander Oberlin McKellar over his Father's Grave. Meeting of Livingstone and Moffat in Africa. First Explorations of Livingstone. Sufferings from Thirst. Letter of Mr. Livingstone to Dr. Tidman. Solitary Journey. Attack on the Kuruman. Purpose of Livingstone. Disappointment at Zambesi. Change of Route. Hospitality of Mr. Gabriel at Loanda. Geographical Society. Speech of Earl Ellesmere. Reply of Dr. Tidman. Letter of Dr. Tidman to Mr. Livingstone forwarding Gold Medal. Letter of Dr. Tidman to Mr. Gabriel. Reply of Mr. Gabriel . . . . . 78—106

CHAPTER V.

Claims of Australian Colonies. Appointment of Rev. Richard Fletcher and Rev. John Legge Poore. Mr. Poore's Self-portrait. "Conditions of Going." Heads of Agreement. Valedictory Service. Meeting for a Clear Understanding in Victoria. Visit to Sydney. Great Success. Visit to Tasmania. Mr. Hopkins' proposed College. Mr. Poore at Home. Visit to South Australia. Sudden Reverse. Letter of Mr. Fletcher. Founders of Spring Hill College—Mr. George Storer Mansfield, Mr. Charles Glover, Miss Elizabeth Mansfield, Mrs. Glover . 107—133

CHAPTER VI.

Schemes of Congregational Reform. Mr. Miall's Proposals. Porterian Schemes. Rev. Thomas Lynch at Highgate. Mortimer Street. Dr. A. C. Simpson's Critique. Conflicting Opinions about Mr. Lynch. Character of his Congregation. Publication of the *Rivulet*. Opinions of the

Press. Protest of Fifteen Ministers. Dr. Campbell joins in the Strife. Explanation of Protesters. Demand for Freedom and Independence in the Pulpit. *British Quarterly* Old Theology *versus* New Theology. Review of Quarter of a Century, by Dr. Halley. Young Ministers and Christian Theology. Craven Chapel. Resignation of Dr. Leifchild . . . . . 134—169

CHAPTER VII.

Religious Press and Congregational Union Meeting. Discussion on Vote of Thanks to Dr. Campbell. Mr. Binney and Dr. Campbell at the Tabernacle. Influence of Dr. Harris. Conference at Milton Club. Special Meeting for Securing Peace. Letter of Rev. J. A. James to Rev. John Kelly. Address of Rev. J. Stoughton. Report of the Committee. Consolidation of the Union. Letter of Rev. J. A. James. Rev. Richard Knill and the English Congregation at St. Petersburg. Warm Reception of Mr. Knill. Character of the Church. Letter of Mr. Knill to the Author of the "Natural History of Enthusiasm." Sir Charles Reed's Account of Mr. Knill's Visit to Leeds. Dr. Urwick on his Visit to Ireland. Death of Mr. Knill . . 170—196

CHAPTER VIII.

Return of Peace. Address of Rev. John Stoughton. Rev. John Blackburn. Claremont Chapel. Rev. Spedding Curwen. Difficulties of Lancashire College. Withdrawment of Dr. Davidson. Pamphlet of Rev. Enoch Mellor, M.A., and Rev. J. G. Rogers, B.A. Appearance of Dr. Livingstone in London. Welcome by Directors. Speech of Earl Shaftesbury. Address of Dr. Vaughan. Conference of Dr. Livingstone with Directors of the London Missionary Society. New Mission to Central Africa. Speech of Dr. Livingstone. Dr. Livingstone and the Royal Geographical Society. Proposed Scheme of Missionary Operations. Address of Dr. Livingstone in the University of Glasgow. Professor Hill . . . . . 197—225

CHAPTER IX.

Missionaries Appointed for Central Africa. Letter of Mr. Moffat. Mr. Moffat's Journey to the Matabele. Letter of Mr. Moffat. Rev. Holloway Helmore Leader of the Mission to the Mokololo. Valedictory Meeting. Preparations at the Cape. Arrival at Kuruman. Threatened Attack of the Transvaal Boers. Departure of Missionary Party from Kuruman. Letter of Mrs. Helmore. Terrible Sufferings from Thirst. Arrival at Linyanti. Death of the Helmores. Return of Mr. Price. Death of Mr. Price. Mutiny in India. Rev. A. F.

Lacroix. Letters of Rev. W. Buyers and Rev. James Kennedy. Course of Dr. Livingstone. Letters to Mr. Fitch. Journey on Foot. Letter of Mr. Charles Livingstone. Dr. Livingstone at Linyanti. Leprosy of Sekeletu. Letter of Dr. Livingstone to Dr. Tidman. Letters of Mr. Charles Livingstone. Letters of Dr. Livingstone to Mr. Fitch . . . . . 226—264

CHAPTER X.

Congregational Board and the Neglected Population of London. Address of Rev. J. H. Wilson. Congregational Union for London Proposed—Mr. Joshua Wilson. Letter of Rev. James Matheson. Letter of Mr. Hadfield. Letter of Rev. Algernon Wells. Early Life of Rev. J. H. Wilson. Ragged Kirk at Aberdeen. Address of Rev. S. McAll. Mr. Samuel Morley. Rev. Alfred Vaughan sent to Germany. Bewildering Experiences. Co-pastor with Rev. W. Jay. Letter to a Student. Letter to his Father. Sketch of Mr. Vaughan's Preaching, by Rev. J. B. Paton, M.A. Failure of Health. *Hours with the Mystics.* Dying Experiences . . . . . 265—291

CHAPTER XI.

Conference of Home Missionary Society at Maidstone. Letter of Mr. Joshua Wilson to Mr. Morley. Rev. J. Hargreaves at Morecombelake. Last Days of Rev. J. A. James. Visit of Dr. Redford. Funeral. Rev. Robert Reynold's Pastoral Address. Reply of Deacons. Dr. Thomas Rees. Preparations of Mr. Joshua Wilson for Bicentenary. Letter of Mr. Hadfield to Mr. Joshua Wilson. Mr. Wilson's Reply. "Essays and Reviews." Latitudinarian Comprehension. Canon Miller and Rev. Samuel Martin . . . . . 292—321

CHAPTER XII.

Letter of Rev. H. Addiscott to Mr. Samuel Morley. Cavendish College. Bristol Institution—Rev. E. J. Hartland, tutor. Address of Rev. H. J. Roper. Letter of Rev. E. J. Hartland to Mr. Somerville. Rev. J. P. Allen, M.A., appointed Tutor. Paper of Mr. Joshua Wilson on Bicentenary. Memorial Hall. Letter of Mr. Alers Hankey to Mr. Morley, Mr. Joshua Wilson, and Mr. Spicer. Letter of Mr. Hadfield Proposing that Mr. Remington Mills should build the Hall. Mr. Plint, Mr. Townley, and Mr. James. Speech of Mr. Dale on Mr. James. Speech of Rev. Andrew Reed, B.A. Address of Dr. Vaughan on the Ejected Ministers. Letters of Mr. Hadfield and Chapel Building. Historical Pamphlet by Mr. Joshua Wilson. Letter of Mr. Isaac Taylor. Revivals. Dr. Alexander among the Children . 322—360.

CHAPTER XIII.

Report of the Congregational Union on the Bicentenary Movement. Inaugural Address of Rev. Samuel Martin. Report of Results by Dr. Vaughan. Address of Central Committee. Chapel Building. Memorial of Pilgrim Fathers. Rev. James Clifford Hooper. Autobiography of Rev. Joshua Clarkson Harrison. Rev. John Kennedy, M.A. Stepney Meeting. Dr. Vaughan's Address at Westminster 361—396.

CHAPTER XIV.

Address of Rev. Enoch Mellor, M.A. Review of the Bicentenary Year. Bishop Colenso. Power in the Ministry. No Substitute for the Gospel. Professor Newth on Definite Conviction. Rev. Benjamin Kent. Cause of Latent Doubt. Dr. Robinson on Atheistic Science. Dr. Stanley and Theology of the Nineteenth Century. Resignation of Dr. Raffles. Jubilee Address. Reply of Dr. Raffles. His Address to the Nonconformist Ministers of Liverpool. Last Sermon. Death and Funeral. Address of Rev. John Kelly . . 397—425

CHAPTER XV.

Rev. Henry Allon's Address from the Chair of the Congregational Union on "The Christ, the Book, and the Church." Mr. Binney on the Old Unitarian Views. Diversity of Opinion on the "Book." Mr. Mellor. Mr. Morley. Explanation of the Chairman. Mr. Allon on Little Fellowships and Incompetent Ministers. Letter of Rev. Elias Oldways. Dr. Parker on an Educated Ministry. State of the Churches. Speech of Dr. Vaughan. Rev. J. Macfadyen. Rev. H. W. Parkinson. Rev. James Parsons . . . . . 426—446

CHAPTER XVI.

Return of Dr. Livingstone and Review of his Course. Object of the Zambesi Expedition. Letter of Dr. Livingstone to the Bishop of Oxford. Disapproved by Rev. John Stoughton. Comment of Dr. Livingstone. Bishop Mackenzie and his "Crooked Stick." Fighting with the Natives. Letter of Dr. Livingstone. Charles Livingstone's Account. Second Detachment of Missionary Party. Another Military Expedition. Death of the Bishop. Appeal to the Boating-men of Oxford. Speech of Professor Kingsley. Conference of the Bishop of Cape Town. Sanguine Views Corrected by Mr. Charles Livingstone. Report of Mr. Proctor. Death of Mrs. Livingstone. Collapse of Universities' Mission. Description of Bishop Mackenzie's Staff. Withdrawment of the Government Expedition. Letter of Dr. Living-

stone to Admiral Washington. Statement of Rev. Henry Rowley. Dr. Moffat on Civilization and Missions. Letter of Dr. Livingstone to Sir R. Murchison. Dr. Livingstone's Explanation of his Course His Sublime Purpose. Steadfast Faith . . . 447—478

CHAPTER XVII.

Calamitous Effects of the War in America. Clerical Intolerance. Mr. Hadfield's Chapel Building Movement. His First Effort. Letter to Mr. Thomas Wilson. Letters to Rev. James Griffin. Inaugural Address of Rev. D. Thomas. Dr. Sturtevant's Pamphlet, *Three Months in Great Britain.* Resolution on Slavery and President Lincoln in Congregational Union. Dr. Vaughan's Speech. Mr. Dale. Dr. Halley. Appointment of Delegates to Boston Council. Dr. Vaughan in the Council. Dr. Alonzo Quint. Return of Delegates. Speech of Dr. Raleigh. Address of Dr. Vaughan. Letter of Mr. Poore on Canada. Reply of Mr. Climie—Letter of Dr. G. Smith. 479—517

CHAPTER XVIII.

Rev. James Cranbrook's Renunciation of Christianity. The "Religion of Humanity," as Invented by M. Comte. Worship of Humanity as a Goddess. Madame Clotilde. Ireland, Scotland, and Wales to be Separated. Every State to be Governed by three Bankers. Scotland in the Rear. Mr. Dale on Scepticism and on Science and Religion. Gems of Scientific Philosophy. Mr. Spencer's Algebraic Rules of Conduct. Visit of Mr. Sen. Disappointment. Hopes of Mr. Brown. Letter of Rev. James Griffin on Dr. McKerrow's Proposal for United Communion Services. Leicester Conference. Report of the Committee of the Congregational Union. Discussion in the Annual Assembly. Sentiments Expressed by the Chairman. Rev. Samuel Pearson, M.A., on Creeds and Church Fellowship. Professor Simon on Free Churches in Germany. Mission of Congregational Churches . 518—540

CHAPTER XIX.

Dr. George Smith and Tent Methodists. Adopts Congregational Principles. Ordination at Plymouth. Poplar. Secretary of the Congregational Union. His Death. Memorial Hall. Objects Contemplated in the Trust-deed. Dr. Joseph Parker and City Temple. Speech of Dean of Westminster. Reply of Dr. Parker. Principal Newth. Rev. Elisha Newth. Mr. Newth at Coward College—First Pastorate. Invited to Western College, and to New College, etc. Dr. Binney and the "Little Child." In the Valley. Light at Eventide. Funeral Discourse of Rev. W. Braden. Rev. John Kelly. Ordination Questions and Answers. Addresses of Ministers. Death of Mr. Kelly 541—569

CHAPTER XX.

Rev. Robert Whitaker McAll. Visit to Paris. Paris Mission. Opposition. Progress. Rev. W. Guest on Education of Ministers' Daughters. Milton Mount College. Decided Action of Mr. Morley. Erection of the Building. Lady Principal. First Report. Committee of Investigation. Result. Rev. W. Tarbotton. Irish Evangelical Society. London Congregational Union. English Residents in Wales. Letter of Dr. Halley. Conference in Chester. Speech of Mr. Henry Richard, M.P. Home Missionary Society, and Church Aid Society. Henry Rogers. Rev. Samuel Martin. Dr. A. Morton Brown. Rev. W. Braden. Mr. John Crossley. Mr. Hadfield. Rev. Robert Ashton. 570—603

CHAPTER XXI.

Australian Colonies. Dr. Binney's Notes of a Visit to the Churches. Letter to Rev T. James. Rev. R. Fletcher. Intended Visit to Manchester. His Death. Rev. M. A. Henderson. Last Days of Mr. Poore. Mr. Trigg and Western Australia. Rev. Joseph Johnstone. Letter of Mr. Trigg. Letter from Church Members at Freemantle. Collins Street Church, Melbourne. Rev. Thomas Jones. Leaves from the Journal of a Bush Missionary. Lake Tanganyika Mission. Dr. Mullens. Letter of Mr. Arthington. Statement of Dr. Mullens on Missions in Africa . . . . . 604—636

A Brief Sketch of the Life and Labours

OF THE

REV. JOHN WADDINGTON, D.D.

LATE PASTOR OF THE MEMORIAL CHURCH OF THE PILGRIM FATHERS,
BUCKENHAM SQUARE, NEW KENT ROAD, LONDON.

The Rev. John Waddington was born in Leeds, in the County of York, on the 10th of December, 1810. His infancy and childhood, so far as I am aware, were not distinguished by any extraordinary events; but it is recorded that his capacity for learning was strongly marked at a very early age. He could read the Scriptures fluently when not more than five years old, and his general intelligence as a boy, and as a youth, gave promise of future eminence. He was passionately fond of reading from his earliest years. The time usually spent in recreation by his school-fellows, he devoted to books and study. Indeed, his fondness for books sometimes interfered with his duties. On one occa-

sion, when quite a boy, he was sent to a neighbouring town on a pony, on a business errand of some importance; but having obtained a book from a library, he became so deeply interested in it, that he walked home reading the book, left the pony in the stable, and forgot the errand on which he was sent.

Having received a careful religious training, especially from his mother, who was a most exemplary Christian, he early manifested a competent acquaintance with the essential doctrines of the gospel, and gave practical evidence that he was a true disciple of the Lord Jesus Christ. He would probably be about sixteen, when he became a member of the Church, of which the Rev. Richard Winter Hamilton, afterwards Dr. Hamilton, was the pastor. At this time it was not an uncommon occurrence for him to walk seven miles to a week evening service. He was also encouraged to take part in prayer-meetings, to deliver addresses, and eventually to preach to assemblies in private houses and other places.

About this period he was sent to a printer in the town of Leeds, and it was intended that he should be apprenticed to the business. He soon became a favourite with his employer, on account of the correctness and quickness with which he could set up the type, and his ability to do work not generally entrusted to mere apprentices.

His desire to be engaged in directly Christian

work was, however, so strong and decided, that he could not give his mind to any merely secular employment, and on this account he declined to become an apprentice, or to accept any binding engagement.

After consultation with his pastor, and other friends, he eventually decided to apply for admission as a student in Airedale College, or as it was then termed, the Academy at Idle, near Leeds, Yorkshire, of which the Rev. William Vint was the Tutor. On his admission to the Academy, Mr. Hamilton recommended him to the Committee, in the following brief and characteristic manner: "You may safely admit him. He will neither disgrace himself nor you." To the close of life, Mr. Waddington always spoke of Mr. Vint with respect and gratitude, as an eminent Christian, an excellent tutor, and a most faithful friend. As Mr. Waddington had enjoyed great educational advantages before entering the Academy, his course of study there was shorter than it otherwise would have been. He had several invitations to settle as minister, before leaving the Academy, and eventually (on the advice of Mr. Vint), he decided to accept the invitation of the Church assembling in Orchard Street Chapel, Stockport. Many interesting events might be mentioned respecting Mr. Waddington and his fellow students during the period of their preparatory studies, but on this occasion they must be omitted for the sake of brevity.

Settlement at Stockport.

Mr. Waddington commenced his ministry at Stockport in the month of June, 1832, and remained there till the month of July, 1846, as I am informed by a member of the church there, who is now eighty-four years of age, and who remembers his ministry very well, and speaks of him most affectionately.

With regard to his ministry in Stockport, the following remarks occur in a letter received from a gentleman who was a member of the church there: "His ministry was highly successful, and greatly valued by nearly the whole of his flock, and in the memory of those who remain, he still lives as a cherished friend, and devoted and consistent minister of the Lord Jesus Christ. Verily his works do and will follow him."

While in Stockport, he was very earnest, diligent, and self-denying. He paid great attention to the young, and was most devoted and exemplary in pastoral visits to the poor, the ignorant, the sick, the aged, and distressed. Previous to his settlement in Stockport, there was no Sunday-school connected with the congregation of which he was pastor, as the children connected with that congregation and several others were sent to what was known as the Stockport Sunday-school, which was not connected with any particular church. This plan Mr. Waddington considered to be injurious, as it detached the children and young people too much

from their own places of worship. He also considered that the amount of secular instruction given on Sundays in the Large School, was scarcely suitable to the sacredness of the Sabbath. For this, and several other reasons, he deemed it desirable to have a Sunday-school in direct connection with their own place of worship. This laudable and important object was not approved of by all the members of the congregation, and led to some opposition, and alienation of friends. Mr. Waddington nevertheless persevered in the prosecution of what he considered a proper and necessary Christian work, and happily lived to see Sunday-schools established and prosperous in connection with his own church, and in the course of years other congregations followed the example, and established Sunday-schools of their own.

Mr. Waddington was not only a faithful and earnest preacher while in Stockport, but he also took an active part in many public, benevolent, and Christian movements in that large and important town.

I may conclude this notice of Mr. Waddington's ministry in Stockport with the testimony of John Whitehead, Esq., of Cale Green, who was a most intelligent and competent judge, and also a deacon of his church. Mr. Whitehead was in the habit of saying, "I consider John Waddington, taking him all in all, as one of the most faithful ministers I have ever known."

Ministry in London.

Mr. Waddington entered on his ministry as pastor of the church in Union Street, Southwark, in August, 1846. The church and congregation there were highly respectable, but not large, as compared with some other London churches. It is interesting to know that this church is one of the oldest Congregational churches in London, probably the oldest. Only yesterday, a record of its ministers came into my hands. The records are so voluminous, that it is not possible to give more than a very brief notice in this statement. The first pastor was the Rev. Henry Jacob, M.A., formerly a beneficed clergyman, at Cheriton in Kent. His ministry commenced in the year 1616, and continued for eight years. He then went to America, and shortly afterwards died. He was succeeded by Mr. John Lothrop, who had also been a clergyman in the Establishment.

On the 29th of April, 1632, forty-two of the members, including Mr. Lothrop, were apprehended and imprisoned for two years. Mr. Lothrop with thirty of his congregation afterwards escaped, and went to New England. Mr. Lothrop was succeeded as pastor of this church, by John Canne, compiler of the "Marginal Reference Bible," and Henry Jessey, rector of the Church of St. George the Martyr. Mr. Samuel How was the next pastor, and on his death, Mr. Stephen Moore took charge

of the congregation. At this time the church met for worship in Deadman's Place, and afterwards built a substantial wooden edifice, and Thomas Wadsworth, M.A., became their pastor.

In 1677, the celebrated Richard Baxter preached to this church for several months. He was succeeded by James Lambert, who died August 9, 1689. Jonathan Owen was the next pastor. During his ministry four silver cups were presented for the Communion Service. Mr. Killinghall was elected pastor in 1702, and was succeeded by Dr. Zephaniah Marryat, who commenced his ministry in 1740, and died September 15, 1754. A few hours before his death Mr. Marryat preached from the text, "Casting all your care upon Him, for He careth for you." Mr. Timothy Lamb was pastor from 1755 to 1762, and was greatly esteemed. Dr. James Watson was the next minister, and for twenty years laboured there with fidelity.

On the 3rd of March, 1784, Dr. John Humphreys accepted the pastorate, and on the 2nd of January, 1788, the church removed to what was then a new chapel, in Union Street, High Street, Borough. He was succeeded by a minister whose name I have not ascertained, and whose ministry was not a happy one. The Rev. John Arundel, Home Secretary to the London Missionary Society, entered on the pastorate of this church January 29, 1823, and laboured there for upwards of twenty years. The Rev. James Lyon was co-pastor with Mr. Arundel for some

time, and afterwards sole pastor. Mr. Lyon left for Hadleigh, in Suffolk, in 1845, much to the regret and disappointment of the church in Union Street.

Dr. Waddington accepted the charge of this church in August, 1846. His ministry for several years was peaceful, happy, and prosperous; but afterwards difficulty arose. The lease of the premises was about to expire, and it was necessary to build another sanctuary. This proved to be a most difficult work. The delays and hindrances were very great, and the congregation had to assemble for a time in temporary places of worship; but the work of faith was at last rewarded.

The closing services at Union Street were held in October, 1855. The foundation stone of the Memorial Church was laid on the 29th of May, 1856, being the anniversary of the martyrdom of John Penry; and the foundation of the Memorial Hall, in Buckenham Square, New Kent Road, London, was laid October 29, 1856, and after some delay, the Memorial Hall and the Church itself were opened for public worship. This work, under God, was owing to the invincible patience and untiring perseverance of the first pastor who ministered in this building. The cost was not less than five thousand pounds altogether.

Such is a brief review of the history of this time-honoured church; *a church* which during its history has been honoured with many excellent pastors, has contributed not a few names to the

noble army of martyrs, and which, I trust, is destined to be peaceful, prosperous, and honoured for many generations yet to come.

After a ministry of twenty-five years in London, Dr. Waddington was presented with a substantial proof of the estimation in which he was held, and still more recently a similar testimony to the value of his literary labours, and the integrity of his character was presented to him by some of the most eminent ministers and influential laymen in the Congregational body.

Sickness and Death.

During the greater part of his life, Dr. Waddington was remarkably free from serious sickness, and though not very robust, was very rarely laid aside by illness, or unfitted for his duties.

For a few years past, however, it was evident that his strength was failing, and that his constitution was enfeebled by his constant and arduous literary labours. In the year 1878, it became apparent that he might soon be unable to prosecute his favourite studies, and that he might not be able to complete his last great work, viz., his "Congregational History," of five large volumes.

It may be mentioned here that he was the author of several works; viz., "The Hebrew Martyrs;" "The Life of Penry"; "Emmaus, a Bicentenary Prize Essay;" "Surrey Congregational History," as well as his last and greatest work, to which he had devoted many years of laborious study and

extensive research, and which he lived to complete. In the month of November, 1879, a severe attack of bronchitis so completely prostrated him, that for several days it was very doubtful whether he would survive. From this serious illness, however, he partially recovered, and in May, 1880, his health so far improved, that he was able to pay a visit, for a few weeks, to a relative in Yorkshire, and hopes were entertained that he might possibly be spared for some time to enjoy comparative rest, and the society of valued friends. In September this year, his malady assumed a more threatening form, and his nearest relatives were summoned to what proved to be his dying bed, and on Friday, September 24th, 1880, he entered into his eternal rest.

He was a generous and affectionate brother, a devout Christian, an upright and an honourable man. He had deep reverence for the Word of God, and to him Christ was indeed precious. His aversion to debt in any form was so decided that he was careful to owe no man anything, and for many years he would not allow the smallest article to come to his house, unless it was paid for as soon as possible. He was truly one of the excellent of the earth, and those who knew him most intimately, believe that he is now a glorified saint in heaven.

His dying counsel to his relatives was, "Live in peace, help one another, and the God of love and peace will be with you."

HE RESTS FROM HIS LABOURS, AND HIS WORKS DO FOLLOW HIM.

CONGREGATIONAL HISTORY.

CHAPTER I.

The middle of the present century was a period of marked transition. In philosophy there was a decided change, both in the subjects and in the methods of investigation. The old problems in relation to matters beyond the range of direct observation and experience were relinquished for a more simple examination of phenomena, exact analysis, and careful deduction so as to arrive at the basis of facts clearly ascertained. Science, it was contended, alone could speak with certitude. This claim on the part of the new philosophers naturally affected many in religious circles. Congregational leaders, in particular, were anxious that the rising ministry should be prepared to meet the exigencies of the times, and adapt their teaching to the altered condition of society.

Transitionary period.

Claims of the new philosophers.

At the laying of the foundation stone of New College, St. John's Wood, London, May 11, 1850, by Mr. J. Remington Mills, an "Oration" of the Venerable Dr. Pye Smith was read by Dr. William Smith, in which he referred to the growing demand for higher learning, and the more perfect combination of educational forces.

New College, May 11, 1850.

Oration of Dr. Pye Smith on the Union of three Colleges.

"From the beginning of the century each of these seminaries" (Homerton, Coward, and Highbury), "now united, has advanced in the comprehension of objects and methods for the professed studies—the unexampled progress which literature and science have made within that period, and which have engaged the most active minds in Europe and America, has been observed and studied with close attention, and has been followed by diligent effort. Deeply have been felt both the infinite obligation and the manifold difficulty of keeping pace with this progress, and of still maintaining the proportion of regard to the elements and exercises of vital religion. Such a proportion cannot be just unless it be not merely parallel to the augmentation of human learning, but foreseeing, and wisely anticipating further advancement.

"In each of these, and in all our sister institutions through the land, there has been a tendency to unity in the particular branches of study, and their relation to the ever enlarging circuit, as the rays from one source of light spreading out in all directions, and thence from boundless space conducting back to the centre of all truth and goodness this essential unity could not but lead to actual manifestation. The similarity of objects and plans required an identity of instruments, an improvement of means, and, as a spontaneous result, an essential coalition in the midst of formal separation. And this would involve a *replacement of the worn-out by the fresh and vigorous*, and an important accession of number and power in the faculties and professorships. Hence the union of these three colleges has long been considered desirable; and its practicability has been a subject of anxious thought to individual minds, and, consequently, in due time, of deliberative counsels. *The result has been the constitution of New College*, and the foundation now laid of the edifice in which its operations are to be carried on."

Christian Spectator.

In the department of periodical literature an attempt was made (though not the most successful) at corresponding improvement by the establishment (in 1850) of the *Christian Spectator*.

"It was intended," the editor stated, "to supply a frequently expressed want on the part of *intelligent and influential Dissenters* for a magazine which, firmly based upon those essential truths which are designated *Evangelical*, should combine with a liberal discussion of them, *higher literary merits* than had usually been thought requisite to satisfy the taste of the public. Our general aim has been to advance vital godliness in the Christian Church, and to endeavour to *strip certain of the Christianity of the present day of much that is conventional and impure, rags that only impede its progress and retard its triumph.*"

Distrust of the new movement.

With the most earnest desire for the progress of Christianity on the distinct lines of Divine revelation, the older ministers regarded the new movement with some misgivings.

Dr. JOHN MORISON, from the Chair of the Congregational Union, gave expression to a feeling of solicitude.

"Our pastors and churches," he said, "must co-operate with our colleges and tutors in providing the men who are to meet the claims of the age. They must search out and foster native genius; they must have a care not to retard the hopeful, nor to encourage the incompetent; they must be religiously determined that only the flower of the churches shall be offered for sanctuary service; that pre-eminent youthful devotedness shall be demanded of every candidate for the sacred office. But rest assured, if our congregationalism is to keep its ground, and increase its sphere, *there must be no trimming to the spirit of these speculative times—no sympathy with a relaxed theology—no tampering with a modified Rationalism*—no shifting of the good old landmarks of Gospel truth—no Pelagian or Arminian importations into our pulpits; but a steady and staunch adherence to those evangelical verities which have made us what we are; and which, with an enlightened, fervent, and energetic ministry to uphold them, and to give them increased currency with the public, will hand down our congregationalism to the ages of the future as a boon and a blessing to mankind.

"These are times in which we must determine to be valiant

for the truth of God. There are *more than signs of an approaching struggle between the new and old theology;* between the advocates of a plenary and a modified inspiration; between those who build their hopes on facts and evidence, and those who, on pretence of cultivating a loftier spiritualism, would rob us of our objective Christianity; between those who have done nothing to build up our denomination, and those who have been chiefly known as destructives, unsettling everything and settling nothing: for this formidable conflict we need a threefold preparation—that of spirituality, wakefulness, and union.

"Congregationalism cannot live on church theories and abstractions. Its very soul and life is the power of an all-subduing faith. It demands to be cherished in a devout heart. It requires to be fed and nourished by a spirit of childlike submission to the will of Christ. Our polity, however scriptural, will not shield us from the *newly-resuscitated forms of error which are about to try the Christianity of the age.* We must become instinct with spiritual life, if the love of vital truth is to be maintained. The decline of spirituality among the Nonconformists of the last age led on gradually to Arian and Socinian heresy. Error has always followed in the wake of a cold and expiring godliness. There is nothing to give it effectual resistance but the power of a confiding and realizing faith. We may defy every form of religious sentiment antagonistic to the Gospel, if our hold of its essential and life-giving truths be all-pervading, heartfelt, and transforming. Let the piety and spirituality of our pastors and churches become every day a more palpable reality; let 'the deep things of God' be pondered with the awe and reverence which are due to them; let the encroachments of an unsanctified literature be withstood in the confidence of a faith planted firmly in the truth of God; let the spirit of the world be overborne and mastered by the prevalence of holy and devout affection; let our churches be, in their practical and experimental economy, what they profess to be, and we shall have little to apprehend from the 'diverse and strange doctrines' by which it is now sought to supplant the divine authority of the Bible, and to corrupt the pure and pellucid stream of evangelical Nonconformity. As Congregationalists must ever reprobate all other modes of supporting and propagating truth but sound argument, tempered with meekness and charity, it is the more incumbent upon us that we should not

be found slumbering at our post, while the enemy is sowing tares in the very field which it is our duty to cultivate.

"Closely allied with this course of thought and action will be the desirableness and the benefit of cultivating more earnestly a spirit of vigorous and hearty union among ourselves. Substantial and well-consolidated union can only grow out of sympathy. Now, in proportion as we have spirituality and settled love of the truth in our churches, we ought, from sympathy, to have union and co-operation in their choicest and most influential forms.

"It will be twenty-nine years next September, since, at the request of my then brethren and fathers in the ministry, I delivered a discourse before the Monthly Association of Protestant Dissenting Ministers, on the best methods of promoting an effectual union among Congregational churches, without infringing their independence. The discourse was published; and I am glad to find, after the lapse of so many years, that it realizes, to some happy extent, the events which have since developed themselves. There was then but faint hope of the existence of our Union, the subject was but little understood, and powerful jealousies held possession of many acute and virtuous minds. It is a great consolation to me, having been interested in the ideal of Congregational Union from my earliest years, to find, as I am now descending into the vale of life, that it has taken such deep root in the public mind of our churches. Our Union is now, happily, a great fact; I trust I may add, an increasing blessing."

"Established in the faith, rooted, grounded, and settled," as in apostolic times, Dr. Morison maintained that the churches would be prepared for any conflict of opinion without, and that the truth would shine forth in its pristine beauty. Some of the younger ministers now rising into prominence, contended that more than this would be required to meet the approaching crisis.

Rev. James Baldwin Brown, B.A., and Ministry for the Age.

The Rev. James Baldwin Brown said:—

"It is impossible not to be struck with the admirable adap-

tation of those who are now the old and venerated ministers of the Church, who, full of years of toils and honours, are casting anxious and experienced glances at our present state and future prospects—to the kind of work demanded of them by the age; as a body of strikingly practical men, not only in the sense in which we all ought to be practical, but in a further sense, not theorizing men, not deep students in this world's wisdom . . . . not caring to master the elements of this world's philosophy, rather jealous of such studies, and why? Because when they arose, the antichristian spirit was not at all philosophic; the attacks on Christianity were superficial—almost, except from their malignity, puerile; the objections were chiefly outside objections, whose great virus was the bitter malignity of the atheist heart. This state of things called forth the right sort of men to deal with it—men of a bold and direct energy of intellect and eloquence; men whose minds scarce deigned to analyse the antichristian problems of the day. Seeing that these mainly came from the surface, they contented themselves with more or less superficial answers, and threw all their energy into the practical exposition and powerful enforcement of the grand features of the Gospel, in a manner that went to the seat of the disorder, the evil-disposed atheist heart, with a power which, I fear, we may strive to imitate in vain. Now, the spirit of the age is changed, the intelligence of the age is inquiring of Christianity rather than antichristian, and to every inquiry from a perplexed and anxious spirit, a true answer must be given. *We want the men to give it.*"

Enlightened sympathy with the perplexed and doubting minds, and judicious counsels to meet their difficulties, no doubt were greatly needed, with gentleness and skill, but not an entire change of ministration.

Dr. Campbell on the Spirit of the Age.

"Often has it been insinuated," said Dr. Campbell, "that the existing ministry is behind the age, not adapted to the age, and so forth; and that a special ministry is wanted, and must be created, to meet the wants of this wonderful era. This theme has been flooded with random talk, words without knowledge, and vain boasting. A true

knowledge of the age as to ethics and theology would, probably, inspire but small respect, and certainly, no dread on the score of its wisdom or superiority in these matters to the ages which have gone before. If we are to listen to its vaunting notes as poured forth from the thousand trumpets—it is the age of celestial wisdom and transcendent philosophy; but close scrutiny will soon reduce its claims on these grounds to very small dimensions. The age is, in many respects, indeed, one of marvellous development, and we are far from setting light by its claims on proper grounds. Everything everywhere is changed or changing, and most changes are improvements; but man's spiritual nature remains the same as it was six thousand years ago—unchanged and unchangeable by any power that man can apply, and happily so, too, does the Gospel. These two facts at once settle the question. The ministry adapted to this age is just that which would have been adapted to every past, and which will continue to be adapted to every succeeding age. It is possible that such a ministry may exist in a season of great dearth of spiritual influence, and that it may, in consequence, be exercised with little effect, and only redound to the condemnation of the hearers; but this is a thing of the sovereignty of God. It does not affect the moral adaptation of the ministry as an instrument; and, where the power descends, and the arm of the Lord is revealed, such is the ministry He ever delights to honour. The pulpit must not be confounded with the press. The infidel peculiarities of the day have chosen the press as their arena, and thither let them be followed, grappled with, and overthrown by Christian philosophers; but let the pulpit, as a rule, be consecrated to its own special work. A ministry deeply erudite, far-sighted, and profoundly philosophic, in certain spots and centres, is much to be desired; but a dozen such ministers are enough for a nation. Such, assuredly, is not the ministry for the masses of this age, nor will it be of any age for centuries to come. Such a ministry ought to be distinguished by a matter-of-fact rather than by a philosophic character, abounding in Gospel truth, deeply marked by strong affection rather than by strong reason, and intensely fervent.

"What is wanted is, we think, not so much men of another and a lower order, a mob of half-taught persons, whose chief attribute shall be vulgar violence, impotent noise, and false fire;

not this, but more of sense, ability, and learning worked up into an apostolic mould, and fired with an apostolic spirit. Men formed upon the swivel principle, flexible and versatile, ready and willing to become all things to all men; and while specially prepared for the middle class, in some good measure adapted to deal with either the highest or the lowest. There may occasionally arise among them individuals, from peculiar tact or temperament, more especially suited to the lowest; and when such men arise, they should, of course, as far as possible, have full scope in the sphere which Providence seems to have marked out for them. But the thing wanted is, as far as practicable—*the preparation of a ministry suited to all.* Let the spirit of the Nonconformist ministry be apostolic, and it is impossible to over-educate it. The higher the education the better."

Dr. Vaughan, Dr. Campbell, and Mr. Miall.

In conducting the controversies of the time, called forth by the new theories, Dr. Vaughan, Dr. Campbell, and Mr. Edward Miall, chief representatives of the Nonconformist press, severally pursued a distinctive course. Dr. VAUGHAN disarmed opposition by his candour and discrimination, and so fortified himself by sound argument, that his opponents were content, on the whole, to waive the right of reply. Dr. CAMPBELL, in the same contention, was more vulnerable. The editor of the *British Quarterly* could write at leisure for a cultured class of readers, and engage contributors who were at liberty to select their own topics, and treat them in their own manner. The position of Doctor Campbell was not so favourable. As editor of two monthly periodicals, in addition to a weekly journal, pressed, moreover, with a large and multifarious correspondence, and writing in a dingy office, he had to meet the demand for printer's "copy" almost without premeditation, and with little opportunity for careful revision. Set for

the defence of the truth, according to his own view, he was constantly on the alert to detect and to expose any deflection from evangelical principles on the part of the representatives of orthodox Nonconformity. The alarm he sounded might sometimes be needless as that of the watch-dog; but on the slightest appearance of danger he was not inclined to sleep himself—nor to allow the inmates of the Congregational household to rest.

Mr. MIALL, a slow, patient thinker, with the clearest insight and rare devotion to principle, prosecuted his task with great exactness. The blunders and extravagance of his opponents afforded ample scope for his keen and well-directed strokes. "Miall," said Dr. Abraham Calovius Simpson, "looks, and *is*, in fact, far above all the other editors, as the Monument is above the steeples about it."

The personal discussions that arose between Dr. Campbell and Mr. Miall have lost their interest, but a brief reference to them is necessary, to mark the steps that led to some contention in the meetings of the Congregational Union.

Several incidents occurred in quick succession that kept alive the vigilance of Dr. Campbell.

The "ECLECTIC REVIEW," a journal of high repute, to which Robert Hall and John Foster had in former years contributed, was now transferred for a short time to the editorial care of the Rev. William Linwood, whose former associations were not of a kind to inspire the confidence of the party by which it had been originated.

Rev. William Linwood and the *Eclectic Review*.

Mr. Linwood, educated for the Congregational ministry, after some variations of opinion, accepted the charge of a Unitarian congregation, and afterwards proposed to form a "liberal" Christian Society at South Street, Finsbury, as successor of Mr. W. Johnson Fox.

"My idea," he says, "before I became fully acquainted with the mode of thought and state of feeling at Mr. Fox's chapel, was, that it was quite possible to build up there an earnest and united congregation; and that, inasmuch, as Mr. Fox contemplated retiring from the pulpit at the end of the year, I should stand a fair chance of being able to work out in London my own long-cherished idea of a thoroughly unsectarian church. I also hoped that by lecturing to the working classes at the National Hall on the Sunday evening, I might be enabled to infuse into the minds of many who were *altogether beyond the reach of our religious teachers*, juster conceptions of Christianity, and stimulate inquiry into the subjects which they too often passed by as mere provinces of superstition."

Disappointed with his experiment at Finsbury, Mr. Linwood afterwards proposed to form a church on a new basis.

"Influenced by these views and feelings, to which years of patient thought have conducted me," he says, "I purpose endeavouring to form a congregation in the metropolis on the broad basis of Christian love and charity, allied with no sect, opposed to no sect, but simply aiming at the advancement of religion, virtue, and civilization. I aim at nothing sectarian on the one hand, or antagonistic on the other. I seek not to undermine faith, but to strengthen it, to enlarge its basis, extend its range, and to reconcile it with reason, which should ever be its handmaid—never its opponent."

To this document, issued as a circular from London, 1849, was appended a note, requesting all who were willing to co-operate to send their communi-

cations to Mr. Linwood, to the care of the publishers of the *Nonconformist*.

Dr. Campbell suspecting evil from these doubtful associates, called attention to the circular, blaming at the same time Dr. Price, the former editor of the *Eclectic*, for remissness in its transfer, and Mr. Linwood withdrew.

The terms in which Dr. Campbell stigmatized these proceedings gave umbrage to the warmly attached friends of Dr. Price, and to many others. Regardless of the odium already incurred, however, the impetuous editor gave additional offence by the avowal of his conviction that the Anti-State Church Association would prove a failure. His opinion on the impossibility of success might have passed without animadversion, but his remarks on the injurious tendency of the movement were warmly resented.

Objection of Dr. Campbell to Anti-State Church Society.

"Your hold," he said, "on the piety of the land has from the first been very slender, and the little is in the way of speedily becoming less. Your leaders have all but lost the small portion of confidence they might have had among the thoroughly religious and really spiritual part of the community, and they will never regain it. The churches have now ground for a double dread. They have much to fear on the score of doctrine, and more on that of order. Under the circumstances, even were continued organization expedient, and success probable, the churches would abjure the leadership of the apostles of Pantheism and the apostles of anarchy."

Excusable as it might have been for Dr. Campbell to give utterance to such sentiments in a personal capacity, it was deemed the height of injustice to oppose the Anti-State Church Association in another journal while he

Demand for his removal.

retained his office as editor of the *Christian Witness*, the recognized organ of the Congregational Union.

Mr. Porter and Dr. Wardlaw.

Mr. Miall, in a "leader" in the *Nonconformist*, headed "Bombastes Furioso, Brag and Co.," demanded his instant removal as the editorial representative of the denomination. In a vigorous defence of Dr. Wardlaw against some infamous imputations of the Rev. T. Seymour Porter, Dr. Campbell again incurred the displeasure of his opponents; the Rev. Thomas Toke Lynch, brother-in-law of Mr. Porter, felt particularly aggrieved.

Rev. Thomas Toke Lynch calls for the extinction of Dr. Campbell.

"Most serious," he said, "is my conviction that Dr. Campbell's publications, if not amended, *must be extinguished.* Amended I fear they will not be. Is he, or is he not, a voice from the heart of the Independents of England? *We must disown him as we distrust him.*"

This was the point now to be decided at the Congregational Union meeting, held in May, 1850.

Subject to be Discussed at Congregational Union for 1850.

The question of the advisability of separating the magazines edited by Dr. Campbell from their official connection with the Union was fairly discussed, and his conduct as editor brought under review. All admitted the value of the service he had rendered, while exception was taken to the dictatorial style of his criticisms.

Practical suggestion of Rev. Joseph Fletcher.

On seconding the resolution for separating the magazines from their official connection with the Union, the Rev. Joseph Fletcher said, "Nobody had a higher estimate than he had for the inflexible, courageous editor of these periodicals." Mr. Binney, in the course of the business of the Union, said—

"Whatever might be the difference of opinion—and they had each a right to their own—he (Mr. Binney) was second to no man in the high respect and admiration in which he held Dr. Campbell. There was not a more manly, energetic individual, and no one felt in his heart greater admiration than he did for his friend."

The Rev. John A. James said—

"No man was more alive than himself to those differences of opinion which existed, and those little things which might be considered objectionable—such, perhaps, as too much combativeness. But where would they point to a more intelligent, a more devoted, or a more vigorous advocate of the great principles of orthodox doctrine, than to their potent friend." *

A resolution was adopted in the first session of the Union, recommending arrangements for detaching the magazines; but the thanks of the assembly were unanimously given to the editor.

* Dr. Pye Smith, when vehemently assailed as one of the distributors of the Regium Donum, and complaining of the injustice of an article in the *British Banner* said—

"If any man have a claim upon our indulgence, in his bombarding of the Regium Donum, it is my worthy opponent. In this 'passage of arms,' I am convinced that he has committed a mistake at the foundation, and that his characteristic impetuosity makes him blind to his error. It should never be forgotten that the editor of the *British Banner* has given most signal proofs of his disinterestedness and generosity. He devotes to the present aid and future provision of Protestant Dissenting ministers, in poverty and affliction, the yearly profits of his periodical publications. The amount of this magnificent present, for the year 1848, was £1,428, and adding that sum to the profits of the former years of his labours, the total is more than £3,720. What respect and honour should we not cherish for such a man as this! Long have I known and loved him; for he has amiable qualities, and his gigantic powers of mind and action make him admirable. His rapid grasping of notions, his vigour of resolution, his heartiness in whatever he undertakes, his exuberance in amplification, his energetic and exhaustless eloquence, surprise and delight, but also alarm. We fear for the daring charioteer; we apprehend danger, intellectual and moral. He has Peter's noble qualities, but likewise some of Peter's less happy ones. I am compelled to 'withstand him to the face'; yet I wish ever to do so with all respect for his excellences; 'with pureness, with knowledge, with long-suffering, with kindness, with love unfeigned, with the word of truth, with the armour of righteousness.'"

At the second session of the Union, on the motion of Mr. Samuel Morley, the following resolution was adopted, with protracted cheering—

"That this assembly, referring to the resolution adopted on the 7th inst. with regard to the magazines hitherto connected with the Union, and being desirous of preventing any public misapprehension on the subject, declares that so far from intending the slightest imputation on the integrity and right-mindedness or general qualifications of their laborious editor, cherishes a high estimate of the value of his past services, and cordially desires for him a long career of usefulness in promoting the cause of Christian truth, believing that the arrangement proposed, while it will relieve the Congregational Union from an undesirable responsibility, will leave to the editor a more unfettered right to the expression of his own personal views on many of the great subjects which now prominently occupy the public mind."

This deliverance—after the sharp comments that he had made on the irrepressible editor—gave no satisfaction to Mr. Miall.

"We strove to believe," he said, "that the spirit we have denounced was working out its downfall in the estimation of men possessed of a spark of self-respect. That it should have been cheered, and, according to report, cheered vociferously, by grave divines, and religious office-bearers, whilst in the very act of most offensively displaying itself, is matter for humiliation, and proves how little there is, after all, of that moral firmness which knows how to frown upon an evil as well as to smile upon a good."

Decision of the Union disapproved by Mr. Miall.

At the autumnal meeting of the Congregational Union the subject of the magazines was reverted to under circumstances far more interesting. The Rev. Joseph Fletcher reminded the editor of the rules he had laid down for his guidance, in No. vi. of the *Christian Witness*.

Appeal of Rev. Joseph Fletcher to Dr. Campbell.

"Our 'Prospectus' is our sole and only chart, from which

nothing can induce us to deviate for a moment, and we can therefore permit no man, in our pages, either to attack or to defend the Anti-State Church Association. As the *Christian Witness* was originated to promote great objects in which the Congregational Churches of England and Wales are fully agreed, points of difference, whether at the instance of the 'minority' or the 'majority,' are inadmissible. Our first duty is, to promote union, not division; we labour for the whole, not a part. Our trust is sacred. The confidence reposed in us we shall never betray."

Mr. Fletcher added: "Dr. Campbell has power—a power which I believe no other brother in the denomination has—and I think there should here be a mutual coming together, and in a kind and friendly way, to adjust their differences."

Appealed to in this generous spirit, Dr. Campbell said:—

"I must make some response to Mr. Fletcher's manly appeal. I think the candour should not be all on one side. I must confess, therefore, that there is a good deal of truth in what Mr. Fletcher has said concerning the Editorial Codes, cited from the wrapper of No. vi. of the CHRISTIAN WITNESS. Were I requested to give advice, or draw up rules, as to the best mode of proceeding with a denominational periodical, the result would be something very much to the same effect. If any man ask, Why, then, I did not walk by my own rules, I will be equally candid in saying, that I ought to have walked; I have no hesitation whatever in saying so. But I was led by circumstances to deviate. I found, what I considered, a monster in a certain ooze, from which I anticipated perils to the Church of God. My fears were aroused; I inquired whence it came; and I traced its connection with a certain Association; and I, therefore, fearless of all consequences, as one means of defending Gospel truth and repelling the foe, smote that Association. For that I was smitten in return. I was at that time greatly and constantly excited by my many labours, and a large mass of correspondence; and it may be that, under such circumstances, I was a little unguarded in attacking the said Association. It was, at any rate, certainly a breach of the rules laid down for my own guidance. The act was

far from pleasant; it was opposed to inclination and affection. Mr. Fletcher and Mr. Reed, from their youth up, were both pet lads of mine. I had the utmost regard for them both. Andrew Reed I considered a young man of great promise and a noble mind. Well, they both came out from the Anti-State Church Conference to the Union, and met in a pew together. One said, 'I mean to hurl a dart at the editor;' the other replied, 'I'll join you.' This, it would seem, is precisely how the thing came about. It had certainly been better not to have touched the matter in the *Witness*, since my readers were divided about it."

After further explanation and discussion, it was resolved:—

"That after the statement made by Dr. Campbell, the existing arrangements for the management of the magazines be continued."

Andrew Reed.

Mr. A. Reed, who was absent from the meetings of the Union because of indisposition, on reading the report of the discussion expressed his acquiescence in the most cordial terms; and to add to the pleasures of Christian reconciliation, Dr. Price and Dr. Campbell meeting casually in a public conveyance, came to a mutual understanding and a renewal of their friendship. Greatly to his honour, Dr. Price sent the following note:—

Reconciliation of Dr. Price and Dr. Campbell.

"LOWESTOFT, ROYAL HOTEL, *October* 21, 1850.

"MY DEAR SIR,—For some weeks past my health has been shattered. First my sight, and then my general health has failed me, and I have, in consequence, been compelled to intermit all my ordinary avocations. But for these circumstances, I should have written to you before, as our casual meeting revived feelings formerly cherished, and which I have wanted again to express. I am now much recovered, and having just read in the *Patriot* your speech at Southampton, I cannot refrain from saying that it does you infinite honour. Had I been present as a member of the Union, I should have been amongst the first to say, 'Let

bygones be bygones.' A man whose heart is large enough and generous enough to make such avowals, is not to be condemned for a word.

"There has been unkindness between us. In moments of excitement we have both written strongly. Let the past be forgotten, so far at least as its unkindlier aspect is concerned, and let this better feeling of a former period be renewed. Such, my dear sir, is my desire; in simple honesty I say so. We may not in all matters see alike; but however different our judgments on some public movements, let our hearts cherish and our lips kindly express the kindly sentiments we were formerly accustomed to entertain.

"I have not seen the *Banner* of last week; but in a letter just received from my friend, Mr. Brock, he informs me that it contains a not unfriendly reference to the *Eclectic*.—Believe me to remain, my dear sir, as formerly,

"To the Rev. Dr. Campbell. "T. PRICE."

Mr. Binney on the ecclesiastical movement of his time.

The personal controversies which have just passed under our notice did not altogether wholly engross the attention of the Congregational Union meeting held at Southampton. Mr. Binney (who occupied the chair, in the place of Dr. Morison, prevented from attendance by indisposition) gave an address in reference to the ecclesiastical movement of his own time.

"It is important," he said, "to call to mind the fact, that long before either Commonwealth or Restoration, Westminster Assembly or Savoy Conference, there had been Independents who saw the inherent viciousness of any secular authority whatever in spiritual things; and that, after the ejectment, the minds of the seceders, or those of their descendants, gradually opened to the perception of the principle. Hence, the Nonconformist body, as Dissenters, came to be distinguished by taking as their standpoint the rejection and denial of the sovereign's supremacy over the Church—the exclusive authority of Christ there, as His mind is declared in Holy Scripture; and that that mind is to be ascertained for itself by every congregation of faithful men.

Hence, again, *this principle led, by way of natural consequence, to the modern form of Nonconformist antagonism to all ecclesiastical establishments as such;* for independently of other reasons, arising from what is termed the voluntary principle, or the support of the Church by the Church itself, it came to be seen that, when once established, there is left to a Church no inherent power of correction or advancement. No discovered errors can be abjured, no deficiencies supplied, but by the permission or with the concurrence of a *foreign* power—for such is that of every king, president, or parliament, however Christian, if, in or over the Church's spiritual proceeding, any one of them exercise authority *as* parliament, president, or king.

"For many years—emphatically, for the last two or three generations—the Nonconformist body, including Baptists and Independents, held and professed these principles; their preachers and writers stated and enforced them. They were regarded as extreme, extravagant, fanatical, disloyal. Few listened, few read, beyond the circle whence the voices issued. Men, and books, and principles, if ever mentioned or ever thought of, were the objects of pity, contempt, or wonder to the secure occupants of the State Establishment. The idea of the 'Establishment' was all in all; submission to the 'powers that be' was the highest virtue; their protection and support were essential to the very existence of religion. So far was this opinion of the necessity and utility of an Establishment sometimes carried, that it used to be often insisted upon in effect, and not seldom even said in words, that if it was done away with, nothing but a direct special miracle could secure the continuance of Christianity in the world! When, therefore, some twenty years ago, the ecclesiastical controversy sprang up afresh, and with something like violence; and when the *spiritual principle* of modern dissent (mistaken at first for political democracy or ecclesiastical ambition)—when this made itself heard and feared, astonishing the general ear, and disturbing the dreams of dwellers in Establishments, by the proclamation of the belief that the principle on which such institutions rest was anti-Christian, and their practical working, to a vast extent, spiritually mischievous—a cry of horror burst forth on all hands, as if a band of atheists had confederated together to raze to the foundations the sanctuary of God! We have lived, however, to see those very persons who were then so scandalized by Dissenting

audacity, so shocked and terrified by its strange opinions, actually come round to those opinions themselves, adopt and proclaim them as demonstrable and divine, and speak out on the evils of 'Establishment' and the assumption of supremacy with a force and bitterness which Nonconformist denunciation never reached.

"I am well aware, that this Episcopal proclamation of the opinions of Dissenters is not, properly speaking, the utterance of Dissenting opinion, inasmuch as it is associated with a church, priestly, and sacramental system which gives it materially another character. Still, many of the things which our Church friends now affirm, and which are new and startling as heard from *them*, have in them much that is right, *although* they are associated with other things dubious or wrong. It may be true, also, as they say, that the entire movement, with its mingled and bad results, is very much the effect of the ecclesiastical controversy respecting Establishments, and that Dissenters may have thus, in some degree, been the innocent occasion of the revival of great and enormous errors; but, in the nature of things, this revival was inevitable one time or other; it *must* have come, and its coming as it has may be regarded as alleviated so far as anything that is true has been adopted and professed. I remember when the ecclesiastical controversy began, and when some out of the Church, and many in it, seriously thought that the Establishment was in danger, that a question was started, in a company of friends, as to the effect that would follow the actual separation of Church and State; whether, in fact, it might be expected to lead to the purification and spirituality of the Episcopal Communion? 'No,' it was replied by one present; 'not soon—certainly not immediately. Our friends have been so long accustomed to the flattering consciousness of being superior to all other denominations, from the circumstance of being the Establishment, that if they were to be disestablished to-morrow they would not be content to take their stand on a level with the sects. Beaten on the ground of exclusive political pre-eminence—left naked on the open plain by the forced surrender of their present distinctions—they will flee to what is provided for them in their Church system, but which has been comparatively lost sight of during their day of Erastian security; they will be off to the rocks and fastnesses of the succession, Apostolic descent, Episcopal orders, priestly

powers, and sacramental virtue, and *another* controversy will have to be prepared for, far more momentous than the present, for which a very different equipment and other weightier weapons will be required.'

"*So it has come to pass.* By more than one writer of the Church party the course of events has been traced *backward* in this very way. Modern Anglicanism is a reaction as well as a retrogression; it is retrogression, *because* it is reaction. It would not, of course, be admitted to be a sort of proud revulsion, from a reluctance to be placed on the same footing with more vulgar orders; but it may have had something of such an earthly origin, nevertheless, though thought by its advocates to have descended from the sky. But, whatever might be the motive or mixture of motives in the beginning, once begun, the thing spread; the prospective contemplation of possible disalliance from the State, opened the eye to what had before been concealed; that which might come by force, and have to be submitted to as a necessity, began to appear as something that was desirable, and that might be selected by choice. It was discovered that the Establishment had injured the Church; the Church was seen to have been 'fettered and enslaved,' spiritual independence was advocated as a right; while for secular persons, whether Queen or Council, to pretend to be supreme in spiritual affairs, has grown to be stigmatized as outrageous tyranny and grievous wrong. The Establishment has been called 'a upas tree;' the supremacy a degradation; and a contrast has been drawn between the position of the Church and that of other bodies that enjoy a liberty from which she is excluded; so that while still proudly contemning the sects, especially conscientious and consistent Dissenters, Churchmen envy their position, re-echo their sentiments, and proclaim, as something newly discovered, what, with a better meaning, has been familiar to us for a hundred years.

"There are two ways of carrying out the principle of spiritual independence: from the middle point of political Erastianism, men may go forth either, on the one hand, to Christ and the Bible—to 'perfect freedom'—leading to Congregational and individual liberty; or they may go, on the other, to the authority of the Church of past ages, leading, in the end, to the recognition of the supremacy of the successors of St. Peter. The one form of the principle

allows nothing to intervene between the spirits of men and the utterance of the Word, and is opposed to, or suspicious of, equally and alike, *all* forms of political alliance; the other subjugates the community of the faithful to the power of a class, and while jealously guarding *their* independence, does so with the provision, that they need not refuse the gifts of governments if they can get them on their own terms; nor, in the exercise of their spiritual function, object, if need be, to set their foot upon the neck of kings. From the nature of the light which revealed to many of our friends in the Establishment the rightness, in the abstract, of the Dissenting standing-point, from the position from which they looked at it, and the influence of the objects that surround them there, it was perfectly natural that they should misapprehend it, and that many of them, while becoming ashamed of their past derogatory though splendid bondage to the secular power, should rush, in their remorse, to the opposite extreme, and prefer spiritual subjection to the Pope. We are not answerable for this result. If, as they say, the Dissenting controversial excitement, twenty years ago, was partly, at least, the means of sending their thoughts in a certain direction, whence they have returned with some views which compel them to approve the principle we then enunciated, and to envy the independence we practically enjoy, and if *they* pervert these new views to a wrong purpose, because associating them with errors of their own, *that* is *their* concern, not ours. It would have been the same if their political conversion had been delayed for a century. Their previous condition necessitated the occurrence of their present transition state one time or other; and we can only earnestly hope and pray that it may soon be succeeded by another reaction, that shall so operate on that great community which must ever be a mighty power in the midst of us, as to make her a pure, spiritual, Protestant, and Evangelical Church; a sister in a sisterhood; an equal among equals; lovingly looking on other churches of the same faith, though of different forms; neither wishing to be thought by others the daughter of a harlot, nor herself willing to be the mistress of a king, but studying in all things to 'approve herself unto God' as the nursing mother of many souls, who 'shall contribute a part of the glorious company which in the upper world shall be recognized as the bride, the Lamb's wife.'

"As a Church, or a confraternity of Churches, we have to preach the Gospel, to save souls and promote holiness, by converting sinners, and by confirming and edifying the body of Christ. As a community, professing certain characteristic and distinguishing principles, we have to give our 'testimony' to those principles; to advocate, explain, defend them; to hold them up, that they may have the chance of recognition where they are unknown, forgotten, or denied. In referring to this subject, I beg to say that I am not insensible to the special testimonies which other bodies, as such, may have to give, over and above their Christian announcement of the 'common salvation.' I am not one of those who are so happy as to think that their own particular communion has got hold of the whole truth on all points, and nothing else, and that other communions must be necessarily wrong, wherever they are so unfortunate as to differ from them. I am disposed to think there is something right in all Christian communions and in all ecclesiastical forms; that each has some portion of truth, some right idea, which the others have not; and that all have got some errors they would be better without.

"Independency may doubtless be carried so far as that Independents shall not be, properly speaking, a body; the churches shall not be members of a body, or if members, only like so many scattered legs and arms. Then, again, if you seek to secure oneness by centralization, by jurisdiction and oversight, or anything that produces something like a physical unity, that can be controlled, moved, checked, impelled, because entirely subject to some regal or pervading force—while you gain something by this in missionary ability to sustain teachers for an entire people, in small hamlets, as well as in towns and cities, you not only lose much (perhaps all) of both congregational and individual liberty, but you may become so formidable as a confederacy, such an *imperium in imperio*, as to disturb the movements of the body politic; to be so capable, in fact, of mischief at any moment, that it may be, for the safety of society, for the State to make terms with you, or to bring you to terms, and those, too, of no doubtful or ordinary stringency.

"In the present posture of affairs, we have now to 'contend for the faith once delivered to the saints.' I would remind you, brethren, and myself also, of the necessity there is at the

present moment for a revived attention among us to *Protestant truth, evangelical godliness, earnest holy living and preaching;* and I would conclude this address to you by cordially adopting for ourselves the wish of a high dignitary of the Establishment, only a few days ago expressed to myself in a private letter, 'that the present conjunction in Church matters may lead at last to a better appreciation of Christ's religion, as *almost anew imparted to man at the Reformation.*'"

The "high dignitary" who wrote to Mr. Binney, was under the influence of the universal excitement caused in the country by the "Papal aggression." The Pope, in defiance of any English law to the contrary, created episcopal sees for the Romish Church, appointed a Cardinal Archbishop of Westminster, and persevered in his determination, notwithstanding the widely-spread resistance.

Dr. Vaughan, in the *British Quarterly*, from another point of view, also glanced over the same period as that to which Mr. Binney, from the chair of the Congregational Union, had called attention.

Review of the same period by Dr. Vaughan.

"Some quarter of a century since," he said, "the Church of England seemed to be divided into two parties only—the old Orthodox party, and the Evangelical party; the latter very devout in feeling, the former with very little of anything like devoutness, and sometimes with no great stock even of morality. But beside the Tractarian party, which has since made its appearance, there is another, consisting chiefly of *Rugby men, who take the free principles of their master in Biblical interpretation to an extent which allies them much more with German Rationalism than with English orthodoxy;* and then there is a third party, including the names of Trench, Maurice, and Hare, who bring a high degree of intelligence and taste, and a very religious spirit, to everything they do, without by any means taking their place with the more decided men of the Evangelical school. Men of these different

complexions are mingled everywhere among our clergy, and are everywhere *making their impression upon our people.*"

Union of the Evangelical Churches of France represented.

With this careful observation of the parties in the Church of England, the Assembly of the Congregational Union manifested at the same time the most lively sympathy with the newly-formed *Union of the Evangelical Churches of France.* The representative members of this interesting association met for the purpose of forming its constitution in a small upper room in Paris, on the 20th of August, 1849. The sad traces of the sanguinary revolution were still to be seen in the streets of the capital. "Trees of liberty" had just been planted, but as yet religious freedom was not conceded by the Republican government. The brethren who there assembled from the provinces of France had passed through an ordeal of persecution, and after fruitless attempts to obtain in the National Reformed Church a declaration of Evangelical principles, resolved to secede, and to hold fellowship with each other on the basis of a living faith in the Gospel, and of independence of State support.

Of the movement originating in this simple manner, M. Bridel came to speak at the Congregational Union. After a touching recital of the difficulties and trials the churches had to encounter, a response was given to his appeal, and, in the name of the assembly, an epistle was sent to the Evangelical Union of France, signed by Mr. Binney, as chairman, as the beginning of the fraternal intercommunications, that have since been continued with ever-increasing interest and mutual advantage.

An impression widely prevailed that in the churches at home there was urgent need for spiritual revival. Dr. John Harris, the first President of New College, in his inaugural address, earnestly conjured the students intended to occupy the rising edifice to cultivate a deeper piety.

CHAPTER II.

Excitement on the Papal aggression.

Public excitement on the "Papal aggression" rose to fever heat. Pamphlets were published on all sides of the question. Among the rest, Mr. Binney wrote one on the "Dissenters and the Papacy," and Dr. Morison on the "Present Aspect of Protestantism in Britain." Some good men imagined that by the audacity of the Pope in creating sees for the Romish hierarchy, the "foundations" would be "destroyed." The editor of the *Nonconformist*, jealously guarding the interests of religious freedom, saw no just reason for the general flurry. In a review of the publications of the time, the editor of the *British Quarterly* gives the following account of the unprecedented ferment:—

"The pulpit, the platform, and the press—the parish vestry and municipal hall—county courts and assembly rooms—market places and castle yards—the church, the chapel, and the school-room—though convened for widely different purposes, has borne witness to the deep, and earnest, and unwonted excitement of men's minds by the insolence of the Pope's aggression, and the offensive tone in which his emissaries have followed it up.

"The Pope's rescript, the Cardinal's pastoral, and Lord John Russell's letter, went off like signal guns, commencing and

announcing the conflict of hostile armies. Preparations for a movement on the part of the Romanists had for some time been visible, but they were universally supposed to refer exclusively to themselves. No one imagined that they were preparing to govern the consciences of all England, and intended to make us a Catholic nation, and graciously restore us to the unity which our Reformation had violated. That Bishop Wiseman was about to be made an Archbishop, and probably a Cardinal, we all knew; but everybody supposed that he was to remain in the same relation to our country and nation which he had previously held; and that we should feel just as little concern in his being a vicar apostolic, for that, in either case, he would have nothing to do with us, and we nothing to do with him. Expectation and anxiety, however, were not quite laid to sleep, when the ghostly missive conveyed to us the astounding announcement that we were all bodily, and as a nation, delivered over to the spiritual government of the Papacy, which had obtained for us, through the miraculous intercession of the Virgin Mother of God, the inestimable boon of restoration to Catholic unity, from which we had imagined ourselves long since emancipated. In oratorical periods—yea, almost in soft poetic strains—we were congratulated upon the exercise of that Divine grace and Almighty power which had brought us back, like some erratic star or portentous comet, from the depths of darkness in which we had been wandering, lawless, through infinite space, and restored us to our proper orbit, and our just relationship to all the other celestial bodies."

Cardinal Wiseman, in his "Pastoral," described in glowing terms the marvellous change.

"The great work, then, is complete; what you have long desired and prayed for is granted. Your beloved country has received a place among the fair Churches, which, normally constituted, form the splendid aggregation of Catholic communion. Catholic England has been restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and begins now anew its course of regularly adjusted action round the centre of unity; the source of jurisdiction, of light, and of vigour. How wonderfully all this has been brought about,

how clearly the hand of God has been shown in every step, we have not now leisure to relate; but we may hope soon to recount to you by word of mouth. How truly is this day to us a day of joy and exultation of spirit, the crowning day of long hopes, and the opening day of bright prospects! How must the saints of our country, whether Roman or British, Saxon or Norman, look down from their seats of bliss with beaming glances upon this new evidence of the faith and Church which led them to glory, sympathizing with those who have faithfully adhered to them through centuries of ill repute, for the truth's sake, and now reap the fruit of patience and long-suffering! And all those blessed martyrs of these later ages, who have fought the battles of the faith under such discouragement, who mourned, more than over their own fetters or their own pain, over the desolate ways of their own Sion and the departure of England's religious glory—oh! how must they bless God, who hath again visited His people! how take part in our joy, as they see the lamp of the Temple again enkindling and rebrightening, as they behold the silver links of that chain which has connected their country with the see of Peter in vicarial government, changed into burnished gold, not stronger nor more closely knit, but more beautifully wrought, and more brightly arrayed."

In due time Cardinal Wiseman returned from Rome in his red stockings, meeting, on his way to St. George's Cathedral, Southwark, the Archbishop of Canterbury; but, practically, the titles he had received made no sensible difference in the state of England. The spirit of Protestantism was evoked more earnestly than ever. Lord John Russell proved that Popery was not to be checked by Acts of Parliament; but the fear of returning persecution has since been allayed by the loss of the Pope's temporal power, and the consequent eclipse of the glories of the Vatican.

The venerable Dr. Pye Smith, after his long

period of active service, removed from the scene of his academical toil to Guildford, to spend the evening of his life in the quiet of a congenial home. Though incapable, from his increasing infirmity, of taking part in public meetings, his friends and the students recently under his care, desired to give expression to their feelings of admiration and affection, and to unite in raising a permanent memorial of his eminent abilities and Christian work. At a meeting convened for this purpose on January 8th, 1851, the Rev. Joshua C. Harrison, in the presentation of a testimonial in the name of the subscribers, read an address, recognizing in the most earnest and affectionate terms, the important services of the doctor as tutor, pastor, and author.

Retirement of Dr. Pye Smith.

Testimonial.

The document, signed on behalf of the subscribers, by William Alers Hankey, treasurer, John Yockney, J. C. Harrison, and H. Rutt, secretaries, was presented by Mr. Hankey to him, the whole company rising to do him honour. Overcome with emotion, the venerable divine could only utter a few words in response, which were quite inaudible; but his son, Mr. Ebenezer Smith, read the following written reply:—

"My dear and honoured Sir, and you my numerous friends, by many titles, beloved and venerable. After many attempts to find some expression of my judgment and my heart, that might not be quite unsuitable to respond to your affectionate address, I am compelled to reject them all. The looking back upon the years of life, but especially the period of which you have taken a notice so comprehensive and indulgent a survey, revives the impression of events and feelings, which, as to their variety, intenseness, and importance, I cannot describe. I must now,

almost at the last hour, renounce every such effort as beyond my power; every attempt but increases my inability.

"But there are some names to which the sense of love and gratitude attaches in a manner which cannot be summarily expressed.

"You, Mr. William Alers Hankey, among my earliest friends in or near the metropolis, were pleased to take of me favourable notice, and rapidly to expand that notice through a long succession of occurrences, private and personal as well as public. You often dissipated doubts and darkness; you faithfully warned and reproved; you cheered and encouraged in ways ever adapted with an efficiency and a liberality which nothing could turn aside, and which triumphed over difficulties, the more formidable they might seem to be, or to threaten.

"To you, my friend, Mr. Samuel Morley, then, indeed, an infant, I turn, as at that time the friendship of your honoured father, Mr. John Morley, fixed itself on me with an original sympathy of judgment upon all the practical questions of evangelical truth and national morality. He yielded, at great sacrifices, to the request of an ever-memorable friend, whom declining health compelled to retire, and accepted the onerous office of treasurer to the Homerton College Society. From the anxieties and labours inseparable from such a method as Mr. Hale and he pursued, in fulfilling the duties of his office, he did not shrink; but maintained the toil with ardour, till he had the happiness of transferring them into your hands. Then he had the rare satisfaction of seeing the evidences in his son, of maturity of judgment, decision of principle, devotedness to the enlarged application of Christian work. In so many and so well-known lines of activity, we have witnessed your pursuit of the best public objects, that it would be in me superfluous and absurd to enlarge upon them.

"But to me personally, your father's and your own universal kindness and extraordinary liberality, through the long period of our connection, have been a testimony that Gospel love never faileth.

"Another of my beloved friends I behold in circumstance beautifully similar. You, my beloved friend, Mr. Henry Rutt, have maintained the wise and penetrating intellect of your honoured father, Mr. George Rutt, treading in his steps with

the most amiable affection. To you and your family my obligations are too great for words.

"You, my dear friends, many of you my former much-prized pupils, are the leaders in conferring upon me this peculiar testimony of attachment from yourselves, and many who have united with you, objects of my indelible gratitude and love, but whom I cannot particularize as I would.

"Of myself, I have only to pray that your love may never appear to have been misplaced; I would reverentially assume the Apostle's words, 'I am nothing, not I, but the grace of God.'

"The thanks which reason and every feeling dictate, are, however, above my power to express, that the richest recompenses of eternal love may ever flow to you and your families and churches is my heart's desire and prayer. Above all, thanks be unto God for His unspeakable gifts.

"I am, and ever, I trust, shall be, your grateful servant,

"JOHN PYE SMITH.

"Homerton, January, 1851."

Many ministers and friends present gave expression to their sentiments on the occasion.

Closing scenes.

"After the scene was over," says Dr. Harris, "although his deafness prevented him from hearing anything, Dr. Smith made no inquiry respecting what had been said, nor any specific reference to the meeting, except to express the pleasure of having recognized the countenance of so many old friends. Before going to rest, he pointed out the first chapter of the second Epistle to Timothy for reading, and, in the course of the prayer which he then offered, he thanked God with marked emphasis, for the 'signal mercies, the unmerited favours of that day,' entreated preparation for another and a more momentous day; and, after praying for his beloved children by name, added, 'Though we part now it is not for ever, nor can we ever part from Thee.'

"On that day month, February 5, 1851, he departed. No special disease invaded his frame. But, on returning to Guildford, the powers of life rapidly declined.

"'Thanks for your encouragement,' (he said, when a hope was expressed that he might survive), 'if so, well; if God order

otherwise, I shall bless Him, in either, in every case. During the last six days, the only method of communication left to his sorrowing family was by writing, and offering to his eye a few words of Scripture, for which he expressed hearty thanks.

"Looking intensely with his mild eyes into the faces of all who surrounded his dying bed, he made a last effort to bless them.

"'The Lord bless you all' (said he), 'and He undoubtedly will.' To a medical friend, he articulated with great difficulty, 'Farewell, I am greatly obliged; the eternal God be thy refuge!' and, turning to his son, 'The Lord be your portion for ever!' and thus (though he still lingered a short time), like His Divine Master, he may be said to have ascended in the act of blessing."

In the sketch given by Dr. Harris of the life, character, and services of Dr. Pye Smith, he says:—

Dr. Harris on his life, character, and service.

"Each of his books was an act, and an act designed to meet a want. Whether he architecturally built up the 'Scripture Testimony to the Messiah,' like the ancient Tabernacle of Witness, or rebuked the flippant attacks of infidelity; whether he asserted the sacrifice and priesthood of Christ, exhibited the rules for the interpretation of prophecy, expounded the principles of the Reformation, or enforced the claims of Evangelical Nonconformity, his aim was usefulness of the highest order. His great work, the 'Scripture Testimony,' is universally acknowledged to be one of the greatest achievements of sanctified learning. I have long thought of him in this connection as the Lardner of Doctrinal Theology; the correspondence, indeed, is traceable chiefly in the inductive method which each pursued, and in the extremely cautious and candid spirit in which their respective inquiries are conducted. The preponderance of learning and reasoning is decidedly in favour of Dr. Smith."

At the autumnal meeting held at Northampton in October, the Rev. John Kelly gave an address on "The Congregational Churches as compared with their condition in the time of Doddridge":—

"One of the most striking results of the religious revival of the last century," he said, "has been *the prominent place assigned to the personal responsibility which attaches to the Christian profession, and the distinctness with which the extent of that responsibility has been defined.* That every Christian, however humble his position in society, has duties to discharge in furtherance of the cause of Christ; that his religion is not exclusively intended for his own safety and comfort, but for the benefit of others; and that his talents and means, whatever their amount may be, have been entrusted to him for usefulness, are points all but universally recognized, at least in Dissenting communities. To the revived apprehension of this truth must be attributed the numerous religious associations which constitute so marked a feature of our times, and which, in their turn, have served to keep alive and deepen the impression of that truth to which they owe their existences. Perhaps, indeed, notwithstanding the frequency with which it has been inculcated, it has been too much generalized to be thoroughly understood. It needs explanation and enforcement in its direct bearing upon each individual, not only in the ministrations of the pulpit, but in private intercourse, and practical effect given to it systematically in connection with these Scriptural arrangements the obligation of which our churches acknowledge.

Address of Rev. John Kelly on Times of Doddridge.

"But how important soever instruction on this point may be, *an attention to the increase of vital godliness is more essential still.* We cannot conceal from ourselves the influence which the state of piety in our churches must ever exert in determining the manner in which that responsibility will be apprehended, and its claims met. Feebleness of principle induces dimness of apprehension, and disinclination to action. Under a rich bestowment of grace the heart is enlarged, truth is more clearly discerned, and compliance with its practical tendencies becomes prompt and earnest. In such a fellowship the communing of mind with mind contributes to improvement, and stimulates to duty. *The vigour of inward life can alone make efficacious and clothe with power the simple principle of Congregationalism.* The more cumbrous and imposing arrangement of other religious bodies may keep up a show of vigour when life is fast decaying within. It is not so with us. Our system, as it presents itself to general observation, on the

whole, truthfully reflects the condition of those vital principles for the exercise of which it is intended to afford opportunity. As the latter are vigorous, it works with ease and efficiency; and as they decline, it is smitten with weakness, and impeded by many forms of prevailing carnality. This peculiarity, which, by not a few, is esteemed the blemish of our polity, is, in fact, its recommendation. It prevents us being engrossed with the mere outworks of religion, and compels attention to its essential inward elements. We cannot afford, as other communities may, to be indifferent about spiritual life; nor can we put on an appearance of strength when it does not exist. Declension with us speedily manifests itself, and cannot be concealed. The very voluntariness of the service which each member renders, makes this exposure unavoidable. It is a like advantage in our church organization, that its simplicity interposes little to divert our regards from the symptoms of spiritual decay when they appear, or from the prompt employment of the only means by which they may be arrested. On the plentiful effusion of the Spirit of grace everything depends: without this, all is barrenness and failure; but when this blessing is possessed, it will unfold itself in the beauty of personal character, and in the power of willing combination to do good. In these effects, next to its scriptural truth, our system will find its best recommendation. Hence it is our wisdom to give constant and vigilant heed to these important particulars. Personal piety is not only with us the primary and grand qualification for membership, but that to the improvement of which our efforts must be sedulously directed. Our power for good lies in this. It is only in connection with an earnest endeavour after spiritual advancement, that truth is seen in its own clear light, and felt in its saving efficacy, and that duties are rightly appreciated and cheerfully performed."

In conformity with resolutions adopted by the Congregational Union, practical measures were adopted to bring the claims of Christianity before the attention of the working classes in public halls and lecture rooms. The Rev. George William Conder, of Leeds, earnestly devoted himself to this extra-

pastoral work, urging upon the people the acceptance of Christianity, from its tendency to promote their social advancement and political influence as well as from higher considerations. The Rev. Brewin Grant, with considerable tact and cleverness, met the infidel objections of Mr. Jacob Holyoake, but in a hard and rasping style that left an impression, in some instances at least, that his Atheistic opponent had the advantage in courtesy and candour. The Rev. Henry Townley, on the contrary, with remarkable suavity and gentleness, in a protracted debate referred to Mr. Holyoake as "our friend," and gave a touching recital of his own experience when reclaimed from infidelity and bid to embrace the "truth as it is in Jesus." But the questions in debate were discussed with greater ability by the Rev. Robert S. Bayley, a Congregational minister little known to the present generation. As a pastor of a church in Sheffield, he had observed with deep concern the ignorance and moral degradation of some of the working classes, and gave his time, energies, and what money he could spare, to the foundation and support of the "People's College." The enterprise, from pecuniary embarrassment, caused by habits of culpable negligence on the part of its Principal, involved him in terrible difficulties that seriously affected his personal credit. Nothing, however, quenched his ardent desire for the intellectual and moral improvement of the people. On his removal to London, he became the minister of a congregation consisting of seafaring men, or of "water-side" occupation, at Ratcliff, with a

Attention given to working classes.

R. S. Bayley and People's College.

sprinkling of the tradesmen and factors of the neighbourhood. In an antiquated meeting-house, accommodating about three hundred people, we find him giving lectures that might have been addressed with advantage to theological students. A brief outline of his lecture on the inspiration of the Scriptures, from 2 Tim. iii. 16, will afford an example of his intellectual force :—

Lecture on Inspiration.

"I solicit your attention," he says in his introduction, "to this most important article of our faith, because it is its foundation; and I shall need your patience and candour, for I have not sought the sentiments guaranteed by illustrious names, but give utterance chiefly to what are my own. Least of all the thousands of Israel, the speaker knows too well is he; but truth, like the Hebrew angels, is wont to sojourn with the afflicted, the poor and the obscure, even when it would be welcome in palaces. What I utter, I most firmly believe; and what I am about to submit to you is not the flippant etching of the moment, but thoughts that have often been weighed and winnowed; that were born, in the first instance, in groans and tears, but that have now grown to gladden the breast they once anguished, and to be the rock on which I am emboldened to face that great invisible world, whose portals open to receive the preacher and his audience."

After an analysis of the contents of the Old Testament, and a sketch of its history and of its moral influence, the preacher continues :—

"The great importance which the doctrine of inspiration has assumed at the present time is no commendation to the *spirit of the age*. That it should be more generally disbelieved, shows the growth of an irreligious temper; and that it should be attacked with mere literary and logical weapons, proves the direction in which this irreligious temper flows; and that the doctrine in the Church itself should have become so philosophized and mixed up with the jargon of hypercriticism, is a mournful indication that the vital life of the Church is less obvious, that Christian

unity and love, purity, benevolence, and grace, must be on the subsidence, or this question of the parchments could not be so prominent. The watchman must have slept, or the enemies could not have occupied the citadels; the shepherds must have paid more regard to their sylvan reeds than to their crooks, or their flocks would not have been so divided and scattered; or, in other words, many teachers must have been treacherous, indolent, or incompetent, or their disciples would have been in no danger from the voluble babbling of the German philosophist, or the transcendental reveries of modern romance."

On the subject of miracles he says:—

"Jesus Christ promised His disciples the extraordinary gift of the Holy Ghost to bring all things to their memory—to show them things to come—and to guide them into all truth.

"The Apostles, at the time, neither seemed to desire such a teacher, nor to feel their want of His aid. Perhaps they were confident of their ability to witness the powers and life of their Master. But they might forget a part, draw wrong conclusions from the rest, and totally misunderstand the future, and the purport of the Christian system. As men, nothing is more certain than that they would err in some part, or become divided in their opinions, or give an undue prominence to a portion, while they neglected others. They might not be conscious of these liabilities to error, and could not have foreknown the part they were to act in the kingdom of Christ. It was, therefore, with the view of providing them for that future, and guarding them against all errors, that Christ made this promise of the supernatural aid of the Holy Ghost, of which Jesus most significantly said, 'Whom the world cannot receive.' Important, however, as it was to qualify the disciples as infallible teachers, Christ did not forget that all men had not the power to discern divine from human instruction, merely by its intrinsic excellence; that the ignorant and the vicious would need to have some outward evidence that the twelve were the accredited messengers of Deity, and even the more enlightened would also require a sign; nor were the Apostles themselves without a certain dependence on evidence more tangible and convincing to the senses than any abstract conceptions of truth would afford. To meet these cases, Jesus addressed to His disciples a totally different class of

promises; for He assured them that they should cast out devils, speak in new languages, take up serpents, and if poison were administered to them it should be harmless; that they should lay hands on the sick, and thus effect their recovery, possess a superiority to all the power of the enemy, and that nothing should harm them; while He taught them that if they were perfect in faith, they would either be able to blast a tree with a word as He had Himself done, or to remove a mountain from its site.

"We live in a period in which the spirit of hostility to the religion of Christ, if not more daring, is very outspoken, and we are told that miracles were not necessary at all; that no miracle could make that a truth which was not antecedently so, and that if the truth were properly taught, miracles would be superfluous. These things have been often said by the affirmers of the sufficiency of reason, and we admit their plausibility; but, like many other plausible things, they are at variance with experience and facts. We entreat your attention, therefore, to this class of our Lord's promises, to bestow miraculous agency on His apostles, and we must put the case very feebly before you, if the wisdom and goodness of God are not made to appear in a very singular manner by these promises alone. Those who contend for the adequacy of human reason declare, that if the truth of the Gospel was so paramount to all other moral teaching, that miracles were unnecessary. But let us ask those persons how does it fare in this enlightened age with the best books, and the most intellectual living teachers, either at the bar, in Parliament, in the lecture hall, or in the pulpit. Is it not proverbial, that there is nothing that so surely consigns a book or a living speaker to oblivion, and often to contempt, or, at least, to a very diminutive class of admirers, as those books or speakers being super-excellent? By some they are stigmatized as dry and heavy, and by others as metaphysical and obscure, while some call them outright irrational. Thus it fares with the Burkes, the Fosters, and the Edwards's; while the smart fabricators of bon mots, the flashy tale-writers, the scorpion pages of the satirist, or the incredible frivolities of the adventurous, or the whimsical dogmas of a mesmerian professor, run through many editions, are wrought up again into music or dramas, and become the type things of the age. And so would it have fared with the divinely

authorized teaching of the apostles, without miracles; for even the pungent appeals of Peter to the Hebrew exiles of Asia Minor, the sweetly simple notes and paternal counsel of John, and the long and learned reasonings of Paul, beginning as they often do from a common earthly fact, and terminating against the gates of Heaven in a gush of glory, would have been despised, if Paul had not been led from prison by a sentinel from the skies, or if John had not escaped harmless from the cauldron of Patmos. *The world has never yet agreed what is pure reason, nor is it likely to do so soon; for it calls that only rational which flatters its infirmities, or connives at its errors, while it has always on hand a stock of damnifying epithets to apply to every sentiment that goes to the root of the world's moral evils, or that acts as a pedometer to show how far it has travelled away from truth, from nature, and from God.*

"In promising to His disciples the gift of miraculous power, our Lord was therefore actuated by consummate wisdom. He saw into the fallacious world of reason in His own age, and foreknew the same world of reason in all future times. It was compassionate in Him to bestow those promises, for it had come to be proverbial of the Jews to 'seek a sign,' as the indubitable warrant for a Divine teacher; and the lower their spiritual life sunk, the more urgent would they grow for those ocular proofs of any doctrine that professed to come from God. But while the Jews were thus gross, the Gentiles of nearly all degrees were not less mentally degraded. Prior to Christianity, there existed no such thing on earth as a pure moral teacher, nor was there any generally received code of virtues; still less was there to be found in the academic groves the rudiments of a moral science. From the remnants of Gentile art and literature, we know that the vast majority of every nation was ill prepared to become an impartial judge on those high questions of moral truth and reason in which Christianity deals; and, indeed, we may learn how it would have fared with the truth of the Gospel if the apostles had not wrought miracles, from the reception which the noble discourse obtained that Paul addressed to the Athenian philosophers on Mars Hill.

"We can form only inadequate sentiments of the mental state of the world at that period, and have been foolishly addicted to imagine that nations whose orators were Cicero or Eschines, whose disputants were Seneca and Aristotle, whose men of

science were Archimedes and Euclid, and whose poets were Virgil and Pindar, must have been correspondingly intellectual. This may appear to be true, but it is not borne out by historic record. The men I have quoted were few, and probably unique existences of Greece and Rome. We must judge of the mental thermometer of that period by other phenomena. What say you to a city gorged with slaves—to a temple part of which was a brothel—to a people that could only be amused by flinging the criminals to the lions, or having gladiators to spill each other's blood—to an aristocracy in which the most unnatural crimes were as notorious as their rent-roll—to a government that was capable of being sold to a political gambler—or to an age in which every one believed in fate, and banished the art of medicine to the infirm slaves, who could neither hew wood, nor sculpture stone, nor guide the plough? Such, however, were Greece, Egypt, and Rome. Judge from these facts of the mental character of the apostolic age among the Gentiles, and you will feel that 'gross darkness' must have covered the people, and that miracles alone could have startled the deep-sleeping. There was also a reason in the apostles themselves, why they should be invested with this celestial energy to work prodigies, in corroboration of their character and doctrine. We all know that the clearest minds occasionally fall into moods of doubt and fear, lose their commanding convictions of truth, and become for a time apparently imbecile. From some physical or latent cause the colours may fade from the soul, memory lose her stores, and speech seem to be frozen on the lips it was wont to take fire. Something similar to this the Christian occasionally feels, and hence the value of the 'times of refreshing from the presence of the Lord.' Continually engaged in excessive labour, with few comforts and many privations, it is no reflection, either on the goodness of God or the integrity of the apostles, to suppose that they might have felt such occasional states of torpor; at all events, they were liable to them. But to forestall any interveniency of doubt, however brief, in the apostolic soul, they had, in addition to the witness within, this ocular demonstration ever present with them.

"Every one knows that the success of a teacher depends as much on his prudence, his courage, his tact, his self-possession, his patience, his industry, and his manners, as on the doctrines

he delivers, and the mode in which he expounds them; and to the apostles, the possession of these moral qualities was far more important than they are to ordinary men. Important, however, as this armour of moral attributes was to the twelve, they were of all men most likely to break down if left to their inward character, or some other of these particulars. How often have we seen a skilful teacher, who was irresistible in argument, whose paintings of vice and virtue were all to the life, and whose appeal to the feelings was the rush of the whirlwind or the blow of the lightning, prostrating the proud, and softening the obstinate soul; and yet for want of self-command, or tact, or courage, or patience, destroy all his fine workmanship, and bring his great powers into contempt And who so likely to err from want of decision as Peter; or as Thomas, from lack of receptiveness; or as John, from a fiery temperament; or as the other son of Zebedee, through ambition; or as Matthew, from his former secular habits; or as Paul, from his impetuosity; or as James, from his taciturnity; or indeed all the others, from their besetting infirmities? All this liability to surprise, to fear, to impatience, and to fainting in the work of the Lord, Jesus clearly foresaw, and He forewarned them of the evils; He promised that though He sent them forth as 'sheep among wolves,' not a hair of their head should perish."

All these promises of Jesus were fulfilled. We know the character and conduct of the disciples before His death. They were not then competent teachers of His religion, for they did not understand many of the doctrines of Christ, some of which excited pain, and others surprise. Some of them even objected to those doctrines themselves, and to certain acts in the conduct of Christ Himself.

"But when the apostles issue from their upper room on the morning of the Feast of Pentecost, it is evident that they had become new creatures indeed. Less than two months had transpired since the tragedy of Golgotha, the interim had been too much a time of sorrow and surprise, of fluttering hope and despondent fear, to allow for any supposed educational improve-

ment. But whether we incline to believe that the supernatural functions of the Spirit began at the resurrection, or came down upon them like a tropical rain just on that memorable Whitsuntide, it is evident that they were no longer dreaming and craven followers of Jesus of Nazareth, but had become familiar with all the bearings of His character on the prophetic ages, and on the world that lay in wickedness, as well as the designs of Providence in reference to the Jewish Church. No further doubtful interrogations of each other respecting the import of the words and purposes of Christ, for one and all had become illuminated, and they argued, appealed, and reproved, as if they had been familiar with their themes for a century, and had nothing to fear from a powerful audience, whom they accused of irreligion and of murder. The ever-vehement and incoherent Peter now speaks in kindred oracular strains with the greatest of the prophets, and the igneous and aspiring sons of Zebedee are meek of language and docile in temper as the lamb that was being led garlanded with a floral fillet to the now God-forsaken altar. A long life of noble labours and extraordinary trials succeeded, but never, after the day of Pentecost, do we find the apostles either hesitant, divided, or erroneous in doctrines, nor culpable of departure in spirit or conduct from the moral perfection which the Gospel enjoined. And what is still more to the point, perhaps, in the judgment of some, there was no subsequent instance of an attempt to work a miracle which failed."

After a splendid peroration on the loss that must follow the rejection of the Bible, we listen to the voice of warning :—

"Beware of philosophy. There are such things as logical affectation, and morbid incredulity; as pride that courts the singularity of being thought a great doubter; as a pedantic reason that struts in the boots of Hobbes, and the pantaloons of a Voltaire, and aims at nothing more noble than the life of a disputant, and the scholarship of a quibbler. You, Christian men, be honest with your own doubts, and treat those of your neighbour with forbearance and respect; but never suffer yourselves to be induced to fight this battle in the bog, or in the dark. Give no quarter to the reasoning charlatan, and lend no

ear to the frivolous philosophist, and read no trash of the logical bombastes, and fear no innendoes of the profane witling, or irreverent epigram of the German poetaster, or any query, however startling, that would impeach the stability of your faith, or impugn the veracity of the sacred writers. These are times of temptation to the intellectual disciple of Jesus. A new science never arises but it is made to challenge revelation to an array at arms; a new impulse has seldom given to mind of which the devil has not availed himself, either to employ his unconscious menials in an attempt to prove that the religion of Christ is opposed to reason, or antagonistic to free search, or inimical to progress, or a bar to liberty, or a check on human society, or the foe of philanthropy. These are devices old as the magicians of Egypt, but they change their habiliments and tactics to suit the temper of every age. Ours is the era of a radical temper, that affects to examine the roots of all power, and of every system; and in unison with this bias, the war on the inspired documents has been long waged, and is yet far from being closed. The quiescent, the letterless, and the fearful Christian may cry for peace, and would even draw the vandals from the gates of Zion by donations and soft words; but we must fight and expel. 'The pearl of great price' must remain ours, or become theirs.

"The Word of God is the sword of the Spirit, the one divinely tempered weapon on which Jehovah depends to win back the apostate and sin-loving world to His bosom and His law; and it is the only one on which the Church relies to fight her way into eternity. She had not now been so impotent, so divided, so scorned by the world, so inharmonious in her teachings, so scant of joys, so stunted in growth, so hebete in study, so restrained in prayer, in faith so wavering, and in doubt so prolific, had the Church of God studied His imperishable Word more, and minded the gainsayings and speculations of men less. All the eras of spiritual life, whether in Britain, in New England, in Languedoc, in Scotland, in Germany, or of the earlier times, have ever been preceded by a deep and believing study of the Scriptures; and all those rare men and women who have attained to high degrees of fellowship with the Divine nature, to unwonted opulence of spiritual power and blessedness in this life, have always traced their growth to their fervent and continuous study

of the law and the testimony, whose hidden vitality came only to be known as affliction quickened study, and study produced faith, prayer, and obedience, and they became unitedly the 'witness within.'"

Great Exhibition of 1851.

The Great Exhibition of 1851 excited extraordinary interest. In the minds of some loftier expectations were raised than have hitherto been realized. Mr. Baldwin Brown, called from the force and freshness of his orations to discourse on public events—and ever ready to meet the demand—was selected as a popular Nonconformist, to give expression to the sentiments appropriate to an occasion of public thanksgiving. He regarded the Exhibition as the "most successful display of the willinghood of man that the world had ever witnessed."

Oration of Mr. Baldwin Brown.

"For many generations," he said, "commerce has been weaving bonds of sympathy and connection between distant communities, but wanted expression and recognition. The Exhibition has succeeded, spite of fearful difficulties, in realizing it, showing how firm, sure, and universal is the network of reciprocal good offices which God has been weaving all round the world. And who seeth not in all this that the hand of the Lord hath done this, in whose Hand is the soul of every living thing, and the breath of all mankind? 'It is the Lord's doing, and marvellous in our eyes.' Christianity and civilization, commerce and social order, go hand in hand. We, as Christians, cannot be unmindful of anything which affects the social welfare and progress of the human race. Moreover, we *see the dawning of a new and brighter era.* We hear the death-knell of many social wrongs and woes sounding, we see through the mists of the morning, which some in their blindness have mistaken for the glooms of night, that sun of righteousness climbing to the zenith, which shall bathe the whole world in its lustre, and make it glad and beautiful as Eden in the bosom of God. We see this dawning; we go forth to

hail it—to sing before God its matin song: 'Hosanna! blessed be the age that cometh in the name of the Lord!' *We know that this age shall see the end of the devil's empire*—the expulsion of the demons that have convulsed society and tortured men—the establishment of the kingdom of truth and peace and love—in a word, the coronation of Christ the King. Then shall the vesper song of this closing era of earth's faithful historians sound from the thousand thousand voices, and awaken echoes in every region of the universe of God. The kingdoms of the world are becoming the kingdoms of our God and His Christ. Hallelujah! hallelujah! the Lord God Omnipotent reigneth."

No sooner had Mr. Brown called from the mountain-top to the dwellers in the vale, to hail the dawn of this "new and brighter era," than public attention was diverted from the enchanting vision by the discovery of gold in Australia. There was a general rush to the diggings.

Discovery of Gold in Australia.

Mr. John Fairfax, the proprietor of the *Sydney Herald*, gives an exact account of the discovery:—

"For several years," he says, "before the actual discovery of the gold, an old man, named Macgregor, supposed to be living in the Bathurst or Wellington districts, was in the habit of coming to Sydney once a year with small pieces of gold, which he sold to a jeweller; but the secret place of his treasure he never divulged. As early as 1841, the Rev. W. Clarke, the eminent geologist of Australia, brought gold from the basin of the river now supplying it. This gold was exhibited to members of the government and of the legislature, and to numbers of persons in the colony. The late Mr. Francis Forbes, a very scientific man, after consultation with Mr. Clarke, appealed to the public concerning the 'Production of Gold,' and a series of papers on the subject were published in the *Sydney Morning Herald* in the year 1845. Even as far back as 1839 Count Strezelecke, who travelled over the colonies in almost every direction, gave it as his opinion—founded upon the peculiar geological structure—that gold did exist. In later years it was spoken of openly, and inquiries

conducted on scientific principles, and backed by occasional additional proof, were made. It was declared that gold existed in abundance in our 'schists or quartzites.' Still no one believed the statements, the thing was too improbable; and the government, as well as the public, disregarded and treated with mockery the scientific opinions which, from time to time, were expressed. The same unbelief existed in England, although that illustrious geologist, Sir R. Murchison, declared his suspicion that Australia offered, in some respects, a parallel to the Ural; and although he spoke to the Government of England upon the subject of gold in Australia, all the encouragement he received was in being told not to let them (the colonies) *have too much of a good thing*. Nay, in an article by the Rev. W. B. Clarke, published in the *Sydney Herald*, on the 28th of September, 1847, the geological formation of the colony of New South Wales is investigated, and mention distinctly made of the existence of gold. Mr. Clarke, at the same time, communicated with Sir R. Murchison, who published a letter in the *Philosophical Magazine*, and gave his advice that a person well acquainted with the washing of mineral sands be sent to Australia, speculating on the probability of *auriferous alluvia being abundant*, and suggesting *that such will be found at the base of the western flanks of the dividing ranges*.

"In 1849 the whole world was astonished by the discovery of gold in California. Thousands of persons left the colonies of Australia, and the fact of gold being at our own door was allowed to slumber. However, on the 2nd of May, 1851, the following paragraph appeared in the Sydney *Morning Herald*:—

"The Gold Discovery.—It is no longer any secret that gold has been found in the earth in several places in the western country. The fact was first established on the 12th February, 1851, by Mr. E. H. Hargrave, a resident of Brisbane Water, who returned from California a few months since. While in California, Mr. Hargrave felt persuaded that, from the similarity of the geological formation, there must be gold in several districts of this colony, and when he returned his expectations were realized. What the value of the discovery may be it is impossible to say. Three men, who worked for three days with very imperfect machinery, realized £2 4s. 8d. each per diem. Whether they will continue to do so remains to be seen. The subject was brought under the consideration of

the government, who admitted Mr. Hargrave's claim for some consideration for the discovery, but, of course, could make no definite promise until the value of the gold-field was ascertained. Mr. Stutchbury, the geological surveyor, is now in the district, and Mr. Hargrave has proceeded there to communicate with him, and, in a few weeks, we may expect definite information. At present all that is known is that there is gold over a considerable district; whether it is in sufficient quantities to pay for the trouble of obtaining it remains to be ascertained. Should it be found in large quantities, a strict system of licensed digging will be immediately necessary."

The question was soon decided by further search. Abundance of gold was found in Victoria.

In the first instance, the inexperienced gold-diggers, ignorant of the proper method of search, returned in crowds, bitterly disappointed and enraged with the imposition supposed to be practised upon them; but, more wisely directed, the diligence of successful workers was abundantly rewarded. The monthly average of immigrants was usually from ten to twenty thousand. Melbourne, little larger than a village, could not accommodate the influx of strangers, and the "squatters," who occupied the land in the surrounding districts, refused to relinquish their hold of the property. Temporary shelter was obtained in "Canvasstown," an impromptu creation outside, where from six to eight thousand persons, the daily overflow of the surging mass, strove to exist, amidst vexation, expense, and discomfort. Everything they had need of was scarce and dear. Vegetables, that might have been cultivated with little effort, were difficult to obtain. Speculation was the rage, and cultivation neglected. The price of a cabbage at last culminated at two shillings and sixpence in Canvasstown, and five shillings in the

gold-fields. Water in some seasons could only be found after the search of two or three hours. Hordes of liberated convicts poured into the fields, with twenty-five thousand Chinamen.

"Oh! this gold!" writes another correspondent from Geelong, Victoria, December 8th, 1851, "I wonder where the mania will stop. People used to be satisfied to find it by the ounce, but now nothing but lumps will satisfy. You cannot conceive the revolution it has caused here. There are not less than 20,000 of these gold-diggers, besides women and children, all of whom two months ago were in Melbourne or Geelong, at work in their proper trades; and now, save and except drapers, grocers, and ironmongers, we are at a dead stop. Two hands are worth five heads, and men who for a life have been slaving for 25s. or 20s. per week, are now earning £20, £30, £40, or £50, and as much as £60 per week, picking it out in lumps with the point of a pocket-knife; and walking into a draper's shop, clothing their wives and children in silks and satins, or fooling or drinking away their money in a style that would startle you Sheffielders out of your senses. We are paying 3s. for water where we paid 1s., and 1s. 4d. for bread where we paid 8d.; 6s. for carriage where we paid 1s. all the way through; while, on the other hand, we have a Government escort or conveyance bringing in from the gold-fields a ton of gold."

Wild excitement.

In twelve months, the united produce of Sydney and Melbourne was estimated at £3,654,348. The excitement in England led to a large and rapid emigration, the sudden prosperity of some proving the occasion of disappointment and loss to others. The state of society was seriously affected by the sudden transition, and changes in legislation were required for the protection of the colony from many evils, which threatened its order and safety. At this critical juncture, men were raised up to guide public opinion, and to leaven the community with

right principles. Mr. Fairfax, associated with the Rev. John West, in the columns of the *Sydney Herald*, rendered service it is impossible to over-estimate.

"The late discovery of gold in Australasia," says Mr. West, "has created much astonishment. It seems to have been concealed by Providence, or rather the signs of its existence were not permitted to arrest attention, until the colonies could endure the shock. The delay has probably, upon the whole, benefited both the colonies and the human race. Had gold been discovered before the era of free immigration, it must have led to frightful disorders. California has added another to those warnings presented in the history of gold-mining, that the absorbing pursuit for a time suspends the voice of reason and morality. The multitudes who have precipitated themselves on the gold-fields of Victoria indicate the uniform direction of similar passions; yet how superior are our present resources to those of former times or of other countries. The Government, organized and intelligent, are sustained by the strong moral support of four hundred Christian congregations. The social interests of, perhaps, not less than fifty thousand families will be able to check, and probably to master, the spirit of anarchy and violence. That any lives should be sacrificed is, of course, a matter of regret; but the politician and the philanthropist may pronounce in favour of a dispensation which, though permitting the sacrifice of a few, will rapidly cover the regions around us with villages, towns, and homesteads.

Opportuneness of the gold discovery.

"Though rich beyond example, the mines will be abandoned by the many for whom the pleasures and the rest of home, the calm and even pursuits of industry, and the intercourse of civil and religious life, have permanent attraction; yet the unexampled profusion of the precious metal must rapidly augment our commerce, and supply the means of mercantile enterprise. The capital we have so often coveted is now within our reach; the farmer desired a market, he has it in his neighbourhood, at his very door. The demand for foreign articles will give employment to shipping directly trading from the Australian to the producing market. The increase of commerce will thus lead to

its independence. The Australian merchant will acquire the same relation to the general trade of the world as the American possesses. The ships of America carry her passengers and convey her produce. She divides the profits equally with her customer.

"The happiness and prosperity of the people is, by Divine Providence, placed within their power. If they grasp at wealth to the neglect of their social and political duties; if for the sake of selfish ease they resign to ignorant and violent men the business of legislation; if they tolerate systematic debauchery, gambling, and sharping; if they countenance the press when sporting with religion, or rendering private reputation worthless; if they neglect the education of the rising generation and the instruction of the working classes; if the rich attempt to secure the privileges of rank by restricting the franchises of the less powerful; if worldly pleasure invade the seasons of devotion, and the worship of God be neglected by the masses of the people;—then will they become unfit for liberty; base and sensual, they will be loathed and despised; the moral Governor of the world will assert His sovereignty, and will visit a worthless and ungrateful race with the yoke of bondage, the scourge of anarchy, or the besom of destruction."

CHAPTER III.

The tidings of the unexpected death of the Rev. Joseph John Freeman (Sept. 8, 1851), at Homberg, after his return from a special mission to Africa, were received with much disappointment and the deepest regret. Mr. Freeman was born in Thames Street, London, on the 7th of October, 1794. After passing through the usual course of study at Hoxton, he was ordained at Chelmsford as successor to the Rev. Samuel Douglas, on the 21st of May, 1816. From a failure of health and spirits, he withdrew for a short time from the ministry, and entered into business in Southwark; but, constrained by a renewed conviction of duty, he returned to the work of the pastorate in 1818, at Dawlish, in Devonshire, and removed thence to Kidderminster. His well-known interest in missions to the heathen led the directors of the London Missionary Society to invite him to go out to Madagascar in 1826, where he laboured with great efficiency for nine years, rendering important service in the translation of the Scriptures, and in the preparation of elementary works

Rev. Joseph John Freeman.

Born, 7th Oct., 1794.

Ordained 1816.

Pastor at Dawlish, 1818.

Invited to Madagascar, 1826.

on education, in addition to his care of native schools, and in the direct work of preaching the Gospel.

In September, 1829, he retired to the Mauritius, and from thence proceeded with Mrs. Freeman to Cape Town, where she embarked, with their children, for England. On July 26, 1831, Mr. Freeman returned to Madagascar, and Mrs. Freeman rejoined him in the mission in 1834. Compelled by persecution to leave Madagascar in June of the following year, Mr. Freeman again visited Cape Town, and occupied the pulpit of Dr. Philip (absent at the time in England on the affairs of the African Missions).

Return to England, 1836.

In 1836 Mr. Freeman returned to his native land, having completed the limited term of service to the Missionary Society for which he had been engaged, accepted an invitation from the church at Walthamstow, and was mainly instrumental in founding the School for the Daughters of Missionaries. In 1841 he was elected to be a colleague of Dr. Tidman, in the foreign secretaryship; and in the following year, at the request of the directors, visited the stations in Guiana and Jamaica, returning home April 20, 1843. In 1846 he became the successor of the Rev. John Arundel as home secretary to the Society.

Pastor at Walthamstow.

Assistant Foreign and Home Secretary.

The name of Mr. Freeman is associated specially with the *Malagasy Refugees*, who were accompanied by him as their guide and interpreter on their visit to the churches.

Nothing could be more opportune than the

testimony of these Christian confessors. After the cruel martyrdom of their friends and kindred, they had wandered for months in continual jeopardy of their lives, and finally escaped in a vessel sent for their deliverance. Their exemplary deportment, Christian intelligence, beautiful simplicity, strong faith, and chastened zeal, produced a deep impression wherever they went, at a time when many were seeking to pervert the Gospel which had formed that character, and sustained them under trials and perils like those of the primitive Christians.

Associated with Malagasy Refugees at home.

We spent days with these interesting people when in England, and witnessed their calmness of manner, gentleness of spirit, and unwavering faith. Daily they retired for an hour to pray for the conversion of the Queen of Madagascar. Writing to their persecuted friends, they said :—

Spirit of devotion and meekness.

"We have, indeed, reached this country! A country wherein multitudes live who are kind and compassionate—the country which first sent the Word of God to our native land—a country where multitudes serve God and keep His commandments—a country of liberty, where none are prohibited from praying to the Lord of life, but all are permitted to meet and worship God, whenever and wherever they please, and especially on the Sabbath-day.

Letter to their persecuted brethren.

"You remember, perhaps, these words of Jesus Christ, 'Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold in this life, and in the world to come life everlasting.' This, in part, is fulfilled in our case; for since we left our native country, and parted with our dear relatives and friends, we have found friends a hundredfold in this country, who have deeply sympathized with us in all our tribulations, and seek to do us good. Although we are thus

happy in the enjoyment of many mercies in this land, yet our hearts are full of grief and sighing when we remember you with whom we often united in prayer and praise, and who are still enduring persecution; yes, we cannot forget you in your afflictions. We cannot forget our native land, our relations and friends according to the flesh, and those with whom we associated in our youth; but how much less can we forget you: we are partakers of your sorrows, and sympathize with you in your afflictions. When we heard of your enduring cruel scourgings, we felt as if we also had been scourged with you; when we heard of you being subjected to hard and cruel labour, we felt as if we were under your burdens; when we heard of your being compelled to leave your homes, and without any settled abode, wandering about in the wilderness, concealing yourselves in dens and caves of the earth, exposed to the heat of the sun by day, and the cold air of the night, we felt as if we were with you in all your journeyings, and taking a part in all your troubles.

"Since our arrival in this country we have spent a whole day sometimes in fasting and prayer, pleading with God in your behalf; but not for you alone do we pray, we plead also for the Queen and those in power under her, entreating God to have mercy upon them, and to enlighten their understanding. Although they have destroyed the people of God for worshipping the Lord of life, and still persecute those that remain; and although they reduced us and our wives into slavery, and confiscated all our property, and subjected us to hard labour, in scourging and bonds, and the wives of some of us are still persecuted in connection with you; we do not feel resentment, our bowels yearn over their ignorance and the blindness of their minds. We are overwhelmed with grief when we think of their misery at the last day, if they change not nor repent of their rebellion against God, and of their sin in putting the people of God to death for worshipping and serving Him according to His Word.

"Our fathers in the Gospel, Messrs. Freeman and Johns, have showed us more kindness than we are able to express. You saw their conduct, their works and labours, while living amongst us in our native land; how they, when we were accused, exposed their lives to save us. And from what we have seen of their desire and efforts to do good to our native country, and to

save your lives, and their sympathy with you in your afflictions since our arrival here, we are compelled to say that their bodies only are in this country, but their hearts are still in *our* country.

"The Apostle Paul says, 'Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.' So it is with us and the people of God in this country; we all sympathize with you and feel for you, and therefore pray fervently day and night for you. Some time ago, those who love the Saviour in this country devoted a part of a day to unite in prayer, that God would open a door to preach the Gospel in our native land, and that He would give you strength according to your day, and preserve you from the hands of those who seek to destroy you. Be strong, beloved friends, and do not be discouraged, these afflictions will not last long; better days are at hand; if you should not be delivered from them while you continue in this world, in heaven you will be free from them all. Remember Jesus' words to His disciples, 'In the world ye shall have tribulation; but be of good cheer, I have overcome the world.' We again say, dear friends, be strong, for these light afflictions which you now endure, work out for you a far more exceeding and eternal weight of glory. They are not worthy to be compared with the glory that shall be revealed in you. Remember also, that 'if we suffer with Christ, we shall also be glorified together; but if we deny Him, He will also deny us.'

"And in all your wanderings and afflictions be not dismayed, for God is the Rock of Ages, upon Him you can stand firm. He is a pillar, on Him you can lean without fear. He is a stronghold for you, and His word is a lamp to your feet; wait for Him and trust in Him, and He will uphold you with the right hand of His righteousness. He shall cover you with His feathers, so under His wings shalt thou trust. He will gather you as a hen gathereth her chickens under her wings. He will increase your strength, and will guide you even to death.

"We are told that even in this country, a long time ago, many were killed for their love to Christ; but notwithstanding this, they did not repent of having become the disciples of Christ, for the Lord filled their hearts with that peace which the world cannot impart nor take away.

"Beloved friends, be steadfast, unmoveable, and increase con-

tinually in the knowledge and love of the Saviour. Run that you may obtain that crown which is set before you and promised to be given to them that love the Redeemer. We also go forward in the strength of the Lord; we shall not cease to follow after that crown till we shall enter into the everlasting rest which is promised to the people of God. There we hope to meet you, and hear from you of all the trials and afflictions which you meet on your journey, and shall there unite with you in singing the song of Moses and the Lamb for ever. Mr. and Mrs. Freeman, Mr. and Mrs. Johns, unite with us in Christian love to you all.—Say—*Rafaravavy, Razafy, Andrianomana, Ratsarahomba, Andrianisa.*"

Mission Churches at the Cape desolated by War.

On the completion of their mission in England the refugees returned to the Mauritius, waiting for the re-opening of the "door of opportunity in Madagascar." Desolated by war, the Mission Churches at the Cape were almost destroyed. Mr. Freeman was appointed in 1849 to visit the churches and institutions connected with the Society. On his return voyage he once more visited the Malagasy Christians in their temporary asylum, and gave an interesting account of their circumstances, in an appeal for help in their efforts to erect places of worship.

Visited by Mr. Freeman.

Letter of Mr. Freeman from Mauritius.

"I made all the efforts I could," he says, "to visit Madagascar itself, or its coast at Tamatave, during my sojourn in those parts; for, though I knew the country was not open to any Christian effort, I thought I might obtain an interview with some of the native Christians on the coast, and at any rate ascertain something true and definite as to their actual condition in the country. All my efforts were in vain. No ships were proceeding there; and when, at length, just before I left Mauritius, a slight modification took place in relation to commerce, and some two or three vessels were on the point of sailing, and I applied for a passage, I

found that most peremptory restrictions were imposed upon the agents and captains by the parties concerned in the monopoly, forbidding any passengers whatever to be taken on board. Some information has subsequently arrived in this country to the effect that several native Christians had been put to death, and that very many men would have suffered that penalty but for the decided interference of the young prince, to whom they fled for refuge, and who, at the risk of his own life, extended protection to them."

Mr. Freeman received a most cordial welcome by the directors of the Society, and enthusiastic meetings were held to receive his able and comprehensive report on the state of the Missions in South Africa as affected by the Caffre war.

Address of Welcome from Dr. Leifchild.

"I doubt not, my dear brother," said Dr. Leifchild, "that when you left these shores you frequently adverted to the interesting service held in this place, when we commended you to God two years ago; and when on the mighty deep you felt you were followed with the prayers and solicitudes of your friends and brethren in this land; and as your distance from us increased, you were cheered by the thought that no distance could remove you out of the reach of His gracious eye, and His all-sustaining hand, so constantly invoked on your behalf. You looked up to Him in your mind, and were enlightened. You found His grace to be sufficient for you. How numerous the scenes and objects which have presented themselves to your view during your absence from us; some of them fraught with the deepest interest, and the most tender and touching associations! You have seen our venerable friend and brother, Dr. Philip, at the Cape, whose last sands are running out apace. How must he have been refreshed by your presence, as the representative of many friends and brethren in this country to whom he is so justly endeared; and you have brought us, as the result of personal intercourse with him, his matured and long-extended views and observations on the cause of Missions in that part of the world. You have seen Moffat—the enterprising, persevering Moffat—who has communicated intelligence to a most besotted tribe, and you found him

giving the Word of God in their own tongue. You have traversed those solitary regions, and visited the different and distant missionary stations, and rivers unknown to song. You have been delighted by the Christian societies you have met with there, to the number each of 400 or 500 individuals, which were to you, I doubt not, like so many oases in the desert. You have been at the Mauritius, near to the scene of your own personal labours in Madagascar—that island so celebrated in the annals of missions of these times, for a fiend-like persecution in many instances on the one hand, and a God-like heroism and fortitude on the other. On returning to our country and learning the state of our affairs—when you heard of the unsettledness of several religious bodies, and of the spirit of fatuity and judicial blindness which has been shed on so many who profess to be Christian teachers and leaders, but concerning whom it may be said, 'The leaders of My people have caused them to err,' and the inroads of the Papacy in consequence—your mind has, no doubt, reverted for relief to the work of God which is going on in distant lands. This is the course we pursue for ourselves. It is only while we narrow our view to one country, where affairs are very unsettled, that we can entertain fears as to the progress of the cause of God; but when we enlarge it, and take in the whole field of missionary operations, we see enough to relieve our minds from all fears of that nature. We see Christianity multiplying her records, emissaries, and efforts for the evangelization of all the tribes of mankind, and some evident tokens of the blessing of God resting upon these efforts. Whole countries are emerging out of superstition, and barbarianism, and infidelity. Nations are throwing off the yoke of despotism, and infidelity is ploughing up the roots of false religions and of the corruptions of Christianity, to leave the ground open for the good seed of the kingdom which others are preparing to cast into it.

"At the request of yourself and of the Directors, it was my privilege to say a few words to you when about to leave us. I shall never forget that meeting. I never expected to see you again; and I bless God on your account, whom I have known for so many years, and in so many situations, all of them positions of great influence. I thank God on your behalf; and in the name of this large and devout assembly, I bid you welcome to your native shores; or, as they say in Ireland, and in the expressive

language of that country, 'a thousand welcomes,' and glorify God on your behalf."

Exhausted by the toils of his journeys and literary work, Mr. Freeman went to the Continent for rest and change. Failing in health he repaired to the baths at Homberg. In a few lines written to his beloved wife in pencil, he said:—"We must fall into the hands of the Lord. His ways are all right. I hope I feel thankful, as well as humbled; and I hope, to get away from so much public life, will afford an opportunity for spiritual improvement, and work out good for all of us."

Last days of Mr. Freeman.

He sank rapidly, and, before his family could reach Homberg from Heidelberg, he had entered the dark valley. On the 6th of September, two days before his departure, he turned to his two daughters, as he thought present (but one had just left the room) and, glancing with a look of tenderness toward them, he said: "If any thing does happen, I commend you to God. Lean upon Him—trust in Him. He will never leave nor forsake you. It is in such seasons as this that God reveals Himself as very *personal* and precious, *and it is thus with me now.*"

The Malagasy Christians were not forgotten by the Directors of the London Missionary Society. After the loss of their vigilant and faithful friend, those who remained in the Mauritius were visited by the Rev. William Ellis; and, on learning their want of vessels for the communion service, Dr. Tidman supplied them, and in a letter of affectionate sympathy, dated London, January 7, 1854, en-

couraged them to hope for the "dawn of better and brighter days:"—

"God," he said, "as the Supreme Governor among the nations, alone knows what may be in store for Madagascar; but if it is His gracious purpose (as we believe it is) that the Sun of Righteousness shall ere long arise upon it with His healing beams, and diffuse light through every portion of the land, He will assuredly control and order the events for bringing about that blessed consummation. We trust that when you meet together to record the loving-kindness of the Divine Redeemer, you will not only gain fresh strength and vigour to run the race set before you—but that your spirits will also be refreshed by the thought that among the scattered members of His flock in other lands there are many who love you for His sake, who sympathize with you in your trials, and who will look forward to the day when all who have faithfully served Him on earth shall be with Him for ever, where the wicked cease from troubling, and the weary are at rest."

Death of Dr. Philip, Aug. 27, 1852.

The Mission Churches in South Africa, after being deprived for some time of the active services of Dr. Philip, were called to mourn his death (August 27, 1852), in the seventy-seventh year of his age. As pastor of the churches in succession at Dundee and Aberdeen "he fulfilled his course" in the most honourable manner, gaining credit to the denomination, and promoting the best interests of the people by the power of his preaching and diligence in the pastoral care. The interest he manifested in the missionary work marked him out as the best agent for the London Missionary Society in the critical condition of the stations, and their expectations were not disappointed.

His son, the Rev. Thomas Durant Philip, in a letter to Dr. Tidman, says:—

"His end was in full harmony with his whole previous career. The ruling passion was strong in death. From first to last his whole soul had been imbued with the spirit of the Missionary enterprise—an enterprise of which his conceptions were of the highest order, as having for its object the bringing back of an alienated world to a dishonoured and forgotten God—the restoring of a fallen race, through the mediation of a Divine Saviour, to the true honour and to the true blessedness of their nature. Up to within a few days of his death he continued to feel the liveliest interest in the affairs of our Missions. To him 'to live' it had been 'Christ,' and he enjoyed the assured hope that 'to die would be gain.' I trust I shall never forget the Sabbath evenings which I generally spent in reading to him. Often it was a large portion of Scripture, and at other times a sermon of Robert Hall's, or of John Howe's, or of Jay's, and he was often roused to discourse most eloquently on the topics treated. Among the last, if not the very last, of the readings to him—while he retained full consciousness—was the funeral sermon on the death of that loved, esteemed, and highly-valued man of God—the Rev. Algernon Wells, entitled 'Life and Immortality brought to light by the Gospel.'

Letter of Rev. Thomas Durant Philip.

"He died, as became his life and labours, on a Missionary station, in the midst of the people whose burden he had borne, and whose cause he had gained; and by them his corruptible remains were borne to their last resting-place. The coffin, on its bier, was placed in the shadow of the Mission-house in which he had resided, and the people gathered around it were addressed by Mr. Christie. After singing and prayer, eight young men raised the bier to their shoulders. The pall was borne by six elder men. The coffin was preceded by Mr. Mecklerkamp, a worthy son of an old friend and deacon of my father's, himself now an elder of the Dutch Reformed Church; and after him were the officers and deacons of the place, with the two lads who had waited on my father during his stay here, immediately in front of the coffin; then, after the coffin, came the relatives, the students, and others. The body of the people came behind these in column four deep, followed by the school children. The procession took its way in this order down to the garden, in a corner of which, alongside of the precious dust of my mother, brother, and nephew, his dust was

to be laid. There, at the grave, under the shade of weeping willows and other trees, we were again addressed by Mr. Mecklerkamp, from the words in Heb. xiii. 7, 'Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation.' The address was most suitable and excellent. Had my father died in Cape Town, I do not doubt that his funeral would have been most numerously attended by the inhabitants, on account of the general esteem in which he was held, for there at least he had outlived the malice he at one time experienced. But those natives who have the deepest debt of gratitude to him would have had to stand aside, or to follow from afar. As it was, he died among them, and I am prouder that by them his body was borne to his last place of rest, than for any other testimony that might have been borne to his virtues. All his surviving children were also present at his interment."

Anxiety for Churches at home.

Great anxiety was felt at home lest the Churches should be "moved away from the hope of the Gospel," and that the cause so dear to them should be betrayed by unfaithful men. Three students in New College avowed a change in their views on the subject of Inspiration. After frequent epistolary communications and conferences with a Special Committee and the Council, it was suggested to them that, as their opinions on this vital point were not in unison with the sentiments hitherto prevalent in the institution, it was expedient for them to withdraw. They requested to see the rule which they had infringed, or the "Creed" to which they were required to conform. Explanation on a matter so distinctly understood from the first was needless; but, in the absence of a particular "law," they felt that they were at liberty to ventilate any opinions, whilst receiving the advantages of an institution established for the mainte-

Change of views of three students of New College.

nance of doctrines distinctly recognized as fundamental by its constituency. Mr. Theobald, as one of the aggrieved student party, in a pamphlet written as a protest against the action of the Committee, stated that, though on the subject of Inspiration he had not reached any settled conclusion, yet he deemed it a most grievous hardship that on this account he and his two brethren should be "expelled."

Mr. Theobald on the spirit of his age.

"Why," he indignantly demanded, "should the Council *dare* thus to go beyond the narrow limits of their own denomination, and pass a sweeping vote of this character upon our opinions (as opinions), which are held by an increasingly large, and *respectable*, and thoughtful body of men in this country, and are almost universally held in Germany, facts which are patent to *any half-opened eye*, and which, if they did not know, they ought to have known. *Does the College intend to place itself out of sympathy with the spirit of the age* which it would influence? If so, what are its real purposes, *and of what use is it?*"

Questions of this kind from the young neophytes filled their seniors with astonishment. The Rev. John Angell James, prone to indulge in serious apprehensions in relation to the future, gave vent to his feelings in his funeral sermon for the Rev. THOMAS WEAVER, of Shrewsbury, who, after a ministry of fifty-four years, died suddenly when sitting alone (on an incidental call) at the house of the Vicar of St. Alkmands, in that town, February 13, 1852.

Mr. James's funeral sermon for Rev. T. Weaver.

"His first sermon," said Mr. James, "and his last, agreed in doctrine, however they might differ in power of intellect and depth of thought. He loved the old Gospel, and wanted not a new one; and if he belonged to the old school as regards the method of preaching it, we may ask whether, if the salvation of

souls be the end of preaching, the men of modern ideas can do with the enchantments of their philosophy, what he did, and others are doing, by the attractions of the cross. Let us have as much improvement as possible in logic, criticism, exegesis, rhetoric, philosophy, and elocution—the more the better; but God in His mercy save us from the impiety and folly of seeking after another Gospel.

"Oh! let us hear the voice which comes to us all, both from his life and from his sudden death, and not from his only; for by an impressive coincidence, another aged servant of Christ ascended to glory the same day as Mr. Weaver—almost as suddenly, and who had been pastor of his church precisely the same number of years—I mean the Rev. Stephen Morell, of Little Baddow, in the county of Essex; and since then another friend of mine, the Rev. Christopher Anderson, of Edinburgh, the author of the 'Annals of the English Bible,' himself also aged, has been called to his rest and his reward. God is gathering home His aged labourers to Himself; may those upon whom grey hairs are fast collecting, hear the admonition which saith, 'Work while it is called to-day; the night cometh when no man can work.' Nor should the younger brethren be unmindful of these things. Upon them must soon devolve the whole management of the affairs of the kingdom of Christ, as far as instrumentality is concerned; to them will come the pastorate of our churches, the care of our colleges, the guidance of our institutions, when our heads will be beneath the clods of the valley. Oh, my young brethren, be in the fullest and richest sense of the expression, Gospel ministers, preachers of the Gospel.

"Talk they of intellectualism, of philosophy, of rationalism; the best intellectualism, philosophy, and rationalism, are all contained in the glorious Gospel. Do not, my young brethren, allow yourselves to be seduced by the false lights of modern speculation from the great truths which, in every age and every section of the Church, have proved themselves to be the power of God unto salvation.

"I too am growing old. I have seen and heard much of preachers—young and old—and of systems too, ancient and modern. I have had no small share in the doings of the age and of the denomination in which my lot has been cast. I have not been unobservant or altogether idle, and I am entirely con-

vinced that however new modes of thinking and preaching, by substituting intellectualism, philosophy, or man's intuitional consciousness, for the Gospel of Christ, may attract a certain order of mind, and procure for the preacher the approbation of many who are far more eager to have their intellects gratified than their hearts renovated and sanctified; it is nothing but the doctrine of the cross that will convert the soul to God; and although I have not either concealed or forgotten that great theme, yet during whatever may still remain of the term of my ministerial life, it is my determination that this shall be more than ever the study, not only of my mind, but of my heart, and the theme both of my public and my private teaching; and we have attended the obsequies of our patriarchal friend in vain, if at his grave and around the pulpit where he for so long a period knew nothing but Jesus Christ and Him crucified, we do not, by God's grace, consecrate ourselves afresh to this great work of praising Christ, loving Christ, glorifying Christ."

Testimony of Thomas Lewis.

The venerable Thomas Lewis, of Union Chapel, after a pastorate of fifty years, died on Sabbath morning, February 29th, 1852, in the seventy-fifth year of his age.

"His last discourse," said Dr. Leifchild, "in this place, was from a passage of Scripture which seems to have been the motto of his life, and the sentiment contained in which continually breaks forth in all the allusions. He makes it himself in his writings, with reference more especially to what might be said of him after his decease. 'By the grace of God I am what I am.' He purposed, from the liberty he had found in the delivery of it, to have added another discourse from the same Scripture; but this purpose was broken off, with all his other purposes for active life, by the prostration which his disease, an enlargement of the heart, produced, and which made him, for eighteen long and lingering months, an inmate of the solitary chamber.

"It was now, as was to have been expected, that the truths of the Gospel, which he had proclaimed to others as the vehicle of spiritual life, and health, and joy, were found to afford him a relief and solace under protracted sufferings and frequent paroxysms, arising from difficulty of breathing, which not only ren-

dered them supportable, but made them welcome. Yet these sufferings were but the dark ground on which were displayed more illustriously the passive graces of the Christian character, the sweet harmony with the active ones that had been so usefully exhibited in active life. By the grace of God, indeed, our friend was what he was. It is for the sake of magnifying the grace in him that this discourse has assumed so much of a doctrinal aspect, lest the thought should ever steal into our minds that something else or something more, something that is of man's power or wisdom, is wanted in the ministry to excite a permanent interest in human hearts, and to adorn and bless the human character. Never may the time come when a Gospel, which the Infinite Wisdom has constructed for all conditions and phases of the mental character, shall be superseded by something supposed to be more subtle in its philosophy and metaphysics, or more transcendental in its soarings, than the simple Gospel of the blessed God. 'The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak my Word faithfully. What is the chaff to the wheat? saith the Lord.'

"Thus another of the brethren is gone from us, who began their ministry with the present century. How few of us remain who are of a similar standing in the sacred calling!

'And we are to the margin come,
And we expect to die.'

It is a ministry that belongs to the past; what God has accomplished by it, eternity will disclose. It has not been a fruitless ministry. It has compromised none of the truths of the Gospel. Our churches are sound in the faith. The ministry that succeeds to it will have much to do to meet the increasing intelligence of the times, and the awakening mind of the world. May it never lose sight, amidst the various claims that will be made upon it, of the great objects of the Christian ministry, the conversion of souls to Christ, and the building up of saints on their most holy faith! And for us who remain, may we be kept 'faithful unto death,' and so finish our course with joy, and the ministry we have received to testify the Gospel of the grace of God."

In the same spirit of unaffected humility, strong faith, and joyful hope, the Rev. William Rooker ended his course, April 9th, 1842.

He was born at Bridport, in Dorsetshire, on the 8th of November, 1772, and was the youngest son of the Rev. James Rooker, one of the early tutors of the Western College. When only seven years of age he lost his father, but his widowed mother (a descendant of the Rev. W. Yeo, one of the ejected ministers) tended him with the most affectionate and pious solicitude, and secured for him the advantages of a good education. At fourteen he was admitted a member of the congregational church at Bridport, and two years afterwards he was received as a student for the Christian ministry into the Western Academy—acceptable as a preacher, became pastor of the churches successively at Chalfont, in Buckinghamshire, and Tavistock, in Devonshire. In 1797 he prepared a plan, in conjunction with the ministers of the Calvinistic Association, for the establishment of a Home Mission in Devon, Cornwall, and drew up an address to the churches on the subject. His services were sought as mathematical and classical tutor and theological professor at Hoxton, Wymondley, and Blackburn, but he resolved to "abide faithfully with the church of which God had given him the oversight," preaching in the villages and to the poor in the workhouse, endeared to his flock by his affectionate fidelity and greatly esteemed by all classes of society.

Sketch of Rev. William Rooker.

His son, Alfred (afterwards mayor of the town), having become resident at Plymouth, he permanently settled there in 1847, failing in health, and from the effect of his complaint suffering at intervals depression of spirits, until on the last Sunday but one in February, 1852, he took a severe cold, after preach-

ing at the Penitentiary, which, added to his former maladies, proved fatal.

One evening, during his last illness, he said to his daughter:

"My course has not been the calm flow of a tranquil stream that many have supposed. I have had storms and tempests in my inner life.' Referring to his early introduction to preaching, he remarked: "I think now I was too young; even if then, as might be the case, I was truly born of God, the blossom had not settled into fruit. It is a very great danger to the Church when young men are brought into the ministry on promising appearances, rather than decided evidences of piety. Gifts should never even be valued without clear evidence of grace. 'That which we have seen and heard declare we unto you,' was the apostle's motto, and we ought to make it our rule among ministers.

"After I had been about four years at Tavistock, I read Fuller's sermons on the unpardonable sin, and the thought was suggested then that to have rushed into the ministry might possibly be the sin that cannot be forgiven. Then followed a period of intense agony, which shook my very soul. Awful views were given to me of the solemnity of being an ambassador of Christ, and of having souls required at my hands; and the fear overwhelmed me, lest, having preached to others, I myself should be a castaway. My dear child," he then exclaimed, "never through eternity can I forget that time. I wrote to the Rev. Thomas Scott (author of the Commentary), and he, in return, sent me a kind, consolatory, and most suitable letter, reminding me of the riches of grace set forth in the Gospel I preached, and advising me to devote some time to fasting and prayer, and to lay my case fully before God. I took his advice, and spent night and days literally in earnest prayer and crying to God, and pleading with Him either to give me grace to preach the Gospel with holy zeal, or to take my commission out of my hands. Often I tasted no food for twenty-four hours, and those Bannawell fields could testify, had they a voice, how I have, with strong cries and tears, entreated for the witness of the Spirit, that I was indeed called and chosen to the work of the ministry. At length my soul seemed to return to its rest. I gave myself up,

with all my guilt and fear, to be used by Christ my Lord, and I solemnly covenanted that though the word I preached might seem to condemn me, I would never blow the Gospel trumpet with an uncertain sound on that account; I would, so far as I was enabled, preach *all* the truth of God, when I had to return and weep in secret, as I had often done, that my very words condemned me.

"After this much peace followed; many of the people of my charge grew in knowledge and holiness; so that I joyed over them and learnt much from them. I also had blessed seasons at the Lord's table, and sometimes felt there that the 'banner over us was love.'" The dying saint continued the history of a long life.

In observance of chronological order we are brought abruptly from more important and serious matter, to notice a curious episode in connection with the Committee of the Congregational Union. It was difficult in the early days of the Union to find either a minister or a layman willing to accept the office of chairman—at that time attended with inconvenience and of rather doubtful credit; but having risen in public estimation, the distinction was coveted, and as in the Corporation of London, those who had "passed the chair" were duly placed in the roll of honour. The nomination practically was left to the secretary, formally confirmed by the vote of the assembly. Early in 1853 the name of Dr. Campbell was proposed, and an intimation conveyed to him to this effect.

Flattered by the communication, the champion editor sent the following reply:—

"British Banner Office, London, *Feb.* 14, 1853.

"My dear Friend,—A ceaseless press of urgent engagements alone has prevented me from replying ere now to your most fraternal letter. Allow me then to express to you and to the

committee my deep sense of their kindness. I feel it a very high honour, and I should be unfaithful to my heart if I did not confess that such an expression from such a body is extremely gratifying to me. Under any circumstances, other than those in which I am placed, I should, humbly, but promptly and gratefully, have received the proffered distinction. But having looked thoughtfully at the matter, I have reached the conviction that the acceptance, all things considered, is inexpedient. From the best consideration I have been able to give the subject, I am led to the conclusion that both secretaries and editors are, from their official positions, respectively precluded from the high honour of chairmanship. About secretaries, I think, on reflecting, there will be no dispute; and it strikes me, the principle extends with nearly equal force to the editor. The two offices, it seems to me, are incompatible. It would hardly be decent for the editor, *alter et idem*, to comment on the proceedings of the chairman, or on any proceedings over which he himself presided. Jeffrey was made Dean of the Faculty only on condition that he should surrender the editorship of the *Edinburgh Review*, since the Head of the Bar could not, with propriety, be the chief of the wing, that is, of a partisan journal. For analogous reasons, James Wilson, on taking office under Government, placed the *Economist*, his own property, with its editorship, in other hands.

Letter of Dr. Campbell on his being proposed as chairman of the Congregational Union.

"This reason I think conclusive. But there is another. The editorship of the Union is, in my judgment, distinction enough for any man—a position implying much more as to general confidence, and the means of usefulness, than the passing, although distinguished, tribute of elevation to the chair; and the same applies to the secretaries.

"I am extremely satisfied with my position. It is distinction enough for me, and might, I think, be enough for a man of far higher pretensions than mine. My utmost wishes are gratified. The committee has placed in my hands a power for good, which I prize above rubies. I should infinitely prefer the service of the Union to that of the Sovereign. But, my dear friend, I am getting heroic and must stop, the true feelings of my heart are before you. They may be unsound—they are sincere; and I know that as such you and the committee will respect

them. I am aware that I am in a somewhat awkward position. By implication I may be construed as presumptuous, as impeaching the judgment of the committee; but with my views, I hope they will not think hardly of me. Inferior, insignificant, indeed, as must be *my* judgment compared with theirs, it is, nevertheless, just possible, that from circumstances, no *one* gentleman has been led so closely to scrutinize the subject as myself, and that, therefore, it may be after all right. I am willing to believe, that on second thoughts you will all incline to my opinion. My heart would sink within me were I to find myself the occupant of a chair which had not been filled by such men, and such friends to the Union, as Thomas Adkins, Robert Halley, and Richard Fletcher. Both the Liverpool pastors have passed the chair, and, it strikes me, it is now worth while to inquire whether it be not time to look to Manchester, *none* of whose pastors have yet presided. But again, I am becoming presumptuous, and to prevent further folly, must make an end.

"Begging that you and the committee will put a kind construction on this communication, I remain, with profound esteem, their exceedingly obliged servant, and your most cordial friend,

"Rev. G. Smith. "JOHN CAMPBELL."

On the 16th of February, 1853, Dr. Ralph Wardlaw completed the jubilee of his pastorate, and received the cordial congratulations of his ministerial brethren in England and Scotland, with their grateful and distinct acknowledgment of the eminent services he had rendered by his pen and from the pulpit in defence of the Gospel, and in the cause of freedom and Christian philanthropy in every form. He died in the same year. For the last time he attended public worship on Sunday, the 4th of December, 1853. On the following Thursday he lectured to the students in the Theological Academy, and on Saturday, the 17th of December, he "fell on sleep."

Dr. Wardlaw finishes his course, 1853.

Dr. Wardlaw stood in the foremost rank as a Congregational minister and Christian citizen. His natural endowments, both of mind and of manners, were of no ordinary kind, his writings on the Unitarian Controversy, with Dr. Pye Smith's "Scripture Testimony," and the letter of Dr. Halley to Dr. Yates, entitled the "Improved Version," truly designated a creed—practically closed the discussion in its Biblical form.

The venerable William Jay, after a pastorate of sixty-two years, resigned his charge October 5, 1852, and died December 27, 1853, aged eighty-four years and seven months.

Last interview of Mr. James with Mr. Jay.

"A month before his death," Mr. James said in a funeral discourse, "I was permitted to hold my last interview with him. I was thus privileged above most in being allowed to see him just when his feet were touching the brink of the dark, cold flood, and his eye was upon the stream, and I can assure you there was no shuddering to cross, nor casting a longing, hungering look on earth. Having recovered from a burst of emotion on my entering the room, he conversed, as far as suffering would permit, with solemn cheerfulness and deep humility; the great truths which he had so many years preached to you in life, were now the foundation of his hope, and the support of his soul in death. It was to me an unspeakably impressive scene, to see that man whom millions delighted to honour, reduced to such a state of weakness and suffering; and yet no less joyful one, to see the power of grace triumphing over the helplessness of humanity, and to observe the glory which was beaming from the soul, and irradiating the mortal paleness of the countenance. His intellect was still clear, and that firm voice which had penetrated the soul of multitudes, though with faltering tones, sealed in death, the testimony he had borne for Christ in his life. On my referring to that expression in the ninety-first Psalm, as applicable to his own case, 'With long life will I satisfy him and show him my salvation.' 'Ah!' replied he. 'Beza said on his death-bed, "I have known

the fulfilment of every part of the Psalm but the last verse, and I shall know that in an hour."

"'My experience,' he said, 'is contained in those words of David, "O God of my salvation, in Thee do I trust, let me not be ashamed of my hope."' We then gathered round the domestic altar, in the sacrifice of which he joined with deep solemnity and emotion, and we parted till we shall meet in that world where death and the curse are known no more.

"How much could be told by those who witnessed it during his long period of suffering, of the unruffled serenity, the uncomplaining resignation, and exemplary patience with which he bore the weight of his long and grievous affliction. 'I mourn,' he exclaimed, 'but I do not murmur. O Lord, consider my affliction, and forgive all my sins.' The moment at length came, and is past, when death, as an angel of mercy rather than as the king of terrors, approached with a step so soft and noiseless, as not to disturb those slumbers which were soon to be succeeded by eternal repose."

The distinct testimony borne by the venerable men who were now passing away did not cease with their personal ministry. The mantle of the Rev. John Griffin, of Portsea, fell on his son, the Rev. James Griffin, of Manchester. Prevented by delicate health from mingling actively in the controversies of the time, he was not wanting in the courage and resolution required for the defence of the truth on public occasions demanding its distinct avowal. In an address given at the anniversary in 1853, to the students of Lancashire College, in which he earnestly enjoined them to consider themselves as already consecrated to the work of the Christian ministry, and to seek the highest kind of spiritual preparation for its responsible engagements, he gave special prominence to the study of theology.

Address of Mr. Griffin to students of Lancashire College, 1853.

"It cannot be denied," he said, "I think, that inattention to theology is growing into something like a fashion; betraying what in my apprehension is a most unhealthy symptom of our intellectual and spiritual condition—namely, a distaste of theology as a subject of scientific study and doctrinal exposition. No doubt the study has been abused. Systems or 'bodies of Divinity' have tended to narrow and distort the symmetry of divinely-revealed truth. But if that revealed truth be a system, as certainly it is, though not presented in the Scriptures in a systematic form, each part related to all the rest, how can we comprehend it but by viewing it in all its natural relations? For want of attention to the connexion and coherence of its various parts, and its purport as a whole, entire, and connected system, our interpretation may lean more to error than to truth, and carry along with it the pernicious effects of false doctrine. The road to error is usually shorter than the road to truth. The one is a short cut through assumption and evasion; the other a laborious and tedious route through inductive evidence—demonstration. Wisely to communicate and intelligently to receive the 'knowledge of the truth, *demands on the part both of teachers and of learners steady and patient thoughtfulness, and it is very much on this account that theological teaching is so much disliked by this earnest, practical, impatient age.* And this is a reforming, inventive age; 'the old paths' are too common, beaten and worn. For modern travellers new paths must be struck out even should the 'bye-paths' ran ever so far away from the direct 'highway' cast up by prophets and apostles under the guidance of the Author of all revealed truth. The old school is obsolete. The age of dull doctrine is past. All Scriptural doctrine, except what is simply historical and ethical, is being described as merely the 'isms' of sectarian teaching.

"Now let us understand what all this means. Let us see clearly in what direction and to what result such notions must lead. It just means this, or, at all events must certainly lead to it—that the age of revealed authoritative religion is past—the age of the glorious Gospel is over and gone. It were vain and wicked to blink the point to this, and nothing short of this, such sentiments must lead, they have led many to it already, and are too evidently leading many more. It is impossible, at least, that the prevalence of such sentiments—even when the profession and

forms, and symbols of Christianity may still be retained—should produce nothing better than an utterly ignorant, flippant race of religionists, if not a race of infidels, wearing the guise and name of Christians.

"But it may be said that the objection is not so much to the topics of divinity as to the aspect in which theologians commonly present them, to that technical phraseology in which they are clothed, and which imparts, in the view of ordinary and untaught minds, and especially of persons of culture and taste, so strange and uncouth an air to religious subjects, and which, by removing them so far from the range of men's usual modes of thinking and feeling, deprives them of the vital influence they are fitted to exert. Now, if this be all that is intended, we are not at issue with the objectors. We plead not for words, but things; not for forms merely, but realities. We want the Shibboleths of no party, the 'isms' of no school. We would have language express Divine truth naturally and intelligibly; but in aiming to avoid, or, at least, simply to expound the technical phraseology we find in the Scriptures, let us take good care that we do not abandon or prevent the scriptural truths it was designed to set forth, in adopting new terms and phrases to express religious doctrine, we do not convey other and false ideas to the mind, and impair and corrupt the truth itself. That we should endeavour to bring home the topics of revelation to the 'homes and business' of the people, to their hearts and consciences, as matters about which we should deal with them in plain and earnest application to their personal consciousness, their mingled wants, their everyday experience, no one, of course, can question. For surely it will not be imagined that, in order to preach these truths with clear and scriptural soundness, they must be treated as theses of dry discussion and scholastic expression—converting the pulpit of the preacher into the chair of the theological professor, and the house of the Lord into a divinity hall.

"To sum up all, let us endeavour to understand our true calling and business as ministers of the Gospel—that we are messengers of God—servants and ambassadors of the Lord Jesus Christ—'stewards of the mysteries of the kingdom of God'—put in trust with the Gospel—just to publish, and explain, and enforce the Word of Christ—the mind of the Spirit—the

counsel of God. This we have to do simply, faithfully, exclusively. We have not to give forth our own conceptions, or those of other men, as to what Jehovah has most likely said, or what the Scriptures must be supposed to mean. All that we have to do with is—What Jehovah really has spoken to man—what the Scriptures of Revelation, interpreted in their plain, most critical and obvious sense, actually do say. To the divine law and testimony we are to listen, and to nothing else at all for authoritative guidance in relation to matters of religious faith and credit, and the eternal interests of human souls. Respecting, as we may do, certain schools of thought, whether old or more new—consulting men's opinions, less or more 'advanced,' let us ever keep before our minds how infinitely beneath the thoughts of God all merely human thought must be, how liable we must be to err—nay, how certain it is that we shall err; how impossible that we should secure the Divine approval, help, and blessing, and how inevitably therefore, we must fail to accomplish the great ends of the Christian ministry, except as we 'stand' in the 'counsel of God.' Remember what He says, 'If they had stood in My course, and caused My people to hear My words, then they should have turned them from their evil ways, and from the evil of their doings.'

"All our fitness for our work, intellectually, morally, ministerially, as well as for our success, must proceed from the 'Father of Lights,' from whom cometh every good and perfect gift. He alone can make us 'able ministers of the New Testament,' and make us useful in His service. Our most sedulous and suitable preparations—our moral acquisitions—our most precious advantages—our most strenuous efforts—will be utterly fruitless if the light and grace of the Holy Spirit be not present with us. But if He shall deign to qualify us, and be with us in our studies and in our labours, we cannot labour in vain. Then never forget your dependence on Him; let your eyes be up unto Him—humbly, earnestly, constantly.

"Let your college be as the upper room where the disciples assembled at Jerusalem—as the sacred spot where you are commanded to tarry, in prayer and supplication, 'till you be endued with power from on high.' Brief may be the time of your labours in the vineyard. Even at the close of this session your number is smaller than when it began, and the voice that

has called your fellow-students from your midst, bids us prepare to meet our God, for we watch for souls as they that must give an account. Therefore, finally, in all our preparations for our ministry, and in all our endeavours to discharge it, let the aim of Apostles and Apostolic men be most earnestly and solemnly ours. Oh, let this be constantly our high ambition—to be found in this life and in eternity 'well-pleasing to God.'"

CHAPTER IV.

Our attention must now be given to the missionary traveller whose communications from Africa began to excite at this time special interest. His course from the first clear, luminous, and consistent throughout, may be traced by the original papers, leaving no room for doubt at any point, and to the candid no place for mischievous insinuation or wilful misrepresentation. On this certain track we may advance with care, yet with perfect freedom.

David Livingstone* was born March 19th, 1813, at Blantyre, on the banks of the Clyde, about eight miles from Glasgow. His father, Mr. Neil Livingston, a small tea-dealer, associated originally with the Kirk of Scotland, was led to hear a sermon from Rev. Henry Wilkes, "a young preacher from America" (on a visit to his native land), at the Independent Chapel, Hamilton. He joined the church at that place, and for the last twenty years of his life held the office of deacon.

David Livingston.

The family were poor. David, at the age of ten, was put into a factory as a "piecer." With a part of his week's wages he purchased Ruddiman's "Rudiments of Latin Grammar," which he studied with great diligence, and adding to this a Latin dictionary, he was sometimes tempted to explore its

* Originally spelt *Livingston*.

contents till past twelve o'clock or later—unless his mother interposed by jumping up and snatching the book out of his hand, that he might go to bed, having to be back in the factory by six o'clock in the morning. Seizing every opportunity for improvement, he made some progress in Latin and Greek. "In reading," he says, "everything that I could lay my hands on was devoured, except novels. Scientific works and books of travels were my special delight." Of his father he speaks with filial affection and gratitude. "By his kindliness of manner and winning ways he made the heartstrings of his children twine round him as firmly as if he had possessed and could have bestowed upon them every worldly advantage," though on one occasion he injudiciously applied the rod to enforce obedience to an injunction given to "David" to read Wilberforce's "Practical Christianity," and left an unpleasant impression not to be forgotten.

The Congregational Chapel at Hamilton was a very humble kind of structure, "only two weaving shops knocked into one," but its lowliness was forgotten or unnoticed by young Livingston in the attention he gave to the lessons of Mr. Fergus Ferguson, his teacher in a Bible class.

The Livingston family had a firmly-rooted conviction of the erroneous evil of negro slavery, and an intense desire for its immediate abolition. Their zeal in the cause of emancipation, if not at first enkindled, was constantly stimulated by the letters of Alexander McKellar, a friend of the family. Alexander McKellar.

This earnest young Christian (born at Lerwick,

in the Shetland Islands, October 8, 1808), became a member of the church in 1831, under the care of the Rev. Neil McNeil, in Elgin, shortly afterwards went to America, and in 1834 entered Lane Seminary as a student for the Christian ministry. Corresponding from time to time with his friends in Scotland, he gave the most interesting details of the discussions held by the students in the seminary, resulting in their removal from the institution, the formation of the first Abolition Society in America amidst the determined hostility of slaveholders, and the measures adopted by the heroic band to instruct the negroes.

The desire of the negroes to learn to read and write was most remarkable; some of them on receiving the report of the effort made on their behalf, travelled thousands of miles to obtain instruction. Mr. McKellar took long journeys in the Southern States to promote the same object. In his communications, as the work advanced, he told his friends of the formation of the "big tent" at Oberlin, "to hold three thousand people," and the self-denying principles on which the Anti-Slavery College was formed.

Mr. McKellar freely entered into the spirit of the Oberlin resolutions, and other minute regulations, with respect to simplicity of diet, dress, and general habits. His fervent desire and purpose was to ameliorate the condition of the African race; and the cruelties practised in the Southern States continually deepened his compassion and strengthened his resolve to devote his life to this one object.

Despairing of finding free scope for missionary

effort in connection with the societies in America, tinged with influence of slavery, Mr. McKellar returned to Scotland, and after a short visit to Elgin, was received as a welcome guest at the house of Mr. Neil Livingston.

David Livingston, a little before this time, had made direct application to the London Missionary Society. He was recommended by the pastor of the church in the following letter:—

"HAMILTON, *May* 12, 1837.

"I wish to inform you of a young man, a member of my church, who desires to devote his life to the missionary cause. He has made for some time a consistent profession of the Gospel, has a clear and full understanding of its doctrines, is amiable in his temper, and prudent in his conduct. He is willing to submit himself to an examination. He has had but few opportunities of mental labour. He has, however, studied, to some extent, Latin and Greek, and also medicine, and is ready to pursue whatever preparatory studies the directors might prescribe. I feel it my duty, as pastor of the church to which he belongs, warmly to recommend his case to your consideration. I may mention that the church of which I am pastor contributes to the funds of the London Missionary Society, and refer you to the Rev. Dr. Wardlaw if you wish to make inquiry. The name of the young man who proposes himself to you is David Livingston.—I am, dear sir, yours truly,

Application of Rev. David Moir on behalf of David Livingston to London Missionary Society.

"DAVID MOIR,

"Pastor of the Independent Church in Hamilton, N.B."

Encouraged by the secretary of the Society to make a personal application, Mr. Livingston wrote to the directors.

"BLANTYRE WORKS, *September* 5, 1837.

"DEAR SIR,—Being very desirous for some years past to devote my life to the cause of Missions, and thinking at one time that my education for that purpose might be prosecuted throughout by the fruits of my own industry, after a trial

of one season, and some medical and other classes, I find that this is nearly impracticable. Observing frequent appeals for missionaries in the *Evangelical Magazine*, and talking over the matter to my pastor, the Rev. Mr. Moir, of the Independent Church, Hamilton, I was encouraged to offer myself to your Society, and subsequently I received information to give an account of my Christian experience, doctrinal views, and Christian motives, which I now endeavour heartily to give.

Letter of David Livingston to the Secretary.

"Through the merciful Providence of a gracious God, it was my privilege to enjoy the instructions, example, and prayers of pious parents, who still walk before God in the land of the living. These, however, had no effect on my desperately wicked heart, only serving to restrain me in some measure from outward immorality. When about my twelfth year, I was visited with great distress of mind on account of my sinfulness, and anxious desire to possess the peace of mind and happiness which I felt the true Christian alone enjoyed. This I could not attain, because of my looking continually within for an effect which I thought must be produced there by the Spirit of God, ere I could be entitled to take the benefit of the Gospel; and this delusion being strengthened by some preachers which I then heard, my only course appeared to be just to wait for the good pleasure of God. Thus continuing to look for another ground of hope than the finished work of Christ, I found neither peace nor happiness, which caused me (never having revealed the state of my mind to any one) often to bewail my sad estate with tears in secret.

"The anxiety of my mind, after some time, abated, but a perpetual uneasiness and soreness of heart still remained, which no amusement nor pursuit could assuage, until, in my nineteenth year, it pleased God, in merciful kindness and compassion, to show me my folly and error by means of a work entitled, 'The Philosophy of a Future State;'* previous to which, though sceptical thoughts were not actually entertained concerning the reality of such a state, yet it had no influence whatever on my conduct if I bestowed on them a thought. Heaven had no attractions for me, and hell was never an object of alarm. But now full conviction of their relation to me filled my mind, and I likewise felt that the atoning work of Christ was the only ground

* Dr. Dick's.

on which I could hope to find grace to my soul here, and enjoy the prospect of bliss hereafter; and enabled by Divine grace to cast myself on the mercy of God through Christ, a peace and joy entered my heart to which till then I had been an entire stranger. This has occasionally been interrupted by unbelieving doubts and fears; but with the help of a gracious God I have been enabled to dismiss these, by repairing to the only hope of the sinner, the Lamb that was slain; and now trusting that He will keep me from falling through life, and believing He will save me at last, not for anything I am, or can do—for I see nothing in me nor about me to merit such great mercy; but, on the contrary, everything deserving the wrath and curse of God through eternity—but solely through sovereign grace and love flowing through the propitiating blood of Jesus Christ His Son. (I believe):—

"That the Scriptures of the Old and New Testament are a revelation of the will of God to fallen man. This being attested by such evidence, as no one without unbiassed mind can resist—that they contain a perfect rule of faith and practice. All Scripture being given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness. From these we learn that there is one God—in Three Persons, Father, Son, and Holy Spirit—that He is the Creator, Preserver, and Moral Governor of the universe; that man was created by Him—holy and happy—but broke His law, and introduced rebellion into the world, thereby losing the favour and image of God, and entailing sin and misery on himself and all his posterity. 'By one man sin entered into the world, and by one man's disobedience many were made sinners'—the total depravity of all men—'There is none righteous, no, not one,' God's righteous law being violated—man might have been justly condemned to eternal punishment, the desert of his sin; but God in infinite mercy and love devised a way whereby the claims of justice are satisfied and the sinner saved—by the substitutionary sufferings and death of His own Son, who offered Himself, a sacrifice without spot, unto God—thus procuring a righteousness which is unto and upon all them that believe. The sinner who renounces his self-righteousness, and places all his dependence on the righteousness of Christ, is justified before God, and assisted by the Spirit of God, works out his own deliverance from the

pollution of sin. All are invited to accept salvation through Christ, but because of the moral depravity of man and Divine influence it is necessary to make him willing to receive it; and those who choose to reject this salvation must perish. That the Son is truly and properly God, equal with the Father—the divinity and personality of the Holy Spirit. Resurrection and final judgment. Eternity of future bliss and punishment. Pædobaptism. Weekly communion. Congregational or Independent form of church government. Experiencing in some degree that happiness which the Gospel imparts, and feeling in some measure my obligations to redeeming love, it is *my earnest desire to consecrate my whole life to the advancement of the cause of our Blessed Redeemer in the world, thereby endeavouring to evince my love and gratitude to Him, who, though rich, yet for our sakes became poor.*' "DAVID LIVINGSTON."

The father of the candidate forwarded a supplementary communication to the "Rev. John Arundel, Mission House, Blomfield Street, London."

Supplementary Letter of Neil Livingston.

"REV. SIR,—It occurred to me some months ago that I ought to state some particulars to you relative to my son, David Livingston, whose application is under your consideration, in the hope that, however unimportant these statements may be in themselves, they may assist you in coming to a decision regarding him. When he was about thirteen years of age he asked me if I would allow him to learn Latin, our village schoolmaster being at that time commencing a class. Although we were in very humble circumstances, I consented, not knowing what might be the design of the Most High respecting him. He had to work in the factory twelve hours every day, yet managed to keep the top of his class while it existed, and, after the rest all got tired of it, studied by himself, until the master, I suppose, not wishing to be troubled—teaching one person only—advised him to give it up unless he had the prospect of needing it. As factory workers are very plenty in this part of the country, it was long before he got that kind of employment which enabled him to save a little money. Since then he has saved all he could for education, except what he gave for the support of the Gospel, and other

pious purposes. When he first mentioned to me his design of attending the University, in order to study medicine, I was much opposed to it, until he informed me *that it was not to gain a livelihood he thought of doing so; his anxious wish was to be enabled to spend his life in the service of the Redeemer among the heathen.* I no longer felt inclined to oppose his design, but felt thankful that such a thought was in his heart. He has now finished his second session at the University, and such was his untiring perseverance and the good health with which he was favoured, that I believe he was but one day absent during the whole session. We live rather more than eight miles from Glasgow. He came to us every Saturday afternoon, and walked three miles from thence to Hamilton every Sabbath morning to attend our place of worship. A kind gentleman—a member of our church—Fergus Ferguson, Esq., of Rosebank, would have taken him down to Glasgow every Monday morning in his gig, but he chose rather to go on foot in all kinds of weather during the late severe winter, rising every Monday at five in the morning, that he might reach Glasgow between eight and nine o'clock; and if he had waited for Mr. Ferguson, he would have lost one lecture and part of another. His landlord, a Mr. Dove, with whom he lodged in Glasgow, said to him one day, 'Well, Mr. Livingston, I admire your perseverance, and if you will leave the Dissenters and become a Churchman, I will undertake to get you a situation as a teacher worth £150 a year.' He replied he could not do that for any money. Mr. Dove said one day afterwards, 'Well, if you give me leave, I will recommend you, and I think you will be accepted, even retaining your principles as a Dissenter.' David said he was grateful for his kindness, but that was not the object on which his heart was set. As stated above, he has now finished his second winter without any assistance from any person except his own brothers. I wished him to walk about for a few days after his severe studies, before commencing his work, but, not wishing to lose any time, he began next morning after coming from Glasgow.

"The manager of the factory, who is frequently under the influence of whiskey, told him yesterday that if he went to Glasgow any more, following after education, he must lose his work, as he would not keep it any longer for him. Still he is not greatly cast down.

"I might say many more things similar to the above, but am afraid I have tired you already. David knows nothing of this communication, and I believe he would feel (hurt) were he to know it. I have, however, followed my own sense of duty. I am not sensible of colouring any statement in the least degree. And now may He who has the hearts of all flesh in His hand, guide you in either accepting or rejecting, as it shall most promote His own glory.—I am, Rev. Sir, your obedient servant,

"NEIL LIVINGSTON.

"*Blantyre Works, April* 26, 1838."

Mr. Livingston was accepted by the directors for the service of the Society, and sent for a time to the Rev. Richard Cecil, of Ongar, who instructed missionary students, and reported confidentially his opinion of their character and abilities.

Mr. Livingston, was appointed, in the first instance, to the West Indies, in conjunction with Mr. Joseph Waddington, but his mind was bent on Africa.

He writes from Ongar, July 2, 1839 :—

Letter of Mr. Livingston from Ongar.

"DEAR SIR,—Having been informed a few days ago by Mr. Cecil, that there had been some intimation of a wish on the part of the directors that I should be employed in the West Indies in preference to South Africa, and being desirous to enter upon that sphere of labour, and, I trust, that only, in which I may be able most efficiently to advance the cause of our blessed Redeemer, permit me to state the following particulars for their consideration, previous to coming to a final decision on my case. When first I felt the *expansive benevolence of the Gospel in my heart, it became an interesting question to me, How can I spend the remainder of my days in bringing my fellow-men to the enjoyment of the same happiness and peace?* After much prayer for the Divine direction, it appeared to be in accordance with the will of Providence that I should attempt to obtain a medical education, in order to render service to the cause of Missions by that means. After much exertion and overcoming considerable difficulties, in which I

was sensibly assisted by the good hand of Providence, I spent two years in that study: all which time, in the event of my being sent to the West Indies, might be considered as lost; for I could not use the knowledge which I have obtained without, in all probability, incurring the displeasure of medical men who have gone thither for the sake of gain, and it is well known how easily medical men can destroy each other's influence and usefulness, when an unsuccessful case occurs, as many hundreds of young men have experienced in this and other countries. In this manner might not only that means which I had hoped to have exerted to subserve the cause of religion be rendered inoperative, but likewise my moral and religious influence be weakened. Added to this, I may be permitted to mention, that settling in the West Indies has always appeared so much like the ministry at home, that my thoughts have not at all been attracted in that direction, but always to other parts of the world.

"I beg leave to state likewise, in reference to a proposal to send me out in the present year, my earnest desire for more education. This has always been my wish, and the more I contemplate the magnitude of the work, the greater does the necessity of a good preparation for it appear to be. Even when commencing study in prospect of being a missionary, so fully was I convinced of its importance, that it formed no part of my plan to offer myself to any society until suitably educated, lest I should be sent out unfurnished for the work; and I at length did apply, in order to avoid the necessity of working during summer to support myself through the winter, so that being permitted to study through the whole year, I might in a shorter time be properly furnished for going abroad.

"I hope it will not be supposed, from anything that I have said, that I at all mean to dictate to the directors; but feeling anxious that in their deliberations these as well as all the other circumstances of the case should be taken into consideration, and the decision may be in accordance with the will of the Head of the Church and for His glory, I have taken the liberty of mentioning these circumstances.—I am, dear sir, yours truly,

"To John Arundel. "David Livingston."

The wishes of Mr. Livingston were met by the directors, and after spending some time at Charing

Cross Hospital, receiving special attention from Dr. Risdon Bennet, he passed his examination in Glasgow, November 16, 1840, and was elected a member of the Faculty of Physicians and Surgeons in Glasgow, and after a short visit to his parents returned to London, and being appointed to Bechuanaland, was ordained November 20, 1840, at Albion Chapel, London Wall.

Ordination of Mr. Livingston, November 20, 1840.

Mr. McKellar, whilst staying at the house of Mr. Neil Livingston, applied as a candidate for missionary service, and was received by the Society, sent to Ongar, and occupied in Christian work, in conjunction with Mr. Manning Prentice and others. He had a desire to explore the interior of Africa by the way of the Niger, and expressed his willingness to serve before the mast. He was appointed to Brunswick Station, in Berbice, and there found a tribe of Mozambique Africans, with all their characteristic habits and superstitions. He devoted himself almost exclusively to their care, and hoped to lead them out to their native country; but his devoted career was suddenly terminated by fever, brought on by over-exertion in landing timber for the completion of a new chapel. Mrs. McKellar at the time was prostrate from fever, and unconscious. A few months after the death of her husband, she gave birth to a son—Alexander Oberlin McKellar.

Mr. McKellar appointed to Brunswick, Berbice.

His death.

The Rev. Joseph Waddington, brother-in-law of Mrs. McKellar, being appointed to preach at Brunswick, Mrs. McKellar resolved to accompany him, for the baptism of the fatherless infant. She writes:—

"The boatmen were ordered two hours before the time for starting, but we did not assemble till after, so we went up the river with the wind and tide against us, and were four hours, instead of two, before we landed. The old chapel had disappeared, and no people to be seen. We entered the deserted house and found it empty—not a vestige of furniture. I sat down on the floor, and remained alone with baby while Joseph went to seek his congregation. Felix was the first who came to see me, and told me they were all 'most excellent sorry' to lose massa; that he had given up the ground he had bought, to build his house beside them. He said they pulled the old chapel down with ropes—one attached to each corner; that there was 'too much scorpion, centipede, and snake.' On Joseph's return, we went two miles further up the river to Mara, where the people had removed the furniture, saying that 'Missie' could not sleep in the house at Brunswick. Next day we went to the new chapel that was boarded, but not pewed, and Alexander Oberlin McKellar was baptized over his father's grave, and in the midst of his people, who begged 'Missie' to 'bring him up good,' and let him come to be their minister when he grew big enough"

Baptismal service of Alexander Oberlin McKellar.

The missionary students at Ongar, with their friends and co-workers at Wildingtree, kept each other informed respecting the movements of Livingston, already in the field. One of the "Pynes" writes:—

"*May* 23*rd*, 1844.—Since I last wrote, Mr. Livingston has commenced a Mission much further into the interior, and just as he last wrote he was about to go to settle there. For a time he had to encounter very great dangers, and experienced some almost miraculous escapes; but he is still preserved, we trust, for greater degrees of usefulness. The account he gives in his last of the meeting with Mr. Moffat, on his return, was quite delightful. They heard he was on his way to the Kuruman, and himself and Mr. Edwards set out to meet him; but I will give the account in his own words, I think it will interest you: 'We did not know where he was, but conjectured he must be near. Mr. Edwards went with me; at last we despaired, and turned back at Campbell. I don't like to give in soon; so I set forward, and, after three days on horseback, came on the party unexpectedly at Phillipolis. I

Meeting of Livingston and Moffat in Africa.

reached them on the afternoon of Tuesday, having tasted nothing, except a little milk and a biscuit for supper on Monday, since the morning of that day at a place where I spent the Sabbath. The sun made the skin peel off my face, it was so hot; and having unsaddled just before finding them, in the absence of a single bush which could afford a shadow, I crept into a hole in the ground, the side of which, as the sun was declining, afforded me a little respite from his fiery beams. I presently fell sound asleep; but my companions (two men Griquas, who had come from Phillipolis for the sake of medical advice) soon roused me, as they said the nearest place where we could get food from their friends could not be reached before dark. No sooner had we mounted than, gazing across the plains, I descried the waggons there. Our poor jaded horses seemed to know I had found the object of my search, for we swam across as if we had been at Ascot or Derby—and such a meeting! Mr. and Mrs. Moffat were at dinner, at the side of the waggon. Mrs. Moffat instantly recognizing me, she could not eat for joy; and although I had been tired out by six days on horseback, I felt as if I had got out of a refreshing sleep. We talked all the afternoon—all the evening; and, though Mr. Moffat and I had a bed spread under the waggon, it was not to sleep we went, but to talk, and oh! how sweet, until the sun began to blaze up in the east—the night seemed only about an hour in length. All next day the same game was kept up, and as we were travelling, and were obliged, in order to reach the watering-place, to travel till early next morning, the vocal organs of either party were kept going on with unabated velocity. At length, about four o'clock, we did unyoke, and I lay down on the hard stones to rest till Mrs. Moffat had got coffee prepared; she shook me, and while shaking shouted in my ears, but I heard nothing, for I was far away in the land of nod.'"

First exploration of Mr. Livingston.

From the first, Mr. Livingston explored the "regions beyond" whilst engaged in missionary work. In September, 1841, he visited the Bakwain tribe, in company with Mr. Edwards. A second and more extensive journey he took in 1842, north of the Kuruman. In 1843 he made two tours into the interior, accom-

panied in the second by Mr. Edwards, when a station was commenced in August at Mabotsa, among the Bakatla tribe. After his marriage, in 1845, he removed to Chonuane, among the Bakwain, returning in 1846 to Mabotsa. Having visited Kuruman in 1847, he returned to Chonuane, and removed, with the chief Sechele, and the Bakwaina tribe, to a new station on the river Kolobeng, two hundred miles north-east of Kuruman. For eleven years he laboured with great assiduity at Kolobeng, and in the valley of Mabotsa, making frequent excursions. In the summer of 1849 he took a more extended journey, with Messrs. Oswell and Murray, and discovered in the interior the Lake Ngami, with several considerable rivers in its vicinity. Stimulated by this signal success, he went a second time to the lake in the spring of 1850, accompanied by his family, to follow up the first discovery; but his further progress was prevented by the alarming prevalence of marsh fever, which compelled him quickly to return to Kolobeng. At one time the travelling party suffered frightfully from thirst.

Suffering from thirst.

"The supply of water in the waggon," Mr. Livingston says, "had been wasted by one of our servants, and by the afternoon only a small portion remained for the children. This was a bitterly anxious night; and, next morning, the less there was of water, the more thirsty the little rogues became. The idea of their perishing before our eyes was terrible. It would almost have been a relief to me to have been reproached with being the entire cause of the catastrophe; but *not one syllable of upbraiding was uttered by their mother, though the tearful eye told the agony within.* In the afternoon of the fifth day, to our inexpressible relief, some of the men returned with a supply of that fluid, of which we had never before felt the value."

After a visit to the Kuruman, Mr. Livingston set out from Kolobeng in April, 1851, with his family and Mr. Oswell, for Linyanti. On leaving that place, accompanied by Mr. Oswell, he proceeded to Sesheke, and, at the end of June, 1851, came to the river Zambesi. He was now concerned to provide for the safety of his family. At Kolobeng they might be attacked by the Boers; and as he was unwilling to expose them to the unhealthy climate of Linyanti, there seemed to be no other course open to him but to send them to England. In a letter dated from the banks of the Zouga, October 1, the anxious missionary explorer explained his views to Dr. Tidman:—

"You will see by the accompanying sketch what an immense region God has, in His providence, opened up. If we can enter in, and form a settlement, *we shall be able, in the course of a very few years, to put a stop to the slave trade in that quarter.* It is probable that the mere supply of English manufactures in Sebetuane's part will effect this; for they do not like it, and promised to abstain. *I think it will be impossible to make a fair commencement unless I can secure two years devoid of family cares.* I shall be obliged to go southward, perhaps to the Cape, in order to have my uvula excised, and my *arm mended.** It has occurred to me that, as we must send our children to England soon, it would be no great additional expense to send them now along with their mother. This arrangement would enable me to proceed alone, and devote about two, or perhaps three, years to this new region. But I must beg your sanction; and, if you please, let it be given or withheld as soon as you conveniently can, so that it might meet me at the Cape. *To orphanize my children will be like tearing out my bowels;* but when I can find time to write to you fully, you will perceive it is the only way, except giving up the region altogether."

Mr. Livingston's explanation of his views to Dr. Tidman.

* Crunched in the jaws of a lion.

Carrying out his plan, Mr. Livingston accompanied his wife and children to the Cape in April, 1852, "being the first time," he says, "during the eleven years that I had visited the scenes of civilization," and adds: "Having seen my family on board a homeward bound ship, and promised to join them in two years, we parted, as it subsequently proved, for nearly five years. The directors of the London Missionary Society signified their cordial approval of my project by leaving the matter entirely to my own discretion." On the 8th of June, 1852, the solitary traveller began his fourth journey of exploration.

Solitary Journey.

Arriving at Kuruman, he learnt that on the 28th of August an attack had been made on the settlement at Kolobeng by four hundred ruthless marauders, who had carried off two hundred Mission school children into slavery. This distressing intelligence was conveyed in the following letter from the chief to Mr. Moffat.

Attack on the Settlement at Kolobeng.

"Friend of my heart's love, and of the confidence of my heart. I am Sechele; I am undone by the Boers, who attacked me, though I had no guilt with them. The demanded that I should be in their kingdom, and I refused. They demanded that I should prevent the English and Griquas from passing northwards. I replied, 'These are my friends, and I can prevent no one' (of them). They came on Saturday, and I besought them not to fight on Sunday; they assented. They began on Monday morning at twilight, and fired with all their might, and burned the town with fire, and scattered us. They killed sixty of my people, and captured women and children and men. And the mother of Balenling (a former wife of Sechele) they also took prisoner; they took all the cattle and all the goods of the Bakwains; and the house of Livingston they plundered, taking away all his goods; the number of waggons they had was eighty-five, and a cannon;

Letter of the Chief to Mr. Moffat.

and after they had stolen my own waggon and that of Macabe, then the number of their waggons (counting the cannon as one) was eighty-eight. All the goods of the bankers (certain English gentlemen hunting and exploring in the north) were burned in the town; and of the Boers were killed twenty-eight. Yes, my beloved friend, now my wife goes to see the children, in the care of Mr. Moffat, and Kobus Hae will convey her to you.—I am Sechele, the son of Mochousele."

This terrible outrage determined the subsequent course of Mr. Livingston. "Though," he said, "I do feel sorry for the loss of lexicons, dictionaries, and so on, which had been the companions of my boyhood, yet, after all, the plundering only set me free for my expedition to the north; and I have never had a moment's concern for anything I left behind. The *Boers resolved to shut up the interior*, and *I determined to open the country;* and we shall see who have been most successful in resolution—they or I." Beyond him was the trackless Kalshari desert and the region of the interior, 1,600 miles in extent, hitherto unexplored. The resources of the adventurous traveller were slender in the extreme, but in simple reliance on Divine support, he committed himself to the stupendous task. Threatened by savage tribes, and suffering from hunger, he went on in the track of the Mokololo, who, driven out of their original territory, were now established, under their chief, Seleketu, at Linyanti, on the borders of the Zambesi. But after all his toil and endurance, he found no locality suitable for a missionary settlement—the main object of his anxious quest. Instead of healthy and elevated country, he was surrounded only by dismal swamps.

Purpose of Mr. Livingston.

Disappointment at Zambesi.

"I had thus a fair excuse," he says, "if I had chosen to avail myself of it, of coming home and saying that the 'door was shut,' because the Lord's time was not yet come. But believing that it was my duty to devote some portion of my life to these (to me at least) very confiding and affectionate Mokololo, I resolved to follow out the second part of my plan now that I had failed in accomplishing the first. The Leeba seemed to come from the N. and by W.—or N.N.W—so having an old Portuguese map, which pointed out the Coanza as rising from the middle of the continent in nine degrees south latitude, I thought it probable that when we had ascended the Leeba (from 14° 11') two or three degrees, we should then be within one hundred and twenty miles of the Coanza, and find no difficulty in following it down to the coast near Loanda. This was the logical deduction; but, as is the case with many a plausible theory, one of the premises was decidedly defective. The Coanza, as we afterwards found, does not come from anywhere near the centre of the country."

Takes another route.

Here Mr. LIVINGSTON encountered the opposition of the agents of slave-traders—Arabs from Zanzibar, and Mabari from Bibe and the West, who met in the central region. A town's meeting was held to consider the position of affairs.

"Where is he taking you to?" said one of the old diviners; "this white man is throwing you away. Your garments already smell of blood." "It is curious to observe," adds Mr. Livingston, "how much identity of character appears all over the world. This man was a noted croaker. He always dreamed something dreadful in every expedition, and was certain that an eclipse or comet betokened the propriety of flight. But Sebetuane formerly set his visions down to cowardice, and Sekeletu only laughed at him now. The general voice was in my favour; so a band of twenty-seven were appointed to accom-

pany me to the West. These men were not hired, but sent to enable me to accomplish an object as much desired by the chief and most of his people as by me."

To avoid the Tsetse-fly and the slave-dealer a circuitous route to the sea was adopted—a distance of about one thousand two hundred miles—occupying in the journey seven months, from November 11, 1853, to June 1854. Passing the borders of the Mokololo Dominion great skill and care were required on the part of the leader. To pay his way he took twenty pounds of beads, worth forty shillings, depending on his rifle for the supply of food. Descending the Chobe in canoes to the confluence with the Liambai (Zambesi), and following the nose to about lat. 13° S., they entered a tributary called the Leeba, and traced its course to Lake Dilolo, lat. 11° 30· S., and there discovered its situation on the watershed between Western and Central Africa.

After passing through a hostile tribe, protected by his faithful Mokololo attendants, Mr. Livingston reached Loanda, and once more had communication with the outer world. At the close of this eventful journey he says :—

"As we were now drawing near to the sea, my companions were looking at everything in a serious light. One of them asked me if we should all have an opportunity of watching each other at Loanda. 'Suppose one went for water, would the others see if he were kidnapped?' I replied, 'I see what you are driving at; and if you suspect me, you may return, for I am as ignorant of Loanda as you are; but nothing will happen to you but what happens to myself. We have stood by each other hitherto, and will do so to the last.' The plains adjacent to Loanda are somewhat elevated and comparatively sterile. On

coming across these we first beheld the sea; my companions looked upon the boundless ocean with awe. On describing their feelings afterwards, they remarked that 'we marched along with our father, believing that what the ancients had always told us was true, that the world has no end; but all at once the world said to us, 'I am finished, there is no more of me.' They had always imagined that the world was one extended plain without limit.

"They were now somewhat apprehensive of suffering want, and I was unable to allay their fears with any promise of supply, for my own mind was depressed by disease and care. The fever had induced a state of chronic dysentery, so troublesome that I could not remain on the ox more than ten minutes at a time, and as we came down the declivity above the city of Loanda, on the 31st of May, I was labouring under great depression of spirits, as I understood that in a population of twelve thousand souls, there was but one genuine English gentleman. I naturally felt anxious to know whether he were possessed of good nature, or was one of those crusty mortals one would rather not meet at all.

"This gentleman, Mr. Gabriel, our Commissioner for the Suppression of the Slave Trade, had kindly forwarded an invitation to meet me on my way from Cassanga, but unfortunately it crossed me on the road. When we entered his porch, I was delighted to see a number of flowers cultivated carefully, and inferred from this circumstance that he was what I soon discovered him to be—a real, whole-hearted Englishman.

"Seeing me ill, he benevolently offered me his bed. Never shall I forget the luxurious pleasure I enjoyed in feeling myself again on a good English couch, after six months' sleeping on the ground. I was soon asleep; and Mr. Gabriel, coming in almost immediately, rejoiced at the soundness of my repose.

"In the hope that a short enjoyment of Mr. Gabriel's generous hospitality would restore me to my wonted vigour, I continued under his roof; but my complaint having been caused by long exposure to malarious influences, I became much more reduced than ever, even while enjoying rest.

Hospitable home of Mr. Gabriel at Loanda.

"Several Portuguese gentlemen called on me shortly after

my arrival, and the Bishop of Angola, the Right Reverend Joaquin Moreira Reis, then the acting governor of the province, sent his secretary to do the same, and likewise to offer the services of the Government physician.

"Some of her Majesty's cruisers soon came into the port; and, seeing the emaciated condition to which I was reduced, offered to convey me to St. Helena, or homewards. But though I had reached the coast, I had found that, in consequence of the great amount of forest, rivers, and marsh, *there was no possibility of a highway for waggons*, and I had brought a party of Sekeletu's people with me, and found the tribes near the Portuguese settlement so very unfriendly, that it would be altogether impossible for my men to return alone. I therefore resolved to decline the tempting offers of my naval friends, and take my Makolo companions to their chief, with a view of trying to make a path from his country to the east coast, by means of the great river Zambesi, or Leeambye. I, however, gladly availed myself of the medical assistance of Mr. Cockin, the surgeon of the 'Polyphemus,' at the suggestion of his commander, Captain Philips. Mr. Cockin's treatment, aided by the exhilarating presence of the warm-hearted naval officers, and Mr. Gabriel's unwearied hospitality and care, soon brought me round again. On the 14th I was so far well, as to call on the bishop, in company with my party, who were arrayed in new robes of striped cotton cloth, and red cape, all presented to them by Mr. Gabriel. The unwearied attentions of this good Englishman, from his first welcome to me, when, a weary, dejected, and worn-down stranger, I arrived at his residence, and his whole subsequent conduct, will be held in lively remembrance by me to my dying day."

From the official proceedings of the Royal Geographical Society, and the correspondence of Dr. Tidman, we learn the plans of Dr. Livingston, and the estimate formed of his labours at this interesting juncture.

At a meeting held of the Society, Lord Ellesmere presented to Dr. Tidman the Queen's Medal, to be conveyed to the missionary traveller. In the course of his speech on the occasion, his lordship said :—

"After the observations which have been addressed to this meeting on the subject of Dr. Livingston's merits by a right reverend prelate, the Bishop of Oxford, a Fellow of this Society, it has become scarcely necessary for me to say anything in justification of an award which, I know, will meet with an assent as unanimous in this assembly as it did in our Council-room. If its further vindication were necessary, I should point to the sketches of the routes of recent South African discoverers on our walls, and, borrowing from the epitaph of Wren the simple word '*circumspice*,' request you to search for yourselves where Dr. Livingston entered on the *terra incognita* of South Africa, and where at Loanda he emerged. The satisfaction with which I pronounce the award of our Society, unanimous as I am sure it is, is only alloyed by the circumstance that Dr. Livingston is not here in person to receive it, as he might have been but for that noble spirit of perseverance, and fidelity to his engagements with a native chief, which have launched him again on his adventurous career. It is some consolation to feel that, in his absence, I could not more appropriately confide this medal than to the hands of Dr. Tidman, the distinguished Secretary of the London Missionary Society, which has found and sent forth an instrument for these sacred purposes so illustrious as Dr. Livingston. Your character, sir, and your functions, remind me that if Dr. Livingston *has incidentally done that for science* which has deserved from us, as a scientific Society, our highest reward, *he has gone forth with ever higher objects than those which we specially pursue.* Your presence here reminds me that *his object has been the introduction of Christian truth into benighted regions, and that the means and methods of his action have been strictly appropriate to its ends.* Within these two days, a volume, in the Portuguese language, has been placed in my hands—the record of a Portuguese expedition of African exploration from the East Coast. I advert to it to point out the contrast between the two. Colonel Monteiro was the leader of a small army—some twenty Portuguese soldiers, and a hundred and twenty Caffres. I find in this volume no reason to believe that this armed and disciplined force was abused to any purpose of outrage or oppression; but, still, the contrast is as striking between such military array, and *the solitary grandeur of the missionary's progress*, as it is between the actual achievements of

Speech of Earl of Ellesmere.

the two—between the rough knowledge obtained by the Portuguese of some three hundred leagues of new country, and the scientific precision with which the unarmed and unassisted Englishman has left his mark on so many important stations of regions hitherto blank, over which our associate, Mr. Arrowsmith, has sighed in vain. To you, then, sir, I gladly confide this mark of our Society's approbation of Dr. Livingston's merits; and I would fain hope that our award will add somewhat to the satisfaction you and your fellow-labourers must indulge in having selected and sent forth such an instrument of your high and holy designs."

The Rev. Dr. Tidman replied :—

Reply of Dr. Tidman.

"My Lord,—In receiving this mark of honour on behalf of Dr. Livingston, I can but very inadequately express the gratification which I feel that my intrepid and devoted friend should have secured the distinguished commendation of the President and Council of the Royal Geographical Society.

"When I had the pleasure, on a former occasion, of receiving, as Dr. Livingston's representative, the award of a chronometer watch from your Society, I ventured to express the sanguine expectation that, if his life were spared, he would hereafter accomplish more extended labours for the exploration of the interior of Southern Africa. That expectation was founded on the knowledge I have long possessed of the indefatigable industry and dauntless courage of Dr. Livingston, his ardent love of science, and, above all, his disinterested Christian benevolence towards the aboriginal tribes of that hitherto unexplored region; for I need not inform your lordship and this meeting that, how anxious soever our missionary traveller may be to ascertain the geographical facts and physical features of the country, his first and ultimate object is with the people, by introducing them to a knowledge of that inspired volume which is the true source of civilization and happiness in the present life, no less than of immortal hope and joy beyond it.

"*When Christian missionaries half a century since commenced their work of mercy in Southern Africa, the native tribes possessed no symbol, or visible form of thought,* and the Rev. Robert Moffat and others had to acquire the knowledge of their rude speech, not by

the eye, but by the ear; to make the hut of the savage their study, and, by a mere comparison of utterances and sounds, to learn by slow degrees, the thoughts and feelings of the natives. But over these difficulties, their ardour and perseverance triumphed; and they have given back to these aborigines, in their own tongue, various treatises on education and useful knowledge together with that inspired volume which can make men wise unto salvation.

"Dr. Livingston, in the course of his extended journey, found his knowledge of the *Sechuana* language invaluable; for, notwithstanding the variety of dialects which prevailed among different tribes, he was able to hold easy and intelligent intercourse with all; but, in addition to the charm which the traveller bears about him who can speak the language of the people whom he visits, Dr. Livingston carries with him the stronger charm of truthfulness, rectitude, and disinterestedness. These have secured for him a good name, and, throughout his journey, with rare exceptions, he was received with confidence and treated with kindness by the natives.

"*I sympathize deeply in the pleasure expressed by the Bishop of Oxford, who moved the adoption of your report,* that this most successful effort to explore the *terra incognita* of Southern Africa has been accomplished by a Christian missionary; and I can confidently assure your lordship, and this meeting, that you will find in these devoted labourers, in every field of their efforts, the true friends of science and social improvements, no less than the faithful teachers of religion.

"It would be premature to offer an opinion on the probable results of Dr. Livingston's researches in the future extension of civilization and Christianity in South Africa; but it is a benevolent and noble enterprise to seek out these myriads, who have remained for ages unknown to the great family of man; and as they are now brought within our sympathy, so we may hope, by God's help, to extend to them hereafter the blessings of knowledge and of true religion."

In forwarding the "Gold Medal" Dr. Tidman wrote:—

"London, *Aug. 24th*, 1855.

"Dear Brother,—In the absence of any reliable information as to where a letter might be able to overtake you on your route,

we have delayed writing longer than we could have desired, but, in common with a large circle of friends and well-wishers, we have continued to cherish the liveliest interest in your enterprise, not unmingled with solicitude as to your personal safety. I have now the pleasure of replying to your several communications under date Sesheke, 24th Sept., Linyanti, 8th Nov., 1853, St. Paul de Loanda, 4th July, 1854, and Cassanga, 14th Jan. ult.—the last-mentioned having come to hand only within a few days. But we have, as you are now aware, to deplore the loss of the valuable packet despatched by the 'Forerunner.' We received also a most obliging communication from your kind friend Mr. Gabriel, of St. Paul de Loanda, in which that gentleman described the suffering state in which you arrived at that place, and gave also some particulars of your journey.

Letter of Dr. Tidman to Mr. Livingston.

"The exposure to heavy rains and excessive heats by which you and your native Zambesian attendants were invalided, on passing through the country, in all probability laid the foundation of the more protracted illness from which you suffered on reaching the coast, and grateful indeed must have been the hospitality accorded to you by Mr. Gabriel. While it would appear that from several of the native tribes in your route you received marked attention and assistance, others of them, bordering on the Portuguese settlements, seemed to conspire to throw every obstacle in your way. Undaunted, however, by this repulsive treatment, and the perils incidental to such a journey, you were enabled to press onwards, until, through the superintending care of Divine Providence, you have accomplished one of the main objects of your enterprise *by opening a high road from the interior to the shores of the Atlantic*. We are happy to find that not only from her Majesty's Commissioners, but also from the Portuguese authorities and others on the Western Coast, you received all the attention and aid that kind feeling and apparent sympathy in your plans could dictate. With a view to extend your researches in the opposite direction you now propose to follow the course of the Zambesi, or Leeambye, in the hope of being able to find an outlet to the Eastern coast, or, failing that, attempt to retrace your steps to Loanda. Your ultimate object in either event being to take your passage to England. Your announced design of crossing the continent from west to east, by which you will

have to traverse unknown regions, and to be cast upon the tender mercies of savage races, seems to be an enterprise bolder and more hazardous than any you have hitherto undertaken; but as anything in the way of friendly counsel or dissuasion would be fruitless, we can only indulge the earnest hope that the same gracious Hand which has hitherto guided and sustained you in so many perils may conduct you in safety to Quillimane, the spot indicated in your letter as the *Ultima Thule* of your projected land journey.

"In deciding to proceed to England, you have doubtless been influenced by reasons which are likely to have due weight with the directors. No immediate interests will be injured by your absence from the field of missionary labour. The objects proposed by your exploratory tours have to a certain extent been most successfully accomplished, so that as respects any future plans of operation, it may be desirable that, while proceeding to join Mrs. Livingston in this country, you should have the opportunity of meeting the directors, who, with many other friends, will be most happy to tender their congratulations on the results achieved by your indefatigable labour in the cause of philanthropy and science.

"Of the value attached by the Royal Geographical Society to your discoveries, it has afforded a renewed proof in awarding to you the Queen's gold medal, which I had the pleasure to receive on your behalf from the hands of its President, Lord Ellesmere, at its annual meeting in May last; while the University of Glasgow also testified its approbation of your services in extending the range of human knowledge by conferring upon you an honorary degree.

"The directors, while yielding to none in their appreciation of the objects to which, for some years past, your energies have been consecrated, or in admiration of the zeal, intrepidity, and success with which they have been carried out, are nevertheless restricted in their power of aiding plans connected *only remotely* with the spread of the Gospel. Of the important bearing of your researches upon the interests, not only of science, but of general humanity, we have the most entire confidence, and we would also cherish the hope and belief that they will ultimately tend to the diffusion of Christian truth among the populous but yet uncivilized tribes inhabiting the districts to which you have

obtained access. *But your reports make it sufficiently obvious that the nature of the country, the insalubrity of the climate, the prevalence of poisonous insects, and other adverse influences, constitute a very serious array of obstacles to missionary effort, and even were there a reasonable prospect of these being surmounted—and we by no means assume they are insurmountable—yet, in that event, the financial circumstances of the Society are not such as to afford any ground of hope that it would be in a position, within any definite period, to enter upon untried, remote, and difficult fields of labour.* In the view of these circumstances, we should, independently of the pleasure of seeing you amongst us, regard your visit to England as affording a most favourable opportunity for conferring with you fully on your future plans.

"In compliance with your suggestion, we address this letter to you at Quillimane, in the earnest hope that the good providence of God will in due time conduct you in safety to the shores of your native country.—I have the pleasure to subscribe myself, dear brother, yours very truly,

"ARTHUR TIDMAN,

"Foreign Secretary to the London Missionary Society."

"P.S.—I have the pleasure to report that Mrs. Livingston, whom I have seen within the last few days, is, together with your children, in good health, but she is, of course, looking forward with no little anxiety to the termination of your long and perilous journey, and your re-union with your family."

Dr. Tidman on the same occasion wrote from "London, Aug. 25th, 1855, to E. Gabriel, Esq., St. Paul de Loanda" :—

Letter of Dr Tidman to Mr. Gabriel.

"DEAR SIR,—In a letter received from the Rev. Dr. Livingston, bearing date, Cassanga-Angola, 14th Jan. ult., our enterprising missionary announces his intention of proceeding from that place across the country, with a view to reach Quillimane, on the Eastern coast. By Dr. Livingston's desire, we are despatching a letter addressed to him at that place, but as he anticipated that some unknown and perhaps insuperable obstacle on his route eastward might compel his return to Loanda, in order to take ship for England, we have taken the liberty to enclose to your kind

care a duplicate of our letter, which we shall feel much obliged by your handing to Dr. Livingston in the event indicated.

"I gladly avail myself of the opportunity of acknowledging your letter of the 4th July, 1854, and of expressing, on the part of the directors of the London Missionary Society, their deep sense of obligation for your truly generous and unwearied attentions to Dr. Livingston on the occasion of his arrival at Loanda from the interior, in circumstances of extreme exhaustion and suffering. His earlier communications, as you may be aware, were lost by the wreck of the 'Forerunner,' but in his last letter, Dr. Livingston refers in terms of the most grateful recollection to the extraordinary interest and sympathy you manifested on his behalf, at a time when, after the perils and hardships of his journey, and under the pressure of wasting sickness, he so well knew how to estimate such attentions; *indeed, but for the signal providence of God in bringing him under your hospitable roof, the valuable life of our missionary brother would, in all probability, have been sacrificed.* From the kind interest you have taken in the progress and success of the important objects to which Dr. Livingston's energies have been directed, you will, I am sure, be gratified to learn that the Royal Geographical Society has again testified its appreciation of his services to the cause of science by awarding to him the Queen's gold medal for the present year, and the University of Glasgow has also conferred upon him an honorary degree.—I remain, dear sir, with every sentiment of respect, on behalf of the directors of the London Missionary Society, yours very truly,

"ARTHUR TIDMAN,
"Foreign Secretary."

Mr. Gabriel replied:—

"ST. PAUL DE LOANDA, *March 20th*, 1856.

"SIR,—A long and rather severe indisposition, which obliged me temporarily to leave this place for change of climate, has prevented me from earlier acknowledging the receipt of your letter of the 25th of August last, which reached me some time since, accompanied by one for Livingston, to be retained in my possession until I hear of his arrival at some place to which I can, with safety, forward it, which I shall have great pleasure in doing.

"I beg, Sir, that you will do me the honour to convey to the Directors of the London Missionary Society the expression of my warmest gratitude for their very flattering acknowledgment of my humble efforts to alleviate the difficulties with which Dr. Livingston had to contend during his sojourn here. I assure you that so lively an interest do I feel in the progress and success of Dr. Livingston's important labours in this part of the world, that I would most cheerfully do anything that lay in my power, whether in my public or in a private capacity, to aid and assist him; and I only regret that during his stay at this place, I was not able to afford him any more substantial proof than I did of my admiration of his devoted conduct. Dr. Livingston, after the noble objects which he has achieved, most assuredly wants no testimony from me. I consult, therefore, the impulse of my own mind alone when I declare that in no respect was my intercourse more gratifying to me than in the opportunities afforded me of observing his *earnest, active, and unwearied solicitude for the advancement of Christianity.*

"Few, perhaps, have had better opportunity than myself of estimating *the benefit the Christian cause in this country has derived from Dr. Livingston's exertions.* It is, indeed, fortunate for that sacred cause, and highly honourable to the London Missionary Society, when *qualities and dispositions like his are employed in propagating its blessings among men.*

"Irrespective, moreover, of his laudable and single-minded conduct as a minister of the Gospel, and his attainments in making observations which have determined the true geography of the interior, the Directors, I am sure, will not have failed to perceive how interesting and valuable are all the communications received from him as sketches of the social condition of the people, and the material features and produce of these lands.

"I most fervently pray that the kind Providence which has hitherto carried him through so many perils and hardships, may guide him safely to his present journey's end.—I beg leave to subscribe myself, with every sentiment of respect and gratitude, dear Sir, your faithful and obedient servant,

"EDMUND GABRIEL."

CHAPTER V.

The Australian Colonies claimed special attention at this period. The Committee of the Colonial Missionary Society felt deeply their responsibility; but very imperfectly acquainted with the extensive regions in the Southern Hemisphere, they deemed it expedient to send out two ministerial brethren, who should be to them "instead of eyes," and, to a certain extent, as "hands" in this great undertaking.

Claim of Australian Colonies.

To this binary service they invited the Rev. Richard Fletcher, of Manchester, and the Rev. John Legge Poore, of Salford.

Appointment of Revs. Richard Fletcher and John Legge Poore.

Mr. Fletcher, the successor of Mr. Roby as pastor of the Church at Grosvenor Street, had "good report of all men, and of the truth itself." Matured in experience, sound in doctrine, judicious in counsel, he exerted a silent influence in ministerial circles of the most useful kind. He possessed in an eminent degree the power of Christian gentleness; the affectionate sympathy he manifested to the members of his flock won for him their grateful esteem, and in the churches of the country his name became a synonym for meekness, charity, and wisdom. Free

from envy or rivalry, he had no ambition to become a public leader; and, constitutionally, he lacked, in the pulpit and on the platform, the force and animation needful for such a position. But, indirectly and almost unconsciously, he touched the springs of influence by the confidence he inspired, and his simple recommendation of any practical object had weight beyond that of formal argument and impassioned appeal. At the time the overture was made to him to become a representative agent of the Colonial Missionary Society, changes occurred in the relative position of the churches in Manchester, by the removal of influential families to the suburbs, that partially affected his own congregation. He was prepared for a change, and profoundly interested in the idea of laying the foundation of an institution which should shape the course of the future in the Australian Colonies for many generations, and of originating a Christian literature that might tend to form the character of a people destined to rival, if not to surpass, the nation from which they sprang.

Mr. Poore had a superabundance of the energy wanting in the senior minister. In the church, at Hope Chapel, Salford (his first charge), his career had been one of manifest and growing success. The congregation originated chiefly in the efforts of a band of workers, who raised a Sunday-school, with large adult classes, animated by warm affection and enlightened zeal. Mr. James Charlton, Mr. George Wood, and others of kindred spirit, gave their generous contributions and personal service, rendering the pastoral care light and pleasant. The young

minister entered most heartily into every department of Christian labour, teaching in his class before entering the pulpit, and prompting all around him to greater diligence by his own untiring activity. As Secretary of the County Association, he manifested the same ardour—devising plans for the erection of chapels, and the evangelization of neglected districts, with boldness and foresight that compelled the lethargic and the timid to "go forward." Christian merchants and manufacturers occupied in business were glad to give their money to one who would carry through the plans they heartily approved. The time came, however, when they found themselves committed to undertakings a little beyond their available resources, and the energetic pioneer found himself under a degree of irksome restraint. Like Mr. Fletcher, though for another reason, Mr. Poore was prepared to go to a still wider field, and to engage in an enterprise rising sublimely above every other that could be presented to his view. One thing, nevertheless, he lacked—he had never known what it was to "labour conscientiously only to suffer reproach," or to contend with local difficulties and hindrances, more burdensome to the spirit than any amount of physical or mental exertion. He could not, therefore, from personal experience, understand the trials of such a condition, and was ill prepared to sympathize with one crushed by their influence.

In a buoyant and fearless spirit he entertained favourably the proposal made to him by the Committee of the Colonial Missionary Society. In a characteristic soliloquy he said:—

"Have I the qualities for this work, and especially in a degree beyond the call for them in this country? I know I have *industry*. I like work, and the work of doing good especially. I must have some ministerial power, or I could not have held on with growing success for fourteen years in this town, so that my chapel is one of the largest, my school most successful, my congregation always on the increase, and its liberality inferior in amount to that of only two or three in the country. I must suppose myself to possess some *business qualifications*, or I should not have been made secretary to so many societies, all of them having a progressive nature; nor should I be able to discharge so many duties of different kinds. Have I *prudence*? I owe much, very much, to the wisdom of my early friends in this town; yet the church and school have been kept in peace, and I have never quarrelled with any man. To HIM be the praise who teaches men prudence and discretion! I may, perhaps, claim the sixth sense, called *tact*. I know something of men and life, can decide quickly, and with resolution, and yet be patient, and wait. I am resolute, but not rash; apprehensive, but not vacillating; self-reliant, but seek counsel; earnest, but not sanguine. I expect definite results from appropriate labour, yet calculate upon losses, and therefore do not despair. I can work with other men, but will not rely upon them. I like an enterprise, and feel most at ease when I have plenty on hand. I covet a wide sphere, and especially work that others shrink from. There is much in this proposed engagement that is congenial to my temperament, habits of life, and religious convictions."

Mr. Poore's self-portrait.

Mr. Poore's "conditions of going" were very definite, and thoroughly characteristic:—

"I will not go simply to be minister of Geelong, or pastor of a church to be there gathered. If I go, it is with the definite object of establishing congregations, erecting chapels, and *organizing the Congregational polity in all its departments in Victoria*. I would not, therefore, go alone; I must have a coadjutor, either as an equal—Mr. Fletcher—or as second to myself, to prosecute the detail duty in Geelong when I am away in other places, and making aggressive efforts. *Nor would it comport with my views to go out and be*

Conditions of going.

bound by any code of regulations. I must be confided in by the Committee, though not independent of their advice, counsel, etc. I must have *liberty of action,* not being required to wait for orders, or suspend action. I should require, of necessity, *a controlling power, to be vested in myself, in fixing ministers sent out to me,* in finding resources, and applying them, and *the right to determine finally any course of action to be taken.* And, lastly, should I go, I must be sustained there by the Society after a rate equal to my present income. A small maintenance for actual support would suffice, having no children, and being moderate in all things; but the kind of ministry I should pursue would probably entail considerable charge for riding, visiting distant places, and founding new interests. The probability of my being, for some considerable time at least, partially dependent on the Society, must be recognized, since I should probably not be a pastor, or sole pastor, of any church, but largely occupied in the work of evangelization, chapel-building, and ministerial training and equipments."

After preliminary conferences, and correspondence with all the parties interested, the two brethren decided to accept the commission.

At the committee meeting of the Colonial Missionary Society, October 11th, 1853, the following document was presented by Mr. Poore, containing the views entertained by Mr. Fletcher and himself relative to the mission in which they had consented to embark:—

"HEADS OF AGREEMENT

between the Colonial Missionary Society and the Rev. R. Fletcher and the Rev. J. L. Poore:—

"1. The Society engages Messrs. Fletcher and Poore to promote the interests of evangelical religion in the Colony of Victoria, and, as they have opportunity, in Australia generally.

"2. The Society does not prescribe any particular code of regulations for the guidance of Messrs. Fletcher and Poore, but confides largely in their discretion, fidelity, and zeal, giving them *a general controlling power,* and leaving it to their judgment to

employ such means and agencies as they may deem necessary for the accomplishment of their mission.

"3. The general business of Messrs. Fletcher and Poore shall be to gather and organize Congregational churches, special attention being directed to such stations as may become speedily self-supporting, and may prove centres of influence to remote districts, and to promote the erection of chapels and schools, and the locating of ministers sent out by the Society.

"4. It is understood that Messrs. Fletcher and Poore shall have *full power and control* in regard to the settlement of such ministers as may accompany them, or may be sent after them from time to time, as to the disposal and employment of them previous to their taking a pastoral charge, as to the appropriation of such pecuniary resources as may be raised in the Colony, until such ministers shall be independent of the Society's aid—the Society being, of course, the *final court of appeal* in all cases of dispute. And Messrs. Fletcher and Poore shall not be expected to become stationary pastors themselves, unless they feel inclined so to do, or such a step may seem to them most likely to promote the objects of the Society. Mr. Poore chiefly contemplates to occupy himself in the work of an evangelist in the Colony, in order to establish new congregations where they may be wanted. Mr. Fletcher will assist him for some time in this work, probably directing his attention mainly to Melbourne, Geelong, and their respective vicinities. He will also undertake the chief correspondence with the Society, and with parties in the Colony on the Society's behalf; and will, when a suitable opportunity presents itself, direct his attention to the education and training of a Colonial ministry.

"6. The Society agrees to maintain Messrs. Fletcher and Poore, and their respective families, in a position as nearly equivalent as possible to that which they have been induced to surrender. According to the present rate of expenses in Victoria, it is conceived that this will require about a thousand pounds per annum; viz, six hundred pounds for Mr. Fletcher, and four hundred pounds for Mr. Poore. If more be required, the Society engages to make up the deficiency; and if less be found sufficient, the brethren engage to make a corresponding deduction in their claim. The first year at least of this engagement will require a thousand pounds, which the Society engages to pay. The year shall

be considered as terminating on December 31, 1854. The travelling charges of Mr. Poore while occupied in itinerating, and expenses of travelling generally in the service of the Society, to be allowed in addition. Whatever sums may be received by Mr. Fletcher or Mr. Poore as the result of ministerial labour, to be applied in diminution of the amount to be remitted by the Society as salary.

"7. The Society engages to defray the necessary expenses incurred by Messrs. Fletcher and Poore on breaking up their establishments, for travelling, outfit, voyage, freight of goods, and settlement in Victoria, and also in providing necessary equipments for the Mission.

"8. Should either Mr. Fletcher or Mr. Poore die while engaged in the service of the Society, and their widows desire to return to Britain, the Society engages to defray the expenses of their voyage here.

"Mr. Fletcher has the prospect of part of his family being soon able to maintain themselves, and he engages, as his expenses diminish, to make a corresponding diminution in his claim, and his aim will be to be as little burdensome to it as possible.

"Resolved,—That these heads of agreement be approved and adopted; and, as far as necessary, recommended to the Board."

A valedictory service was held at a meeting of the Congregational Union in Grosvenor Street Chapel, of a deeply-interesting character, Oct. 24th, 1853. Similar services were held in the Weigh House Chapel, London; at Glasgow in the Church of Dr. Wardlaw; and in the Independent Chapel in Greenock. Amid the prayers and benedictions of their friends, Messrs. Fletcher and Poore took an affectionate farewell, and embarked, Nov. 11th, in the "Thomas Fielden," going from Greenock to Melbourne, accompanied by the Rev. Edwin Day, of Hyde, who after his engagement to the Society had followed his beloved wife and a newly-born infant to the grave.

Valedictory services.

After a voyage of one hundred and four days, the "Thomas Fielden" entered Port Philip Heads on

Sunday night, March 19th, but did not get into the Bay till Tuesday the 22nd, when the brethren went on shore, their families remaining on board until the 24th. On the following Sabbath Mr. Fletcher and Mr. Poore occupied pulpits in Melbourne, and Mr. Day preached in the suburbs. A meeting of the "Congregational Union of Victoria" was summoned to confer with them at the house of the Rev. A. Morrison, April 5th, 1854.

Meeting for a clear understanding.

Explanatory statements were given as to the objects proposed by the representatives of the Colonial Missionary Society, and the mode of their accomplishment. The practical result was highly satisfactory. Mr. Sargood, Mr. Fulton, and Mr. Smith spoke with great zeal and liberality; and they backed their words with corresponding deeds, each of them promising to subscribe a thousand pounds per annum, and adding the name of Mr. James, of St. Kilda, for another thousand pounds. Other gentlemen rose in the meeting and announced their names, one for five hundred pounds a year, another for two hundred and fifty pounds, a third for a hundred pounds, together with several others for smaller sums, making a total of five thousand pounds a year in support of a new society, to be called the "Home Mission for Victoria," to be followed up by an active canvas for further subscriptions.

Larger subscriptions promised.

Stimulated by this success, Mr. Poore made arrangements to visit Sydney, May 14th, the capital of New South Wales (a colony containing 323,400 square miles) having a beautiful harbour, the sea running up in various bays or coves indenting the

land all round the city. After preparing the way in conjunction with Mr. Fairfax, preaching, sailing out to Newcastle and Maitland and back, and riding seven miles into the bush, Mr. Poore attended a public meeting on the 5th of June, of which he gives the following report :— Visit to Sydney.

"We went boldly and asked for twenty thousand pounds. Papers had been printed and placed in the pews, thus—'Chapel Building Society, New South Wales. I promise to subscribe to the above Society, the sum of ——— pounds.' Great success.

"The people were asked to fill up the blank, and put their names. The papers were collected, and with the money before subscribed, amounted to twelve thousand pounds. This delighted and astonished the deacons and committee. They assembled in the vestry of the meeting, called me in, and having shut the door, one of them, with the utmost gravity, addressed me (I was about to return to Melbourne during that week), and said that it depended on myself whether the effort should be successful or fail. They had obtained more than they expected, but if I would stay, the sum named (twenty thousand pounds) would be subscribed. They persisted, I hesitated. I felt the responsibility of working out so great a scheme, and feared to fail. I was anxious about my goods, some of which I knew were lying exposed and uncovered on my land. What could I do? I was appalled and agitated. They said, 'Stop, preach in the two chapels about the work next Sunday, and on Monday we will hold a tea-meeting.' 'Let it stand,' I said; 'public before private, any day.' The sacrifice made, and it really *was* one, I felt easy, and braced myself to the effort.

"During the week this was the topic of discourse with every one that could be influenced. Sunday came; no public notice had, till then, been given. Great congregation at night at Dr. Ross's Chapel; people all alive, and entering, *con amore*, and, unasked, three hundred pounds were sent in. Monday came, and the hour for tea arrived; will the people come? All anxiety, because the notice was only thirty hours old, and because the people knew what they were asked to come for.

"We went to the school-room, and found it full, largely occupied by gentlemen. They looked well pleased and earnest. Tea was despatched—a sumptuous repast. The gentlemen had said, 'We leave all to you,' 'Then,' I said, 'thus will we arrange.' I'll say, '*It ought to be done;*' Mr. Beazley shall follow and say, '*It can be done;*' and then two or three of you rise and say, '*It shall be done.*' This course was adopted, and splendidly did Mr. Beazley perform his part. In a most manly, Christian spirit, and with intense earnestness and power, he appealed. The mercantile men struck in nobly. Mr. Beazley and I took round the papers while speaking was going on; got them filled up; announced, as a rough guess, that the amount was gained. Sang, 'Praise God from whom all blessings flow,' and went to our homes.

"On Wednesday, 14th of June, twenty gentlemen came and breakfasted with me at Mr. Jones', and we found that we had obtained £21,060 2s. 8d. *Twenty-one thousand!* Like the people at the meeting they were carried beyond themselves. I spoke, and, as from the first, I had told them to raise money for chapels was good, but there were better things, and more necessary—viz., to get ministers from England, and especially to *educate* them for their own work, and above all, to *pray the Lord of the Harvest*, etc. So then I renewed the appeal for a college, however infantile its proportions at first might be. The time, however, had not come, or even then several thousands might have been obtained. We broke up this delightful gathering, and, forthwith, Mrs. Poore and myself set about our return to Melbourne, Messrs. Fairfax, Jones, Lloyd, Rees, Comrie, and Dawson accompanying us to the ship. I tried to prevent them, but they would not be restrained. God works by whom and how He will. The people were ready to the work; my visit was but the excuse."

Visit to Tasmania.

The next expedition of Mr. Poore was to Tasmania—a colony separated from Victoria by Bass's Straits—one hundred and twenty miles in width, and formerly known as Van Diemen's Land, having an area of 15,500,000 acres of land, and the islands connected with it con-

taining one and a quarter of a million acres. In this visit Mr. Poore was preceded by Mr. Fletcher, both being invited and cordially welcomed at Hobart Town by Mr. Hopkins, one of the earliest and most faithful friends of the Colonial Missionary Society. After preparatory sermons and private conferences, several meetings were held, followed by a public tea-meeting, June 30th, 1854, when more than £10,000 was raised for chapel building purposes. On this occasion Mr. Poore proposed that scholarships should be founded for the training of students from Australia at New College, London. The scheme was approved at Hobart Town and Launceston (the chief towns of Tasmania), and liberal subscriptions raised, but the Council of the college declined the proposal because of the conditions imposed, and the uncertainty of their fulfilment in the return of the students sent from the colony on the completion of the course.

Mr. Hopkins' proposed College.

On his return to Melbourne Mr. Poore spent a few weeks in preparing for himself a home :—

> "His house," says a friend, "brought from England, he put up with his own hands. Like a common labouring-man might he have been seen week after week, fitting, nailing, hammering, sawing. His garden, too, at St. Kilda, he planted with some assistance *ab extra*, and we well remember the honest pride and pleasure with which he was accustomed to tell his ministerial brethren when they dined with him and partook of his hospitality, that everything on the table was the product of his garden or yard."

Mr. Poore at Home.

Mr. Poore visited Sydney a second time, to occupy the vacant pulpit of Dr. Ross in the month

of September, 1854, and returned to Melbourne, October 15, to enjoy for a fortnight that "bit of his own." "When the house is in order," he said, "the land fenced and cleared, we shall be able to look out cheerily on the work, and seek its good."

Visit to South Australia.

After this temporary pause, Mr. Poore started for South Australia—a colony now said to have an area of 383,328 square miles. Arriving at Port Adelaide on Sunday, November 5, at half-past eight a.m., the untiring worker went on to the city of Adelaide—a distance of seven miles—in time for morning service, and preached for Mr. Stowe in the morning, and for Mr. Hotham at the other Congregational chapel in the evening. The ministerial brethren received him with much affection, and arranged with him a plan for visiting churches north and south, during thirty-one days, and aiding in collections for local objects.

In the country districts of South Australia he had some experience as a visitor of the difficulties in travelling that the resident ministers met with daily.

Tough experience.

"I have now learned," he says, "what, in England, I could not understand—how a ride of a few miles should occupy so long a time, and be so exhausting. Imagine yourself riding over Woking Common—uncleared, no roads, nothing but tracks—through bushes a yard high, in several places half a mile each, the ground covered with gnarled stumps of bushes that have been burnt again and again, like the coppices of Kent, from which oak and ash saplings are removed, leaving the stumps on the ground; gullies, ravines, hill-slopes, etc. Bump on this side, then on that. Hold on, if you can; hold up, if the horses can."

The tidings of success sent by their representative agents from Australia gratified the Committee in London exceedingly. They had long desired to see the material prosperity in the Mission-stations that would relieve them of further care, and enable them to render help in other regions. The report of £10,000, or even £20,000, collected at one meeting, seemed to them like the striking of the rock in Horeb, and to promise a continuous stream of Christian benevolence that would flow through every part of the Australian Colonies. Subscribers, little considering the extent of spiritual destitution as yet untouched, excused themselves from sending money to the land of Ophir. The treasury of the Society was, in consequence, sadly diminished. The sudden prosperity of Melbourne and Sydney led to wild speculation, an extraordinary influx of emigrants, and a rapid accumulation of goods beyond the demand or the means of the over-crowded and destitute population, that speedily brought commercial ruin. Under these trying circumstances, Mr. Poore retained the buoyancy of hope, and Mr. Fletcher held on with patient submission. In a letter dated Melbourne, Dec. 24th, 1855, he gives a clear account of the state of affairs :—

Satisfaction in the Committee of the Colonial Missionary Society.

Sudden reverse.

"*To the Committee of the Colonial Missionary Society.*

"Dear Brethren,—As the year 1855 is near its close, and a mail for England is about to be despatched, I take the opportunity of presenting you with a brief review of the proceedings of the last twelve months in this Colony. I am sorry that such has been the depressed state of things amongst us, that I have little to relate. The bright hopes which the abundant liberality of our friends on our arrival awak-

Letter of Rev. R. Fletcher.

ened have, as you are aware, been suddenly overcast, and, after being, for a few brief months, flush of money for missionary purposes, *we have, throughout the whole of this year, been without a single farthing with which to carry on operations.* Instead of entering on new engagements, we have not been able to redeem old ones, and the Society is, besides, largely in debt to the treasurer. In these deplorable circumstances, we have been obliged to cease from man, and from money, and from all worldly props, and to take comfort from the declaration that 'the street shall be built again, and the wall in troublous times.'

"With respect to myself, you have been duly informed of my having embraced the opening which presented itself at St. Kilda. I commenced operations a year ago, in a small wooden chapel, previously erected; and this becoming inconveniently small, the iron chapel* you sent out has been put up on an eligible plot of ground, purchased by our Home Missionary Society when it had the means. The erection and fittings of the chapel have cost about £800, the greater part of which has been raised. Perhaps, when we balance up at the end of the year, we shall be a little more than £100 short. The money has been obtained with difficulty, and we have been opportunely aided by £200, donations I brought from Sydney. We have, I think, about doubled our congregation by the removal; but there is still much space to fill up. Many of the people who come at present are only occasional attendants, and have not taken sittings. My hopes, however, are strong that, in the course of time, an influential and self-sustaining cause will be established; and not only so, but one possessed of surplus power, available for the good of the Colony. But the process will be slow; for while the commercial distress came on with the rapidity and violence of a cataract, the returning prosperity seems to come as slowly and silently as the gentle dew. We commenced our church, when formed in January, 1855, with about eighteen members, and now number about forty. We have no deacons yet, but intend to elect some next month.

"The Conference which was held here in February last left me some work to do, to which I have given my best attention. One thing was the preparation of a hymn-book, for the use of

* A very plain structure, fitted up with benches, in the midst of "scrub."

our churches in Australia, as at present no *one* book is used. I had proceeded a considerable way in the preparation of one, when I received intimation from Mr. James that the Congregational Union of England and Wales were about to prepare a fresh book. I have accordingly suspended operations for the present, till I see whether the new book will suit the churches in this hemisphere or not. The second matter left over was the question whether a theological seminary could be established for these Colonies. Mr. Landells was appointed Secretary to the Committee, and has corresponded with the secretaries of the various Unions in the sister Colonies, to ascertain their views, and see how far they are prepared to co-operate in the object. Official replies have been received from all the Unions, viz., from Victoria, New South Wales, South Australia, and Tasmania, and all to the same effect, viz., that it is highly desirable to educate a ministry among ourselves as soon as possible, that ultimately a college will be necessary in each Colony, but, at present, one for the whole will suffice; that no building or outlay of money should be attempted till things are further developed; that advantage be taken of my residence at St. Kilda to send thither any candidates who may present themselves; that a Ministerial Educational Committee be established in each Colony, to dispose of such cases as may arise within its own boundaries, and that the expenses connected with educating any student be furnished by the Colony from which he is sent. The matter is all arranged on paper, but not a single candidate has offered; not one young man desirous of the ministry, and suitable to enter on a course of preparation for it, is known to exist in any one of the churches of Australia—at least, I have heard of none. But I am not at all discouraged at this; circumstances explain it. Few families have been born and brought up here to furnish the usual average even for the professions, much less for the ministry. Our very universities, with magnificent buildings and costly professors, cannot get more than twenty or thirty boys as students. Our Sunday-schools, too, have not had time to develop hopeful, pious youths; and most of the young men who are out here have come hither on purpose to better their temporal condition, and make money; so that we must have patience till that state of things is produced in the community, and in our churches, from which ministers will spring up. In the meanwhile, our arrangements

are such, that if candidates *do* present themselves, they need not be lost to the cause.

"The third thing committed to me was an inquiry whether a *Magazine*, designed to unite all the Colonies, and to be a medium of intercourse between them, could not be established; and a commission was entrusted to me to undertake the work, if I met with sufficient encouragement. The difficulties in the way of this undertaking were greatly smoothed by four gentlemen (three belonging to Sydney, and one to Adelaide), engaging to guarantee the expense for one year. I have had pretty extensive correspondence on this project with ministers and others in the Colonies, and had a personal interview with some thirty gentlemen, invited by Mr. Fairfax to meet me at his house in Sydney, to confer on this and other matters; and the result of the whole I find to be about this—that many difficulties stand in the way of success, that such an undertaking would be very useful, and is very desirable, and that an attempt should be made to set it on foot. The discouragements are—the failures of all past attempts by all denominations, the deficiency of literary contributors, and chiefly, not the want of readers, but the impediments in the way of supplying them regularly and punctually with the work, and securing payment from the subscribers. The widely-scattered condition of the population, and the want of means of access to them, render those impediments, in numerous cases, insuperable. Nevertheless, the encouragement I found was sufficient to induce me to prepare a programme of such a periodical as I thought might suit the present condition of the Colonies, and also a draft of a prospectus for the public. Copies of these I have sent to various brethren in all the Colonies, and have received many approving and encouraging replies, and several articles for publication, with promises of more. I also prepared estimates from various printers, and fixed upon January 1, 1856, as the day for the first number to appear, intending it to come out once in two months for the first year. When matters had proceeded thus far, I received a letter, signed by several of the ministers of Sydney, advising the postponement of the work for *half a year*. This, I presume, arises from the unsettled state of things in that city for want of a pastor at Pitt Street. I had no alternative but to comply with the suggestion, as I could not proceed satisfactorily without the cordial support of the friends in Sydney,

on whom the main part of the pecuniary responsibility must rest.

"I am therefore, you perceive, somewhat checked in my various schemes for the advancement of our cause in these Colonies, even those to which I have been largely looking forward as likely to afford most scope for the kind of influence which, by God's blessing, my age and experience might most fit me to exert, and the hope of exerting which had much to do with inducing me to leave such a sphere as Manchester, in order to settle in Australia. But the set time appears not to have come yet; and I trust I can afford to wait God's time without impatience, diligently employing the interval in prayer, and preparation for the time of action.

"We are just now commencing an effort to procure the abrogation of the clause for *State aid to Religion*, contained in our new constitution. I deem it my duty to give myself heartily and laboriously to this agitation, that, if possible, our career of self-government may commence on right and Scriptural principles, in relation to the subject of religion. A strenuous effort at this momentous juncture may save us a world of trouble and perplexity hereafter. The forces arrayed against us are, however, formidable, and it will require great exertions, a large expenditure of time, and perhaps no little skill in strategy, to fight this battle successfully. I look, however, to God for the blessing, and am encouraged to hope that victory will, ere long, perhaps in the first assembly, crown our labours.

"With respect to *Mr. Poore's operations*, I presume he will keep you informed of them more fully himself. Crippled as we have been for want of means to carry on itinerating and Mission labours, he has given himself very much to Richmond during the vacancy there in the pastorship. When the winter passed away and the roads of the interior became passable, he made a tour through the gold district to see what openings there were in that direction. He has found that, in some four or five places, there are sufficient materials with which to commence some kind of religious services and ministerial operations, if we had the men to send. The people are willing, and for the most part able, to provide means sufficient, in a moderate way, for the maintenance of any minister who may go up to them. And in most of the gold districts there are central positions where town-

ships are formed, stores cluster, and permanent buildings are gradually rising, and there are suitable localities for collecting congregations. A beginning *has* been made in *Ballarat*. Mr. Poore, when there, got together a meeting of members of churches and others favourable to the founding of a Congregational cause, and preaching was commenced. A room has been hired; Mr. Moss has been up for three Sabbaths, and Mr. Scales (of Geelong) is there at present. A collection, to meet travelling and other expenses in connection with this movement, was made in each of the Melbourne chapels, and those in the vicinity, but the whole did not exceed £35. Mr. Poore has been in correspondence with Mr. Stowe (of Adelaide), and Mr. Newland (of Encounter Bay), and others in South Australia on the subject of an extended tour of observation and evangelization along the course of the Murray, and I expect that arrangements will be made ere long for carrying out that project.

"Our great *want* here at present is *men*. We have not a single man to send out to embrace any opening which may present itself, nor any to take our pulpits should we go to try some new sphere. I believe we could locate some half dozen, if we had them, provided they were of the right stamp. In most instances the people would undertake their maintenance from the beginning. All first arrangements are here of a make-shift character: first, tents; then shingle sheds; next, better built wooden structures; and, finally, such as have brick or stone in their construction. This is the order for both dwelling-houses and places of worship. Vestries and school-rooms are luxuries that must wait for greater development. A man must be prepared to put his hand to almost anything, and certainly he must not be above acting as chapel-keeper. If he will submit in good humour to act thus, and has perseverance and prudence, and seeks the spiritual good of the people, he will ultimately, and ere long, reap the reward of his labours; for all things are growing around him—the hamlet is growing into a village, and the village into a town, and his people are improving in their circumstances; and before he is aware, the little one becomes a strong congregation. Most of the old ministers in these Colonies have good congregations about them, are comfortable in their circumstances, and their families well provided for; but it was hard work at first; many of them had to rough it in the bush, and they had their faith, and

patience, and bodily powers not a little taxed in the beginning of their career.

"I regret much to hear so deplorable account of your funds, both on your own account and ours. It would be more pleasant to you to labour for us without the embarrassment of debt; and it would be very acceptable to us to receive ministers from time to time. For the reasons specified at the beginning of this letter, I see no prospect of any money being remitted hence for defraying the expense of sending ministers out, unless they are sent for by congregations becoming vacant. I hope, therefore, the supporters of the Society at home, and the numerous friends of emigrants out here, will exert themselves to sustain our operations for evangelizing this country, that our coming hither for this purpose may not be frustrated. We cannot evangelize without more men; we have not the men here, they must come from Britain; but we, that is, the Congregational Churches of Victoria, have not the means to send for them; unless, therefore, we are helped in this way the work, to all appearance, must stand, which God forbid!

"Mr. Morrison is settled at Kyneton, and has had an abundant entrance there; his health is delicate. Mr. Day is doing admirably at Castlemain, but I am sorry to say he is out of health at present; he has come to me for a few weeks to recruit, and I hope the change of air and the rest will do him good.

"The Chinese Mission, commenced by Mr. Poore's exertions a few months ago, is progressing very hopefully, except in the important article of funds. No supplies go up, and Mr. Young is now down at Melbourne, to see what is to be done. Praying that your funds may be recruited, and your operations in all parts of the world may be increasingly prosperous,—I am, Brethren, your faithful servant,

"Richard Fletcher."

The grand object that absorbed the thoughts of Mr. Fletcher from the first moment to the last in his Australian Mission, was the establishment of a College in which should be trained "first-class" men to form the character and to influence the destinies of the tribe of natives springing into existence in the

Southern Hemisphere. The means for the accomplishment of this object he looked for in the mine of enlightened benevolence in Manchester and other cities. All his literary and theological preparations were made, but he never saw the shadow of the ideal institution, though he kept it continually before public attention.

Founders of Spring Hill College.

Public institutions founded by the piety and munificence of individuals necessarily vary in the circumstances of their origin. "Brief Memorials" of the founders of Spring Hill College, near Birmingham, published at this time, supply an interesting example.

George Storer Mansfield.

"George Storer Mansfield, born in 1764, resided, after the decease of his father, on his patrimonial estates in Leicestershire, until he came, in 1824, to live with his sisters, at Spring Hill. He had not at that time experienced the great 'change.' For many years after he came to Birmingham, his sisters were in the habit of setting a portion of time every day for praying together for his conversion. Their prayers in this respect were answered. He attended the preaching of the Gospel at Ebenezer Chapel. Diffident in the extreme, he sought a retired part of the gallery, where he could hear without being much observed. With very few exceptions, he never saw the friends that came to the house. To his pastor, the Rev. Timothy East, he opened his mind without reserve, walking with him in the garden. One day, about the year 1836 or 1837, he said: '*What shall I do with my property?* I have not, in my former course of life, done anything with it to glorify God. Tell me how I may now employ it for His honour?' It was suggested that the founding of a college for educating young men for the Christian ministry might be the most important object to which it could be applied. This became the subject of after consideration with his sisters, and when their consent was obtained, they all united in prayer to God for His blessing upon the consecration of Mr. Mansfield's property to the great object.

"To the last Mr. Mansfield 'kept the faith,' and under severe affliction evinced a spirit of deep resignation with humble trust, oft repeating the lines—

'Mercy, O Lord, mercy I ask,
It is the total sum.
Mercy, O Lord, is all my suit;
Lord, let Thy mercy come.'

"Referring to the appearing of our Lord to Thomas after His resurrection, on the night before his departure, he stretched out his hand, and with much feeling exclaimed, 'My Lord and my God!' His last words were, 'It is marvellous in our eyes,' and soon after, on the 9th of November, 1837, in the seventy-third year of his age, 'his ransomed spirit took its flight to that blessed world where sin and sorrow are no more.'

"Charles Glover, a second party to the sacred enterprise, was born at Tamworth, Jan. 15, 1753. Previously to his marriage, Mr. Glover had purchased the Spring Hill property, which he enlarged and beautified, and after his marriage with Miss Mansfield—about the year 1803—her mother and sister gave up their house at Derby and resided with Mrs. Glover to the close of their lives. Charles Glover.

"The two sisters very soon opened a Sunday school on the premises, for the religious instruction of the children of the neighbourhood, which was attended by happy results in the future conduct and character of some of the scholars. They subsequently became teachers of adult classes in Livery Street Chapel, and continued there until the erection of Ebenezer Chapel, which was built partly under the superintendence of Mr. Glover.

"Mr. Glover also fitted up the laundry at Spring Hill as a little chapel, to which the neighbours were invited on the Sabbath evening, and were addressed by himself and a few friends connected with St. Mary's Chapel, then under the ministry of the Rev. Edward Burn. At this time Mr. Glover was a member of the Established Church, and attended at St. Mary's, but he occasionally accompanied Mrs. Glover and her sister to Livery Street, the pulpit being then occupied by the Rev. J. Brewer. About two years before his death, he became a Dissenter from conviction, and was united to the church in Ebenezer Chapel.

On Lord's-day, Aug. 26, 1821, he departed this life, and was interred in the churchyard of St. Mary, Birmingham.

"Miss Elizabeth Mansfield was born at Derby, November 3, 1772. She was very humble and retiring in her habits, and rarely referred to or spoke of herself. It appears, from a series of private memoranda, of which nothing was known till after her decease, that she was impressed in very early life with a sense of sin. She writes: 'From a child I had a desire to hear the Word of God, and was very much affected under it. I humbly trust the God of grace was beginning that work which He will finish in eternity . . . . In the spring of 1795 I went to reside in Leicestershire, where I heard the Methodists and General Baptists, whose preaching frequently caused great distress, and my mind never had much peace, until a friend lent me Mr. Mason's 'Christian Communicant.' My views now became clearer and stronger, and on my return to Derby I was admitted a member of the Church militant, to be prepared for the Church triumphant.'

Miss Elizabeth Mansfield.

"Other entries indicate her progress in the Divine life and full consecration to the service of Christ. She died, after a short illness, on the 30th of May, 1847, in her seventy-sixth year. Professor Rogers, in a report read to the annual meeting of the subscribers to Spring College, on Tuesday, June 22, 1847, gave the following sketch of her character:—

"We have to pay another tribute to departed worth. This same year, which has been so sadly memorable by the death of two of your students, has also witnessed the removal—though full of years and of honours—of one of your venerable founders, Miss Elizabeth Mansfield. It is not always that the friends, even of benevolent institutions, can look back with unalloyed regret on the memory of those who have originated them; too often all the munificence of the founders is required to make us forget their faults or infirmities, and too often it has been exerted in the superstitious hope of atoning for them. It is far otherwise here. The Christian excellence of Miss Elizabeth Mansfield was an equable, consistent, and uniform excellence; and, widely as she will be known, and long as she will be remembered by your whole denomination for the munificent generosity with which, in common with her sister and brother, she made such sacrifice for the cause of religion, she will be remembered for her private

worth, with equally sincere respect by that more limited circle who enjoyed a personal acquaintance with her. Though, like many others who have been the means of 'turning many to righteousness,' she will be held in 'everlasting remembrance,' no one ever lived less covetous of the applause of the world, or more earnestly desired to practise the great Master's lesson, of not letting the left hand know what the right hand doeth. Indeed, her pre-eminent characteristics were simplicity, humility, gentleness, meekness, and patience; and while all those virtues adorned her long and useful life, they shone forth with brighter lustre in the many severe trials of her last years. Her friends know that it was to her and her sister an unspeakable satisfaction to see, even in this life, so many fruits of their Christian beneficence. She has now reached that world where she will look back with unmingled satisfaction on the permanent provision she has made for a succession of useful and holy ministers in the Church of Christ. It is the prayer of your Committee, and they are sure it is also yours, that it may please the God of all grace to console the venerable survivor, to uphold, strengthen, and bless her, during the remainder of her pilgrimage, and, if it be His will, to spare her to see the dark clouds which have gathered over the institution for which she has sacrificed so much, dispersed, and a gleam of pure and peaceful sunshine brighten her declining days.

"Mrs. Glover was born at Derby, July 4th, 1767. She was the daughter of Mr. Mansfield, of that town. Her father was a strict Churchman, and much opposed to the Methodists, as earnest Christians were then very commonly called. Her mother was also a regular attendant at the Established Church, and, not having opportunity of converse with more enlightened Christians, her views of divine truth were very defective, until by some means she became possessed of *Hervey's Meditations*. By reading this book, the eyes of her understanding were enlightened. She felt her condition as a sinner, and her need of a Saviour. Her own deep convictions of the value of the truth would, no doubt, be made known to her children. Her prayers were heard and answered in the conversion of her two daughters, Sarah and Elizabeth. But the bigoted aversion of Mr. Mansfield to Evangelical religion was still an obstacle to their attendance on a Gospel ministry. This was at

Mrs. Glover.

length removed, for, in the spring of the year 1795, he was attacked by a disease which proved to be mortal, and, during its progress, he confessed his regret for having interfered with their conscientious preference, and withdrew his opposition. After Mr. Mansfield's decease, his widow and daughters, whilst residing at one of the family estates in Leicestershire, attended for some time the ministry of the Wesleyans and General Baptists, and on their return home they appear to have united themselves with the Church at Derby, which was afterwards under the pastoral care of the Rev. James Gawthorne.

"Mrs. Glover's activity, generosity, and spirit of enterprise were strikingly developed and carried out, as soon as ever she had the means of bringing them into exercise. She had an early and intimate friend, Miss Davenport, who was united in marriage to Mr. Greasley, the wealthy proprietor of a cotton-mill, at Tutbury, near Burton-on-Trent. Mrs. Greasley's religious views were in harmony with those of her friend, and, as the Gospel was not preached in that town, she was anxious for its introduction, and induced her husband to allow her to fit up a barn for that purpose. Her two friends, the Misses Mansfield, desirous to assist in the promotion of this object, took lodgings at Tutbury for three months. Up to this time Mr. Greasley had been a regular attendant at the parish church, and, though he had permitted the use of his barn as a place of worship, he resolved never to be present at any of the services. His politeness, however, induced him to accompany his wife and the two Misses Mansfield on the occasion of its being first opened by the Rev. James Boden, then of Hanley. It pleased God to bless the first sermon preached in the barn as the means of Mr. Greasley's conversion, and he thenceforth became a consistent and eminent Christian. He afterwards built the present Independent Chapel there, and endowed it with £50 a year.

"About the year 1801, Mr. Charles Glover, as one of the Guardians of the Poor of Birmingham, paid an official visit to Tutbury, for the purpose of seeing the pauper children sent from the former town to work at the cotton-mills at the latter place. He then met with the two Misses Mansfields, and after a correspondence with the elder, which was protracted through an interval of more than two years, he married Miss Sarah Mansfield at the parish church at Tutbury, giving to each of the ringers

of the church bells on the occasion, a Bible, instead of ale or money.

"Speaking of the liberality of Mrs. Glover, Mr. James says that she seemed to attach no other value or idea to money, than as a *means to do good*. Giving was, with her, both a principle and a passion. She united the constraints of conscience and of inclination. To *give* was, in her *case*, at once the performance of a duty and the gratification of a taste. It cost her far more pain to deny than it did to others to dispense. Her benevolence was exercised with the regularity of custom, and therefore had the ease of a habit.

"In what she did for religion, there was a *magnificence* in her liberality, united, as it was, with that of her modest, retiring, and earnestly pious sister, Miss Elizabeth Mansfield, and her recluse and nervous brother, Mr. George Storer Mansfield. She and they devoted the bulk of their fortune to that institution which will be their noblest monument to the end of time—Spring Hill College.

"For about a year before Mrs. Glover's decease she was confined to her sick-chamber. She died at seven o'clock a.m., on Wednesday, November 2, 1853, in the eighty-seventh year of her age. On the Tuesday following, her remains were deposited in the same vault with those of her brother and sister, in Ebenezer Chapel-yard. The funeral service was conducted by the Rev. R. A. Vaughan, her pastor, assisted by the Rev. J. A. James, and the Rev. T. R. Barker.

"The three professors, the Revs. Francis Watts, T. R. Raikes, H. Rogers, and Mr. Thomas Beilby, followed as mourners.

"On the following Sabbath morning the Rev. R. A. Vaughan preached her funeral sermon from Matthew v. 7.

"Among the numerous varieties of Christian efforts" (Mr. Vaughan says in a sketch of her character) "in which Mrs. Glover engaged with her wonted ardour, the prosperity of Spring Hill College lay nearest to her heart. Its success, in spite of passing trouble and discouragement, has vindicated the justice of her preference. She was permitted to behold, year after year, the departure from its walls of many devout and gifted young men, thoroughly trained under the able guidance of its professors to preach the truth as it is in Jesus, among the churches of the Independent denomination in various parts of the country. As

she never ceased to feel, at the same time, an interest in foreign Missions, her good sense was never carried away by that enthusiasm which, by exhausting effort for remote objects, enfeebles permanently those home resources whereby alone distant operations can be perseveringly maintained. She was well aware that no transient success abroad could compensate for the neglect of that central motive power—the ministry at home.

"But while thus strongly interested in an object so important, there was no exclusiveness in her sympathy. While attached from conviction to Nonconformist principles, she was ready to co-operate with the efforts of good men in any denomination, to spread the glory of the Redeemer's name. Each new proposal suggested for the diffusion of the Gospel, with its additional demand for help, found a new place in her capacious heart.

"Every opening prospect of aggression on the domain of ignorance and evil was fertile, to her ever-hopeful anticipation, with a harvest of unwonted fulness. The chill and depressing influence of old age seemed never to abate the vivacity and ardour with which she identified herself with every advance of the kingdom of Christ, whether distant or near at home. While her early days were characterized by not a little of that seriousness of purpose usually associated with riper years, her eventide of life was still warm with all the freshness and buoyancy of morning. Within the aged frame the heart was always young. Her thoughts and her affections were so engaged in matters foreign to herself, as to leave no space for that querulousness sometimes characteristic of declining years. Attached by no vain regret or prejudice to the past, she was among the first to appreciate every hopeful aspect of the present.

"The habitual cheerfulness of Mrs. Glover is to be attributed less to a somewhat sanguine temperament, and a mind generally well balanced, than to the warmth and compass of her Christian sympathies. Her daily life in her retirement seemed to draw its nourishment and vigour from the accounts which reached her of the good she was doing. She made her sick-chamber a centre, to which was gathered all the information she could collect concerning efforts, neighbouring or remote, which were anywhere being made to proclaim the Gospel, and to lessen the sum of human misery. Such was the great subject of her inquiry to all who came to see her. From this centre went forth her prayers

and her affectionate desires over the whole earth, in behalf of those who laboured to advance the Saviour's kingdom. With a heart thus ranging far beyond personal interests, she was, as it were, made free of the public stock of blessedness which belongs to the commonwealth of all Christians. This true communion of saints, and membership of the family of God, made each new triumph of the cross a fresh influx of private happiness. While outward ease and individual enjoyment might fluctuate, she always found, in some region embraced by this far-reaching sympathy, a theme for happy praise and assurance for the final triumphs of light over darkness.

"Mrs. Glover was confined to her bed-room, and at last to her bed, for many months before she died. During nearly the whole of that period she was deprived of the faculty of sight, suffering pain at intervals, and slowly sinking by the process of natural decay. It was her great solace then to hear her faithful attendant read to her from the Word of God, and from the reports of the societies she loved, so that while gradually withdrawing herself from the scene of conflict, she might busy her thankful thoughts with new successes, looked for or achieved. Towards the close of her last illness her mind frequently wandered, but even then her scattered thoughts were only occupied with spiritual things, with the hopes and labours of men of God, with some one or other of the varieties of Christian enterprise. Her last words, before she sank into unconsciousness, were an inquiry as to whether some monies had been paid, as she directed, to the poor. On being assured that they had, she said, 'That is all right,' and never spoke more.

"For some thirty-six hours she lay in what seemed a peaceful slumber, and in that repose her spirit passed away, with scarcely a perceptible sign of change."

CHAPTER VI.

OUTSIDE the circle of the churches comprehended in the Congregational Union, a number of gifted men had for some time previously to the period under review advocated Congregational Reform. Mr. Miall, in his work on the British Churches, said:—

Schemes of Congregational Reform.

"Had the churches generally, by preaching and by practice, addressed the message of God by His Son more to the moral sympathies of men, and less to their sense of personal interest—had the tastes quickened and fostered in them been those conversant with, and terminating upon, *rightness* rather than advantage—had the paramount idea they brought to bear upon the world been that of the transcendently glorious character of God as imaged in Jesus Christ—*instead of the benefit accruing to man from the mediatorial work*—they would have diffused around them an atmosphere of thought and sentiment which, instead of hardening the unsubdued into indifference and recklessness, would have progressively mellowed them into susceptibility of impression."

Mr. Edward Miall and British Churches.

Mr. Miall recommended, moreover, a different manner of religious teaching, which he contended should be more free and natural:—

"Oh! for some revolution," he exclaimed, "to break down for ever, and scatter to the four winds of heaven, our pulpit formulas and proprieties, and leave men at liberty to discourse on the sublime verities of the Christian faith with the same

freedom, variety, and naturalness with which they would treat other subjects in other places."

Pulpits Mr. Miall regarded as a perfect abomination :—

"Oh! those pulpits and all the influence they infer! Would that no such professional conveniences had been invented! Would that some change of feeling, or even of fashion amongst us, could sweep them clean away! How much they themselves and the notion of which they are the visible expression have done to repress the manifestations of spiritual life and energy in our churches, it is impossible to calculate.

"It appears to me," Mr. Miall continues, "that their place of assembly might be thrown open by most Christian organizations once a week, not for a religious service, in the common acceptance of that phrase, but for 'disputing and persuading the things concerning the kingdom of God.' At such meetings, under no further restriction than is obviously necessary to prevent confusion, intelligent members of the church should be encouraged to enforce the message of mercy upon those assembled, with the same freedom as they would, on other occasions, commend a political truth, or urge on a social reform. I would put no interdiction upon the manifestation of feeling, whether assenting or dissenting, by the audience; I would give all present full liberty to ask questions, to start objections, or to speak in opposition. In fact, I would have the Gospel propounded, illustrated, discussed, commended, on these occasions, as any other great truth, or system of truth, is dealt with, when the intention is to make it known far and wide, and induce men to receive it.

Meetings for Free Discussion.

"*Such meetings, and all that they imply, would constitute the best of all theological seminaries*, of which the entire process would give skill in dealing with the souls of men, would be connected with each church, and would be *sustained without expense.* I would only just add that, after the close of such meetings, *a few minutes* might be appropriately spent in supplicating God's blessing upon them. But I would leave it to the option of each individual to depart or to remain as he might feel inclined. When salutary impressions have been produced, the opportunity might be seized. Where the heart is not disposed to prayer, the

hypocrisy of appearing to unite in it would neither be encouraged nor promoted."

Porterian Schemes.

Other points were included in the scheme of reformation, such as the "formation of sanitary boards." A committee was formed to give "readings" from Mr. Miall's book in churches and chapels. Discussion followed, but with little practical result, and the agitation soon subsided; the spirit of Congregational reform, however, continued. The Rev. T. S. Porter gave a series of lectures on "Reform" in Manchester, differing from the "Democratic and the Spiritual," which he designated "Administrative."

"Mr. Miall's apprehensions and aims," he said, "differ greatly from my own. I fear that one effect of the many measures proposed by him and by the reformers who are popularly classified with him, would be to increase the dislike of *the more highly cultivated members of society* towards Independency, and to render it almost impossible that any man of personal independence of character, and of general fitness to conduct the services that are required from Christian pastors in the present circumstances of this country, should consent on any consideration to take the oversight of a church."

The chief design of Mr. Porter appears to have been to adapt Independent churches to very genteel people. To the Congregational Union of England and Wales he had a decided aversion, and the London Missionary Society he regarded with little favour. "Many candidates for communion," he said, "were unspeakably shocked" in the prospect of having to give any statement of their faith or religious experience in "conversation with deacons or others," who might be men "altogether unfitted by social breeding and mental education to converse

with them at all on any but the most ordinary matters. "One minister said to him, 'I had once reason to expect that a peeress would desire to join my church, while I had not a single member who was adequate to converse with her in the usual mode.'"

To Sunday-schools, as connected with churches, Mr. Porter felt a great distaste:—

"I feel with many that our Sunday-school system has become a most irregular adjunct to Independency, and that it threatens so to intwine many of our churches as to stunt their stem and nobler branches, and prevent the choice fruit of which they are capable. *I deny, altogether, that it is a church's function to find sufficient, or therefore to find any, Christian service for its members.* Its function is to kindle and sustain the spirit for service, leaving every individual to find the fit sphere for its exhibition."

According to the Porterian scheme of reformation, church-meetings and prayer-meetings were to be regulated in a way to meet the taste and convenience of the "better class." With respect to "weekly prayer-meetings, though not prepared to deny their past utility in the larger towns, or their present utility in many parts," he says, "I submit, whether in the ordinary circumstances of a church in a large town, the occasion of them is not terminated, and the continuance of them is not more hurtful than desirable."

Attendance on such services Mr. Porter regarded as a waste of time, it being absurd to suppose that "any but the least educated can derive much good from a third discourse in a week by the same individual."

Mr. Porter "saw no objection to a reference in a trust deed—to some public document containing a

statement acknowledged by the church at its first formation to be a summary of its prevalent views respecting doctrine, order, and discipline; or to be including of such a statement in the deed itself; provided only *that no member, present or future, should be accounted under obligation to hold those views*, and that room should be allowed for the church at a future day to record a then prevalent variation from them."

"In the selection of a pastor, too, I should advise that the same spirit should be shown as in the determination of the basis and the bond of union, and, in the provision for the legal security of the property; the spirit, I mean, that respects men's visible character and qualifications, rather than the formal creed to which they may adhere."

To lend a new attraction to Independent churches, Mr. Porter would allow indulgence in "recreations" not generally approved by Congregational pastors.

"No difficulty," he says, "in entering into such a Church as this, then would be felt by *people of the noblest birth and highest breeding*, of whose individual faith and piety, where we plebeians are admitted to scenes of its manifestation, we are accustomed to speak hopefully, or even with admiration; though, because of their sharing in occupations and pleasures from which circumstances have debarred us rather than our own religion restrained us, and which, to most individuals, are as harmless as our engagements or pastimes are to us. Most Independents are accustomed to deny these qualifications for church fellowship, and to regard them with unnecessary or with affected pity."

Such ideas, as far as they prevailed, damped the ardour of zeal, chilled the affections and sympathies, and paralyzed the energies of the societies under their influence to a degree that removed from them every

characteristic of a Christian Church. Instead of a distinct and firm but humble confession of faith, there was ambiguous silence, and such a recognition of truth only as might prompt inquiry like that of Pilate without waiting for a reply.

Occupying a sphere requiring personal devotedness and collective effort to instruct the ignorant, to comfort the mourner, to encourage the diffident, to relieve the destitute, and to reclaim the wanderer and to save the lost, they looked on the various objects claiming the exercise of Christian compassion with icy indifference; proud of the refinement, culture, and respectability that left the region around them under a fatal blight.

Perhaps the nearest approach to the Porterian system of "Reformed Independency" might be found in a small but very select society attracted by the teaching of the Rev. THOMAS TOKE LYNCH.

Rev. Thomas Toke Lynch at Highgate.

Mr. Lynch began his ministry May 14, 1847, in the pleasant suburban village of Highgate. The shade of the overhanging boughs on the footpath of the "Hill" were extremely grateful to the citizen wearied with the toil of the week, and glad to escape from the heat and the crowd. Along this quiet avenue we may pass on the Sabbath evening to the dimly-lighted Meeting-house and "rest awhile." The congregation consists of about "six men and a dozen grown-up women. The young minister, thin and pale, having a loosely-tied white neckcloth, from some affection of his throat and lower jaw, seems to speak with effort and often in pain. He looks on the scanty audience with an air of depression. The psalmody

is sweet and solemn, and to adopt the description of a frequent hearer—

"The face of the preacher is thoughtful; his sentences short and epigrammatical; the law of association by which they grow subtle and unusual; the thinking more remarkable for its quaintness than its power; in its unexpected turns reminding you of Jean Paul. His similes are of the open air, very often having to do with winds and clouds and leaves, and whatever the theme, it is set in soft, shining lights, shown by pathetic sunset gleams, as if after rain. Let him begin how he may, he is sure ere long to glide into a minor key, so that the ear comes often to hunger for some trumpet notes of a sterner and sublimer order to crash through and rule over these plaintivenesses—for some triumphant chords caught from the voices of many waters and of mighty thunderings. He has a rich and delicate fancy, not an imagination of a far and fiery sweep. His theology is of the like lineage. It sets forth winningly and tenderly *one side* of the Gospel, its gentle, helpful, pitying, feminine side—the human not the Godlike. That higher and severer aspect he rather looks away from. He is never rapt from glory unto glory in its contemplation. Of the bliss everlasting he says not much—of the woe everlasting he says nothing; this middle earth, and what I may call the minor morals and sweet humanities of Christianity, suffices him. He has a gentle sensitive spirit, and is always worth hearing."

Mr. Lynch at Mortimer Street.

After a brief ministry at Highgate Mr. Lynch accepted the charge of a small congregation of seceders from Craven Chapel, who intended to commence a local Christian Mission, but having been left for two years without a minister, now relinquished the idea of teaching others that they might enjoy the beautiful discourses of Mr. Lynch.

"At Mortimer Street," says the Rev. Samuel Cox, "Mr. Lynch remained four years, mainly occupied, though he frequently lectured with much acceptance on literary topics, in the endea-

vour, to use his own words, to make his church at once an Independent and a Christian Catholic Church.

"I have heard," continues Mr. Cox, "most of the preachers in every section of the Christian Church for the last thirty years; it has been the special happiness and good fortune of my life to have been on friendly and intimate terms with not a few of them; but I have never yet heard any one who searched every recess and satisfied every fibre of my soul as did Mr. Lynch."

Souls of different "fibre" were not affected, however, in the same degree.

"I have taken some men of culture," adds Mr. Cox, "to hear Mr. Lynch, some of whom confessed that they were unable to follow his course of thought; while others, listening for awhile with intense enjoyment, flung themselves back in their seats before he was half-way through, too weary with the effort of following him to listen any longer."

"Some of the audience" had a somewhat "stolid and inappreciative look;" and might only amuse themselves with gazing at the "soiled lyres and birds of paradise and flowers which decorated the panels" of the room. The opinion of these people, of course, was of no value.

Dr. Calovius Simpson's critique.

In Dr. Abraham Calovius Simpson we have a critic of the finest order, who may help us to form an approximate judgment of the preacher. After glancing over the Essays of Mr. Lynch, Dr. Simpson writes, June 25, 1853:—

"I have read but the preface. I like it. It is quaintly written, but expressive of those mere delicacies of thought and feeling which are his chief characteristic. Such purity, gentleness, and eloquent thoughtfulness have an attraction for me; and though works like his may not rouse you and make you strikingly conscious of the good he does, there is, nevertheless, an insinuating charm that recreates the mind, gives a fragrant scent to it, pleasantly summerizes it, disposes the whole man to better

intellectual and moral actings; and in this way, by chasing of gloom and cloud, and shedding a fine sheen about you, prepares for a richer enjoyment of yourself, and for better, more loving, and more general companionship with others. I believe there is all the difference between Bailey and Lynch you say. Indeed, except for now and then, Lynch's pulpit addresses would be *too thin for the soul's health.* The guilt of man and the salvation of Christ are the great themes of the Bible. The one is my constant personal distress, the other my only sustaining joy. I cannot worship without these being in me and before me, and the teacher must be very clearly recognizing them, and making applicatory exhibitions of the one as the remedy of the other, or I feel that my case is not in his eyes; *nor do his ministrations go to my heart.* I can relish a sermon on the finer moralities of life in the love of the righteousness—on justice—on truth-speaking—on calumny—on resentment, and so on, if baptized in the name and doctrine of the Lord Jesus Christ, otherwise *it is to me all moonshine,* a bit of prose-poetry, like Mrs. Barbauld's hymns, or a bit of mere worldly reproof or advice; but it does not come from God, does not awe me, does not move me, never sticks to me as 'a nail in a sure place,' and is of no service when temptation comes. Now there is, I fear, too much of this sort of teaching in dear Lynch's ministrations, and not enough of the damnable nature of sin and of redemption by the blood of Jesus."

Conflicting opinions of the doctrinal character of Mr. Lynch's preaching.

On the doctrinal character of Mr. Lynch's preaching, his most enthusiastic admirers expressed directly opposite opinions. Mr. Spencer Clarke represents him as going through the entire system of revealed truth with a geological hammer.

"In the name of God and man he has ventured to call in question every dogma of the Christian faith, in order that he might have a conscious knowledge of their natures, uses, and capabilities. Many of these he has found embedded in an incrustation of verbiage, which he has treated as Sir Humphry Davy did other incrustations; he *has a hammer in his pocket,* which he does not hesitate to use when such themes as Inspiration,

Regeneration, Rewards, and Punishments, the Holy Trinity, are so spoken of as to violate the primary laws of human consciousness. Such a method shocks many who, failing to perceive the reverence and spiritual affection with which the heart of all these formations is really regarded, go away denouncing the vandalism of the reformer who disturbs their philosophy."

Mr. Lynch cites the testimony of other members of his congregation to show that he preached the doctrines of the Gospel more distinctly than those who complained of their omission. The favourite preacher was evidently a great mystery.

Mr. Cox offers an explanation, which, in turn, is only clear to "kindred minds":—

"The peculiarity which made him a difficult preacher to many able men, and difficult in proportion as their minds were logical, and moved deftly on in the common grooves of thought, lay simply in the rare idiosyncracy of the man. His mind, so to speak, was set in a different angle to most minds—an angle which gave him not only a deeper insight into spiritual realities, but an insight of a peculiar kind. Holding the very same truths—animated by the same leading convictions which are the life of more free and liberal churches, he, nevertheless, approached them from a point of view and handled them in a manner peculiar to himself; so that he was not fully apprehended and enjoyed but by kindred minds, or by those who have been drawn into kindness by an habitual attendance on his ministry, or by those who possessed the rare gift of native spiritual sympathy with all the higher forms of truth, which is more penetrating and appropriate than, and so can dispense with, culture and the logical processes of the intellect."

Mystery explained by Mr. Cox.

The "little community" at Mortimer Street was as peculiar as their gifted minister. Willing to dispense with the "logical processes of the intellect," and sometimes, indeed, with the light of Scripture, "they resigned themselves to the conduct of Mr. Lynch in his ascent to the higher forms of thought."

"The stranger," says Mr. Spencer Clarke, "who resolves on a visit to this church, and a hearing of its preacher, must prepare himself for the overturning of all ordinary ideas about success. This little community and its preacher, the service of worship, and the contemplation of Holy Scripture, form a grouping of curious interest likely to puzzle the onlooker. Gathered from all parts of the town, they seldom number more than one hundred and fifty, although that is less than half the actual congregation could all be there at one time. They have an ease and propriety that, possessing reverence, is perfectly free. Their service of song is better, considering their number, than that of any other congregation in London, for there is no boisterous volume, but intelligent, devoted, musical expression."

Mr. Lynch's congregation.

Mr. Lynch published a small volume of poetry, entitled the "Rivulet, or Hymns for Heart and Voice, Adapted to the taste and feeling of his Little Flock." Some of these original verses had a more evangelical cast than others, and have been admitted to the collections of hymns used in other churches. No exception, for example, could be taken to the hymn beginning with the lines,—"Gracious Spirit, dwell with me." Other hymns were of neutral tint, as "The brooks that brim with showers," "Our heart is a little pool," and "The dewy flowers most beautiful." The people at Mortimer Street having richly enjoyed the refining influence of these delicate compositions, the author sent them to the press, to be sung, if approved, in similar Christian circles.

Publication of the "Rivulet."

These poems were submitted in manuscript to Dr. A. Calovius Simpson before any literary or theological controversy about them had arisen. In a letter dated May 30th, 1848, he writes:—

"I can hardly say what I think of Lynch's poems. Essentially feminine in sentiment and versification, had I not known

the contrary I should have said they were written by some *elegantly-minded young woman.* There is a pensive etherealness about them which I like much. They touch me to a momentary sadness as puts a brief religiousness of emotion upon you, yet hardly deep enough to tincture the thoughts for the day. I fear, therefore, they require something more to make them of that significant moral efficacy the writer aims at. Their character to me is precisely represented by the fifth, which, after all, is but a variation of the great image and line of Burns, when he compares sensual pleasure to a snowflake on a river—

Dr. Simpson's opinion of Mr. Lynch's poems.

'A moment white then gone for ever.'

The general impression is to me but as a gentle zephyr's scent of a briar or a jessamine."

These fragrant poems when published were hailed with a kind of rapture by the *Nonconformist*:—

Opinion of *Nonconformist.*

"We fully believe," said the reviewer, "that they will live and express the joys and aspirations of the devout Christian, as long as divine praises are sung in the English tongue."

The feeling of the *Eclectic* reviewer, in tracing the "turns and bends of the 'Rivulet,' also rose to ecstasy:—

Eclectic.

"We shall be surprised if it does not become a favourite in hundreds of musical families, its hymns gradually taking their places among those which have been long consecrated by dear and hallowed associations."

To the eye of the editor of a morning London journal, well known as the organ of the licensed victuallers, the "Rivulet" appeared, on the contrary, to be a dark, polluted stream, not flowing like "Siloa's brook," hard by the mount of God, and in consequence he condemned the editor of the *Eclectic* as recreant to the cause of

Morning Advertiser.

the Gospel, in supporting such a dangerous publication. With characteristic chivalry the Rev. Newman Hall expressed his admiration of some of the poems of the "Rivulet," and announced one of them to be sung in a religious assembly. This act of generous temerity called forth the terrible censure of the morning journal, and insinuations were freely offered to the effect that the minister of Surrey Chapel had departed from the faith—a suspicion that in his important and responsible position might have caused serious injury. Fifteen ministers in London came to the rescue of their maligned brother, and united in a protest—hastily drawn up—against the spirit and terms of the newspaper review.

Sung by a congregation.

Protest of fifteen ministers.

Not to be outdone in the exposure of the evils of "Negative Theology," Dr. Campbell joined in the fray, and in his own trenchant manner pointed out the shortcomings of the "Rivulet."

Dr. Campbell joins in the fray.

The "protesters" were now somewhat in danger of losing their credit as evangelical ministers. They had fallen into very rough hands, and though they had committed Mr. Binney to the enterprise, it was one quite unsuited to his temper and genius.

"Tabernacle Campbell," said Dr. A. C. Simpson, "is bold, resolute, dashing, but has no imagination. It is energetic good sense, rushing moral violence, that he exhibits."

In the "Rivulet" and the "protest" he had a case that brought into full relief these characteristics, above all the "rushing moral violence."

In his critical den at Bolt Court, Dr. Campbell was affected by no cloud scenery except that of city smoke, and he received no "help" whatever from the dewdrop on the flowers. Hence his rude critique.

"The writer is more concerned about the clothing of the clouds than of souls. He tells us—

'Their softness it softens our heart,
Our hurry, distress, and alarm,
They silently depart.'

Now, if originality gives claim to bardic honours, Mr. Lynch is an original. Much poetry have we read, we have gazed at the clouds at all seasons of the year, but *never yet were we conscious of the gaze resulting in the 'softening of our hearts,'* or of their imperative dismissal of our 'hurry, distress, and alarm.' This is, doubtless, a very exalted species of 'Christian experience.' Only think of a Christian congregation gravely standing up on God's holy day and singing such stuff! And yet this is a fair specimen of at least three parts of the volume."

The editorial impetuosity of Dr. Campbell was not diminished by the fact that churches throughout the country eagerly watched the contest, but he made no accusation of heterodoxy against the ministers in London.

"We hesitate not to assert," he says, "that at no period of our country's history was the Dissenting pulpit ever more thoroughly, more unequivocally evangelical than at the present hour. *We* know what we say and whereof we affirm. A greater mistake could not be committed than to identify the London Dissenting ministry with the theology of the *Rivulet;* almost to a man, that theology—such as it is, for it is no theology at all—is to them an object of contempt and condemnation. Notwithstanding any indiscretion, in any quarter, that may have arisen with respect to any portion of them touching that book, there is not among them, we believe, a man who would not stand by the most searching theological examination before the General Assembly of the Free Church of Scotland, and at the close of it

receive the right hand of fellowship as a true, enlightened, and faithful preacher of the 'common salvation.'"

The force of the "protest" against the injustice of the newspaper review was diminished by the qualified explanations of some of its leading subscribers:—

"For my part," said the Rev. Edward White, "I greatly wish (if I may venture to express an opinion, in which many others warmly coincide) that Mr. Lynch were convinced of the vast importance of *speaking in his writings of familiar truths—more frequently in the popular and scriptural language;* but his mind is a wealthy mine, not only of thought, but of words, many of them golden, and being a poet as well as a thinker, 'he multiplies parables and uses similitudes,' and speaks in a tongue *somewhat unknown to the generality*, so that the more *prosaic part of the human race are in some danger of not always understanding him.*"

Force of Protest diminished by qualified explanation.

The hostile critics were of this section of the human family. The Rev. Samuel Cox says:—

"They were as utterly incapable of understanding him *as a hound is incapable of understanding the sweet and luminous mystery of moonlight* at which he bays. The only wonder is that they were not instantly whipped into silence, and forbidden to meddle with things too high for them."

The Rev. J. C. Harrison said:—

"As to the style of his preaching, whether it is clear or obscure, fitted for the many or for the select few whose minds resemble his own, we offer no opinion; most of us, *myself among the number, having never heard him.* But judging of his public discourses by his conversation in the parlour, I should judge that they are explicitly evangelical."

The personal contention led to a more important discussion of the principles involved in relation to the independence and freedom of the pulpit.

"For years past," said the editor of the *Nonconformist,* "there has been gradually forming among reading, thoughtful, and devout men, both in the ministry and out of it, an undergrowth of conviction impatient of, if not positively hostile to, many of those metaphysical forms in which the teachings of Christianity have been distorted and stereotyped by the dogmatism of theological schools. . . . . The feeling to which we have adverted is, in a great measure, a carefully *suppressed one.* We do not mean to impute conscious dishonesty to those who hold these opinions, and who cannot, if they would, shake off their convictions; but we do say that as affairs now stand in our Congregational Churches, and for that matter in the Church of England too, the penalties affixed to any deviation from what are called orthodox standards, are severe, in many cases absolutely ruinous, that it would be asking more of frail human nature than can be reasonably expected of it, to look for an open, frank, undisguised, and spontaneous utterance of doubts merely, but of confirmed convictions, save in exceptional cases.

Personal contention merged in the demand for freedom and independence in the pulpit.

"There is a sort of tea-table critcism, which unhappily has power to blast the most saintly reputation in an hour, and *hundreds, nay, thousands, of good men put their courage under a slavery which yet they cannot throw off.* The ignorant, the uncharitable, the credulous, the myriads who never think, and therefore never doubt—the women who use words as charms and are encouraged to do by their advisers; they who can see nothing beyond the denomination, and who identify even that limited circle with a few conspicuous names; all these, like a swarm of flies, are ever ready to buzz and settle upon any reputation which discloses a speck on theological independence, and in a trice they damage it beyond all possibility of recovery." . . . .

"Well, it is the pressure of this undefined and undefinable *expansion of religious intelligence* and conviction upon the superincumbent mass of obsolete forms, empty phrases, and rigid systems of theological belief, which has *given such deep and pervading interest to the controversy.* This is what Dr. Campbell and Mr. Grant think to put an end to by the thunder of their denunciations; they talk of German theology as if they knew something about it, and flourish it about the heads of the rebellious as if they were exorcists. They really seem to suppose that they

can scare thought by hard names, and obliterate the conscientious convictions which it has taken years of labour, meditation, and experience to form, by the mere energy of their coarse vituperation. And hitherto, we must confess, they have succeeded in commanding not unbroken but general silence.

"*There is a dread of these men*, not because of their inherent power, but because they are the *organs of expression* to that large class of social zealots of which we have spoken above. But surely this cannot last for ever. It is quite time that this rude and uncouth despotism should come to an end. We are certain that the *intelligence of the Congregational Union* is against its continuance. If the dissentients would only show themselves, they would find themselves numerous enough and strong enough to dispel the bugbear which now scares them. They owe it to themselves—they owe it to one another—they owe it to the denomination—they owe it to truth, to STAND FORTH EVERY MAN OF THEM and ASSERT THEIR FREEDOM, and their determination to have and hold it at any risk."

British Quarterly on the Old Theology versus New Theology.

The talkative Marthas and Priscillas, unconscious leaders in this awful conflict, were not sufficiently intelligent to read the *Nonconformist*. "Metaphysical subtleties" and "uncouth formulas" they had never heard of before; they were utterly incapable, therefore, of offering any defence against the "railing accusation." The literary organ of the Nonconformists, supposed to be conducted with a tolerable share of intelligence, undertook, however, to represent the case of the "Old Theology versus the New Theology." After adducing proofs of the practical character of Evangelical preaching, the editor of the *British Quarterly* says :—

"It may be very true that we have outgrown Fathers and Reformers, and Puritans and Nonconformists in many things. They were poor astronomers, very sorry chemists, often men of imper-

fectly-developed tastes. But on *moral* questions, the difference between the ancients and the moderns has not been considerable. Concerning man, and the ethics of his being and relations, the old Greek sages were on the whole as clear-sighted as our modern philosophers. And certainly, in this connection, the Christian men of the past Christian centuries have had as full means of judging as ourselves. Concerning the moral relations, and the moral nature of man, the devout thinkers of bygone times have been, all things considered, as competent to decide as the thinkers of our own day. The humanity judged has always been really the same. The facts to be estimated have not changed, the power to estimate them has not changed. What may seem to be new to us in this respect, as compared with our predecessors, is as the dust of the balance, compared with what is common to them and to us. The telescope has assisted us to scale the heavens, and the railway and the electric telegraph have assisted us to traverse the earth, as the men of other ages could not. But where in all noodledom is there a man who does not know that the basis of moral government in God's world has not been left to depend on the accident of such physical discoveries? The verdict given by the moral consciousness of the past is likely to be in the main as trustworthy as anything that can come from the present; and the men of those ages were in the main as capable as ourselves of determining what the nature of the message to humanity must be, which may be to it truly a *Gospel*. The judgment handed down to us, as the result of thought and experience spread over ages of time, is, that the guilt of man is such as may not be removed except by means of a real atonement, and that to remove the sinful bias of his soul, and to give it a true upward tendency, must be the work of the Divine power. What the past has been in this respect, the future will be. Wise men, and men at large, more or less, will never fail to feel that they are creatures of deep religious need: and all palliations that do not go to the root of the evil, will be, at least, partial and transient in their influence, and the men who deal in them will all be pronounced, in their turn, physicians of no value. If there be any certainty deducible from the experience of the race, it is certain that, to live a life wholly earthly is foreign to the nature of men, and all the false religions in the world owe their origin to the fact, that the imperishable instincts of

humanity do so earnestly crave religious help in some such form as revelation provides, as to insure that it will be found to rush to the false, should there be a failure of the true."

Review of the quarter of a century, from the Chair of Congregational Union, by Dr. Halley.

The credit of the denomination, impaired for the time by the querulous and offensive "Rivulet" contention, was nobly retrieved by Dr. Halley, in his dignified attitude in the Chair of the Congregational Union, and his historical review of its proceedings during the preceding quarter of a century.

"I am very far from saying that our Union," he said, "has accomplished all the good which was foretold and fondly expected by some of its more zealous founders. But, if some expected more good than has been accomplished, others foresaw (if they could foresee what was not coming to pass) very serious evils about to arise from the forming into an organized and compact body the several parts and particles of Congregationalism. I this day confidently ask, Where are the evils which were at one time so positively foretold? Where are the combinations and parties, the tyrannical majorities and factious minorities, the managing, and manœuvring, and murmuring, which some brethren were so fond of foretelling? Do the prophets of evil still adhere to their own prophecies? We have differences of opinion, and it is good to have a place in which we can temperately and honourably express them. But out of this Union have grown no factions. We invade the liberty of no church, we restrict no brother in doing the work of God in his own way. We suppress no independent thought or action in any field of labour. If it be said, in reply, 'True, for you cannot;' I say, 'This we know, and our founders knew it.' This is, indeed, their justification. They knew very well that the evils predicted could never be produced so long as our churches remained faithful to their own avowed principles. And when the churches become unfaithful, they will not require the help of this Union to bring their polity and themselves into the contempt and scorn of all other Christians. We are no nearer the spurious Presbyterianism of which some good people were afraid, than we were

on the auspicious day when this Union was formed. In judging of the tendencies of an institution to produce evils which have never appeared, the experience of a quarter of a century is not to be ignored as a thing of no consideration.

"But to say that our Union has done no harm may be thought a poor defence of an institution which cost so much of the time, anxiety, and heart of its founders and early friends. Be it so. We have something more to say. Were there nothing else to be told than the good and pleasant thing of dwelling together in unity—the encouraging and strengthening of one another in the goodly fellowship of these gatherings, both in the metropolis and the provinces—the better knowledge we gain of one another, the kindlier feelings we cherish, and the opportunities of mutual consultation—these more than compensate the time and trouble by which they are secured; and in the loss of them I am sure our whole denomination would be sensible of a grievous misfortune.

"To me it seems of great importance to give demonstration to the whole world, that we have a deliberative Assembly, in which we decide (where the decision has not a particle of authority over any man on earth) with as much solicitude and carefulness as if we could enforce our decision with all the authority of a synod, a conference, or an episcopal convocation. It is something to be able to pronounce a judgment which will be respected where it cannot be enforced, and be received as valuable advice where as authority it would be utterly worthless. We assume to be teachers, not rulers; and our decisions are formed none the less carefully because their influence must depend entirely upon their apparent value. Our polity is incomplete without this sort of association. That association of any kind is inconsistent with our avowed principles, surely none will venture to assert. We cannot enforce a bad decision; a good one, clearly stated, will enforce itself. Ours is a deliberative assembly, impotent for evil, mighty for good. I believe there is not a church of our order in the country, the colonies, or the Mission stations of the world, which may not be influenced, directly or indirectly, speedily or slowly, by a wise and solemn recommendation of this Assembly. We have union with freedom, the deliberate judgment of a few, sustained by the cordial approval of many. *Our strength is in the confidence and love of our brethren. With-*

out these, we are feeble indeed; with them, we have more influence (and what is influence but the best kind of power?) than if we were armed with authority to expel from our societies all who presumed to dispute the value of our decisions. This is a power never to be asserted, always to be felt, and, if unduly strained, sure to break by the resistance it cannot fail to provoke among self-governed churches."

Young ministers and Christian theology.

In the retrospect, Dr. Halley noticed the changes in the general character and state of the Denomination, in relation to the sections of the Christian church and theology. Meeting the anxious question—"Have not some of our younger brethren renounced important doctrines which were very dear to our fathers, and which ought ever to be regarded as the life of our churches?" he replied: "I do not believe it."

"Some of our young ministers may have adopted a phraseology less puritanic, or less technical, than that prevalent among their elders. They may insist more upon a religious life growing spontaneously out of a faith within, instead of following their predecessors and expounding the articles of a creed, painfully deduced in systematic order from appropriate texts and acknowledged principles; but I do not believe that a single evangelical truth has been renounced by the accredited preachers, young or old, of our Denomination? Some young men, no doubt, nicely and exactly copy the manner of their pastors, or professors, or popular preachers of the day. Perhaps *they* could do no better. But there are other young men, who must speak as they feel, and express the utterance of things within them in their own way;—preach they must and will, as new men, with freshness and power, the truth which, as it cost them something in its attainment, they make clearly marked as their own in its delivery. Let us not distrust these young brethren. Some of us, in our younger days—however the novelty has faded—had a little of the same propensity. They have their own work to do for their own age, and they must not do it as if they

had been born in the eighteenth century. May God give them grace to do it earnestly, devoutly, wisely; and may He give us grace to look pleasantly upon them, even if, while they increase, we must decrease. Their time will come soon enough to see other innovators, when their own innovation becomes stereotype, with newer modes of thinking, uttering their new thoughts to the youth of another generation.

"I do not mean to intimate, that no man who has ministered among us has not departed from the faith once delivered to the saints. Some have removed to another Gospel; but, in doing so, they have also removed from our sanctuaries. The people know better. Here and there a young preacher may attempt to expound foreign theology in bad English, but for any good purpose, or any *bad* purpose either, he might as well speak in an unknown tongue. The people cannot understand his strange composite of Channing and Carlyle, Martineau and Maurice. Possibly he does not understand it himself. The worst mischief he can do is probably to provoke some young brother, of better heart, if not of wiser head, to preach a refutation of what is really nothing, when he ought to be preaching something positive about Christ and the way of salvation.

"As to our present standing and influence in our country," Dr. Halley added, "and before the world, I cannot do better than cite the words of a writer who, having no sympathy with our evangelical doctrine, has, with singular impartiality and beauty, described the religious life of England,—I mean, the accomplished Principal of University Hall:—

"'The revival of the spirit of Laud has been followed by the revival of its old antagonist,—the spirit of Puritanism,—with this difference, however, resulting from the progress of society, that, whereas the old Puritans would have set up their own church-government in place of Episcopacy, the modern Puritans, asking no preference for themselves, would level all ascendency, and put every Denomination on the same footing of freedom and self-reliance. Independency—the most popular organization of the religious life at present in existence—defies and encounters the Church spirit at every point. Whatever the Church attempts, Independency, conscious of its strength, meets with a counter-attempt. It multiplies schools, founds colleges, establishes lectureships, issues an almanack, circulates tracts, insti-

tutes a Society for the publication of all Puritan writings, and centralizes its energies in a National Union. If any of its cherished principles are encroached upon, either by the Government or the Hierarchy, the assault is at once resisted by a vast and simultaneous manifestation of public opinion from the press, the pulpit, and the platform, and by the systematic exertion of a powerful influence on all the springs of Parliamentary action. *Among the most remarkable religious phenomena of the time must be reckoned the strength and organization of Independency.*'

"I intimated in May, that I should like to say something about the piety of our ministry and churches; the growth or decay of true, fervent, living, acting, praying godliness in our Denomination. Is this our great strength inviolate? Is it advancing or declining? I am at fault in finding a satisfactory answer. You know how Watts and Doddridge bitterly lamented, in their day, the declension of the Dissenting interest. The few ministers of kindred feeling, when the many were sleepy, if not asleep, were scarcely sufficient to nurse the little that survived of the old Puritan spirit which, in its better days, had been the life and power of all that was good in our country, in its constitution, its morality, its literature, its freedom, and its faith. A latitudinarian theology, say some, wrought the desolation of the old Nonconformity. I do not believe it. Such a theology was a consequence, not a cause; assuming, at first, the negative character of the dead orthodoxy out of which it grew, and speaking positively only as it found the old belief no longer alive in its favourite sanctuaries. The declension of the Dissenters, like every other, began in the heart. *They lost faith, before they elected pastors who introduced doctrines so directly opposed to their fathers' belief. The spirit of the world had come over them; social respectability, liberal politics, commercial credit had become more characteristic of their societies, than the hallowed associations in doctrine and piety of the cross of Christ, so dear to their fathers.* Their Nonconformity became a shadow of the great power passing away,—a free inquiry for something new, because they had lost all faith and love for what was old. Because the spirit of the world had come over them (that spirit that now is), they were unable to bear any longer with effect the testimony of their fathers to the

Piety and theology.

doctrine of the Cross, which implied not conformity, but crucifixion to the world.

"Is the spirit of the world becoming strong in our churches? If it be, I am sure it gendereth to some bondage. The particular form it may assume is comparatively of little consequence. *If our sanctuaries are the resorts of worldly-minded men, who affect our administration and discipline by their influence; and if we have not power, by our preaching and prayers, to overthrow the tables of the money-changers, and to cast out the unclean spirit, our mission is over, our work is done, and the hour of our bondage is come upon us.* God, in mercy to our country, raise up others, – Primitive Methodists, Free Church Scotchmen, United Presbyterians, any evangelical and free people, to do our work, which, while the spell of the world is upon us, we cannot do with faith, honesty, and power! I do not pronounce judgment upon our Denomination. Some signs are dark and sinistrous, others fair and auspicious. *The good and evil in our Connexion seem both increasing, and therefore will come, sooner or later, into serious conflict.* This worldly spirit is one of the kind that goeth not out but by fasting and prayer. Have we the fasting and praying spirit which can expel the demon?"

The delicate topic of periodical literature next came under notice:—

"A hint was dropped somewhat rashly about our periodical literature. I have, unhappily, excited some expectations which are doomed to disappointment. I fear that even the Reverend Chairman of the Congregational Union is not so grave and great a personage as to pronounce a judgment in which our editors will meekly and quietly acquiesce. With what measure I measure to them, will they measure to me withal, and it may be with usury.

"I will, however, venture to say, that the Union has done great service to our churches by the periodicals which it has, directly or indirectly, been the means of producing and encouraging. It is pleasing to see it surrounded and upheld by so much able, sound, instructive, and truly valuable periodical literature. I think our own periodicals, though not faultless, are doing us good service; and I think, also, they are none the worse (probably a little the better) for the friendly rivalry of

others, advocating our polity and principles, though not published under the direct sanction of our Union. Never may this Union have a monopoly of our periodical literature; for, if it have, our editors, unless they are more than men of like passions with ourselves, will soon abuse so great a power. I thank Dr. Campbell especially for great service, far greater than our thanks can express; and I thank, also, those who watch him jealously, attack him boldly, and tell him plainly when and why they think him wrong. About all our Magazines, Reviews, and Newspapers, whether under the superintendence of our Union, or conducted by members of our Denomination, *I hear a feeble, low sort of murmuring which hardly, as yet, has come to an articulate voice.* Whether it will speak out or die away, I cannot tell; but I wish our editors would try, whether it is in their power to discover the true interpretation. Of one thing I am quite certain, that the *writers* among us, from the highest to the lowest, have no reason to complain. Commendation has been given to them with abundant generosity and marvellous ingenuity.

"It is said by many, that our periodicals are too personal, have too much to say, occasionally in bad taste, about our ministers, our more active members, and more generous contributors. This, I think, is true. But it is also true of almost everything else about us,—our Union, our platform, our anniversaries, and autumnal gatherings,—everything but our pulpit; and that, I thank God, is still sacred. *My defence of our periodicals is,—they only reflect our own follies, with more fidelity than we approve. The image must be improved, not by mending the mirror, but by improving ourselves, as we make our own reflection.*"

Craven Chapel. Resignation of Dr. Leifchild.

In 1854 the Rev. Dr. Leifchild resigned his pastorate of the church at Craven Chapel.* Valedictory services were held morning and evening on the 2nd of May. The Rev. James Stratten, who had known the church from the beginning, says:—

* CRAVEN CHAPEL, the last and most commodious of the chapels erected by the enterprise of the Rev. Thomas Wilson, occupied a portion of the ground formerly known as Carnaby Market, which was abolished by order in 1820, being no longer required, and the site decreed to be occupied

"My first interview with Dr. Leifchild was forty and two years ago. He was at that time pastor of the church of the Hornton Street Chapel, Kensington, and I a student at the Hoxton Academy. I walked over to Kensington with Mr. Davies, now of Hastings, who had been sent to Hoxton Academy by Dr. Leifchild, and with Mr. Clark, a fellow student, now in heaven, to see Mr. Leifchild, as he was then, and were received by him with great courtesy and kindness, and I remember he favoured us on that occasion with some important remarks and observations on a difficult passage respecting our Lord being in the temple, when only twelve years of age, and the clause particularly dwelt upon was, 'Wist ye not that I must be about my Father's business?' But think of forty and two years! What changes we have witnessed! What departures have taken place! What holy, loved, and honoured men, with whom Dr. Leifchild and myself have had intimate and Christian fellowship, are not now with us, but are with Christ, and in glory! Oh! what a mercy to him and to me that we can meet after an interval of forty and two years, and not be afraid or ashamed to look one another in the face, but feel that we are Christian ministers, and thank God that we have not to express any regret that we have devoted ourselves to the sacred service, but rather to

by houses. This market had been allowed to occupy the site of a plot of land (about an acre in extent), which in 1684 had been devised by William, first Earl Craven, who resided in the parish of St. Clement Danes, to be set apart for the benefit of the parishes of St. Clement's, St. Paul's, St. Martin's, and St. James's, Westminster, for the use of such of the poor of those parishes, who might be affected with the plague who might die therefrom. For about fifty years this land remained unused, in consequence of the disappearance of this dreaded calamity, and application was made to Parliament by the Craven family that the land might be restored to them, urging, among other pleas, that the contiguity of houses which had gradually surrounded it, its fitness for the purpose to which it had been dedicated would be most questionable. This also will explain the peculiar position of the ground, and the absence of any direct approach to the chapel, which is so remarkable. After much deliberation a grant was permitted for the ground to be used on trust, though not at the time to be built upon. A market was thereon established, which after continuing nearly ninety years, was abolished in 1820, the trustees also undertaking to furnish another piece of land at some distance from the metropolis, the ground was divided into plots for building, Mr. Wilson securing a certain number, with liberty to build a chapel. Large and handsome schoolrooms have recently been built, under the ministry of the Rev. R. D. Wilson, the present pastor.

rejoice that by the arm of Almighty power, to this hour we have been so holden up.

"The next noticeable thing, so far as I am personally concerned, in connection with Dr. Leifchild, was his removal from Kensington; and he did me, on that occasion, the favour and honour to request me to preach in the morning of the day of his removal; and I did so preach, taking the morning service, and himself preaching the farewell sermon in the evening.

"I suppose that the same spirit of tenderness, the same vigilance and humiliation in the sight of God, is as suitable and essential now as it was upon the occasion to which I refer. The whole drift and purpose of our ministry is to direct the minds of men to the glory and plenitude of the Lord Jesus, and the salvation we derive not from our own worthiness, our own character, but by faith in His sprinkled blood, and His transcendent obedience.

"The pastorate here, I believe, has been sustained with much honour, efficiency, and usefulness, for the long period of twenty and three years. I have been connected in some measure, as most of you are aware, with the erection of the chapel. It was built at the cost of a single individual, whose name and memory I deeply venerate and honour; but the money is in some respects but a small part of the matter in connection with so large a building as this. The purchase of the land, the lawyers, the conveyances, the architects, the builders, the manifold vexations often connected with such an undertaking, with providing suitable persons to occupy the pulpit, as well as to attend to the various businesses connected with the constitution of a church, all come into the account in this matter; and of this, as I have already said, I was a witness, and had the privilege and honour to be present at the formation of the church when it was constituted, the number of persons being very small. But shortly after this they concurred with one mind and one heart in the election of Mr. Leifchild, who was then settled at Bristol, as their minister. The ordinary solicitation was presented to him, and by him accepted, and he became the pastor of the church and the minister of the congregation here.

"I need hardly tell you the thing soon began to assume a flourishing and prosperous aspect. The church augmented in numbers, the congregation became thronged and crowded, and

there was every sign of God's care and ample benediction which came down, in a large and plenteous measure, year after year, and season after season. This continued until age began to show signs of its appearance in the faithful and venerated pastor; and I may remark that the sun itself, after the meridian, has its decline, and, finally, its setting; and the marvel is, not that, in Dr. Leifchild's case, it occurred at the age of seventy-three, but that it did not occur sooner. Having tried, without success, a co-pastorship, it now appears to him wise and proper that he should resign, and secede and withdraw, and these are the circumstances under which we are now assembled; and certainly, if ever a hoary head, crowned with righteousness, were a glory to a man, it is so this day, and in this place. May we all of us look upon Dr. Leifchild with the affection and respect to which his qualities and his character so strongly and so richly entitle him.

"May I just be permitted to remark further, that, in my judgment, the church which has enjoyed his ministry for so long a period is laid under deep responsibility and obligation. I need not characterize that ministry—the bold, faithful, fearless, uncompromising declaration of the principles of the Gospel, with pathos, and by appeals to the consciences of men, piercing, and ofttimes victorious, with which it has pleased God to bless his ministry. Very many have been the conversions to God, wrought by him as the instrument in the Divine hands; whilst the people of God have been instructed, replenished, and edified, the record and registry of the impressions which have been made on high; those called out of darkness into light, by his ministry, are garnered safely and sweetly in heaven, and the effects of his twenty-three years of preaching and pastorship will go on, and will have their issues in eternity.

"I may mention that the ministry of Dr. Leifchild has not been confined to this place of worship—there is scarcely a town of any considerable numbers or importance in Great Britain where his voice has not been heard, where numerous auditors have not listened with profound attention to the lessons of his wisdom, the force of his appeals, and the clear and transparent manner in which he has represented truth. He has sustained, to a considerable amount, most of the great institutions which have arisen in our times, and they are under deep obligations to

him for his zeal, energy, and laboriousness—and the exercise of these great capacities, physical and mental, with which it has pleased God to endow and adorn him. His ministry will be seen to have had an effect, not in this place of worship, or in this Metropolis alone, but throughout the entire British dominions, and I feel that, in connection with the Missionary services, without exaggeration or hyperbole, throughout the world. I think I ought to say all the brethren in the ministry have every reason to look upon him with reverence and affection for the cordiality, the friendship, the brotherly kindness, with which he has received us all. When we have been in difficulty, when we wanted advice, when we sought counsel from him, we have never gone to him in vain; and nobody, I suppose, ever left Dr. Leifchild, under circumstances like these to which I now refer, without being wiser and better for the conversation which had been holden, and for the light which had been shed.

"May I be permitted to mention that Dr. Leifchild's is a spotless name. I remember that at the service of his induction to this chapel, when the late Rev. John Clayton, in his great age, delivered to the prospective pastor the address, the first thing he said to Dr. Leifchild was, 'I am glad to meet you, sir, this day, with an unsullied character,' and what was said then may be said with highest emphasis now.

"The name of Leifchild is a star without a cloud upon it, worthy to be mentioned in connection with the honoured names which have departed from among us—Waugh, Townsend, Hill, Wilks, Dr. Wardlaw in Scotland, and Jay—worthy, I say, to be mentioned in connection with them; and when persons advert, as I have known them often to do, to ministers whose character has been equivocal, whose conduct has been blameworthy, whose reputation has been tarnished, I, on the other hand, have said, and will continue to say, 'Look at those who shine, and have shone, with an unequivocal effulgence, who have adorned, and who now adorn, the doctrines of the Gospel, and who become brighter and brighter unto the perfect day; and of these I am neither ashamed nor afraid in your hearing, this morning, to say, that of Dr. Leifchild is one, and of great magnitude and high order. Glory be to God on high that there is an unsullied name!

"May I remark, further, that this is the day of putting off

the harness. 'Let not him rejoice that putteth on the harness, so much as he that putteth it off.' There was a day of putting it on. This is not an ordination service; we do not ask what manner of man will he be, what sort of force will he exert, what kind of character will he evolve. The services are rendered, the race is accomplished, the duties are performed, the battle is fought, the victory is won, and he is putting off this day the harness in the presence of his brethren in the ministry, in the sight of this great congregation, and in the face of all the Nonconformist churches of this land; and, I suppose, we may apply here the principle and words of Solomon, 'A good name is better to be chosen than great riches; it is as the fragrance of precious ointment poured forth.' And even the day of our death, it is said, is better than the day of our nativity; and it is so if we have accomplished the purposes for which we have been brought into the world; and especially if we have honourably, efficiently, and successfully sustained and discharged the duties and functions of the Christian ministry.

"I may remark, once more, that the labours and difficulties of the ministry Evangelical far surpass those of the ministry Levitical. By the law of Moses the priests and scribes entered on the duties of their office at the age of thirty, and seceded and withdrew from them at fifty; upon this most beautiful principle, that the prime and flower, the highest and fairest periods of their mental and moral, intellectual, and even physical nature, should be devoted unto God—that God was to have the very best it was possible for human nature to present to Him. We, on the other hand, begin sometimes at sixteen, and go on sometimes to eighty-five—as if, under the economy evangelical, the morning, mid-day, evening, and the totality were to be the Lord's.

"When I had sustained the office of pastor for thirty years in a neighbouring chapel, on the thirtieth anniversary of my public service in that place, I took for my subject the case of the Hebrew servant, who so loved his master and delighted in his service and his work that he said, 'Bore my ear with an awl to the post of the door, that I may never go out, but abide in thy service for ever.' I have loved the service, rejoiced in the work as your minister and pastor has done, and I have no doubt that he has perfect sympathy with me in relation to the principle to which I now advert, for I do not mean that I was to be the

pastor, and minister to the end, but the faithful servant of God, in such as I might be able to render Him service unto the end. Do not mistake this day by supposing that Dr. Leifchild abjures public service, repudiates any principle of Christian faith, secedes or goes away from the light of truth or the glory of the Lord. Exceedingly the reverse of this. To his heart's core, I doubt not, intense affection burns and brightens toward the Lord Jesus Christ. And if Christ wanted martyrs, as in ages past He had them, like Polycarp or Ignatius, I doubt not your venerated minister, with all his heart and soul, might be led away to seal with his blood the truth and testimony which he delivered, and I, if I were so required, would follow his steps in like manner."

The Rev. Dr. Redford, Mr. Edward Swaine, and Mr. George Wilson followed in appropriate addresses. The last-named speaker, in closing his address, said :—

"And now, my dear and honoured pastor and friend, allow me to address you for one or two minutes before I presume, on behalf of the church and people you have so faithfully served, to say that word 'farewell,' a word never said to those we love—

> '——but with a heart
> Deep yearning for the time
> When it shall never more be spoken.'

"At the age of fifty-one you entered on the arduous duties of the pastorate in this our large place, and your entrance was not in vain. For twenty-three years you have gone in and out before the crowds that have attended here, and spoken the word to us not as pleasing men, but God. Have you used flattering words? God is witness. You have been gentle among us, as a nurse cherisheth her children. We have been dear to you, and you have been affectionately desirous of us, so that you have been ready to impart, not only the gospel of God to us, but your own soul. We are witnesses, and God also, how holily and justly and unblameably you have behaved yourself among us, and how you have exhorted and comforted and charged every one of us as a father doth his children, that we would walk worthy of God, who hath called us to His kingdom and glory. We shall meet

you again, meet you often, we hope, in holy and hallowed service on earth; but we shall meet you again specially at the last great day. Oh, that we may meet you with joy—joy to you, as the children God hath given you—as the fruit of your faithful ministry—as your crown of rejoicing through eternity; and joy to ourselves that we received the word by you, not as the word of man, but as it has been indeed the word of God, effectually working by faith.

"But we look beyond you, my dear doctor, to Him from whom cometh every good and perfect gift, and adore the riches of His grace and goodness in making you what you have been, in sustaining you in your arduous work, in preserving your character unspotted and blameless, and in rendering your ministry successful. And while we give you back, as it were, to Him, with gratitude for the loan, we pray Him to supply His people with a successor to you, whom He will endow and adorn and bless equally, yea, if possible, more abundantly.

"When you have admitted us to this holy society as members, you have given us the right hand of fellowship on behalf of the church. Allow me, on behalf of the church and people, to give you my right hand in token of our esteem, our gratitude, and our undying love. May God bless you, and continue to make you a blessing."

The pastor and deacon joined hands, amidst the sobs and tears of affection and sympathy on the part of the large and deeply-interested assembly.

Dr. Leifchild then rose and said:—

"I am almost overcome, as you may well suppose, with the emotions that have been excited in me by the observations made, and the addresses delivered, particularly the last address, in the name of the officers and members of the church, on the occasion of this, my resignation of the pastorate in this place—emotions, heightened still more by the proposal of a testimonial so far beyond my deserts and my expectations.

"I hardly dare trust myself with entering into the particulars of my pastorate, but I am compelled, however, for a few moments to go back to my entrance upon it; and I confess that I now wonder at my temerity in—nearly a quarter of a century ago—

accepting the call to it; for, as you have heard, I was then upwards of fifty years of age, and labouring among a devotedly attached people, with the prospect of future usefulness and prosperity, and not a cloud to darken the prospect. For twelve long months I sought with prayerful anxiety the intimations of His will, whose I am and whom I serve, and, being satisfied that I received them, I hesitated not to obey the call, consulting not with flesh and blood, but committing myself to His care and succour who had never failed nor forsaken me. How I have been helped and strengthened and comforted by Him here, my heart can feel, but no tongue can tell. Oh, with what delight have I looked upon the crowds listening to the truths of the Gospel from my lips, and proving, in not a few instances, that it was the power of God to their salvation! 'Not I, but the grace of God that was with me;' that grace has ever been sufficient for me, and the strength of Christ perfect in my weakness.

"The officers of this church have yielded me the warmest affection and the most cordial support. Those of them who have gone to their rest and reward were a pattern to all in that office, and their memory is blessed. Of those who have succeeded to them, more than one or two are present, who have been with me from the beginning, and you can tell, dear brethren, how by the combination of our energies and counsels, with the blessings of the Almighty, we have been enabled to meet the difficulties unavoidable in the government of so large a body of people, so as to preserve all in peace, order, harmony, and efficiency. I gave a motto to this church on my taking the oversight of it, under the influence of which you have acted up to this day. It is the inspired injunction contained in the prophecies of Zechariah, 'Love the truth and peace.' On only one occasion during the whole of my pastorate has that peace been interrupted for a short season. Some departed from us, with the view of finding a church more agreeable, as they conceived, to the New Testament order; but that departure, according to their repeated assurances to myself, involved no decay of attachment to me, or disapprobation of my ministerial labours. It has been a great satisfaction to me, on a grave and serious review of the subjects of my ministry in connection with the New Testament, as my knowledge of its contents increased, and my sphere of obser-

vation and experience enlarged, to find that I had nothing to retract, nothing but what I had to repeat again and again, with variety only in illustration and dress, but the substance and essential features remain unaltered, which never grow old with age, nor lose their vigour with time. *To me it is a new gospel to this hour for its freshness and beauty, and it brightens upon me the more as I draw towards the close of my mortal journey.* I have not served you, the people of my charge, as I wished to do; but I can honestly say that I have done my best. I never once, through the whole of these three-and-twenty years, preached an unstudied sermon in that pulpit, though it has often cost me a sleepless Saturday night, and made me feel the ministry to be indeed the burden of the Lord."

At the evening meeting for the presentation of the testimonial, held at Freemasons' Hall, similar sentiments were expressed by ministers and laymen of various denominations.

Mr. Binney said :—

"I feel that my brother and myself are preaching the glorified One; we do not say that we are proud of our brother, but the honour shared by him is shared by us, just in the same way as if a cloud came over us, if a minister were overcome by some great temptation to depart from the strict line of Christian propriety, or where it turns out that he has been a sham all along, and that there has been a want of bottom in spite of his talents, and we should all hang our heads and feel disgraced; so, in the same way, when a minister has been upheld, and his character and reputation stood high, and he is honoured, and we all, as a denomination, share in that honour. Upon such an occasion as this, therefore, we meet together to thank God for the grace vouchsafed to him. We congratulate him, and we shall follow him in his retirement; but I trust it will only be a partial retirement, and that we shall always be hearing of him.

"I have looked at Dr. Leifchild with amazement when he has stood upon the platform, and spoken with such feeling and force, and I have said, 'I wish I could do that;' but still every man has his particular gift of God; if men look up to Dr. Leifchild

as a model, and will use that model rightly, like our friend, Mr. Brock, it is well.

"When I heard that this valedictory service was to take place, I determined, God helping me, to be here; and now, dear sir, my brethren, in my person, bid you farewell as pastor of Craven Chapel. They will follow you with their best wishes; and far distant be the day when they may have to gather together to weep over your ashes! I believe you will be found, as you are going into the evening of life, and the shades are thickening around you,

> 'As some tall cliff that lifts its ample form,
> Swells from the dale, and midway leaves the storm;
> Though round its breast the rolling clouds are spread,
> Eternal sunshine settles on its head."

Craven Chapel still retains its character for Christian devotedness. In a recent report we read:—

"Craven Chapel has ever been an active and working church. On the plot of ground once benevolently bestowed for the relief of suffering humanity, has been established a Christian church on the voluntary principle, free from State patronage and control; which, by the blessing of God, has been fruitful in good works and benevolent institutions. For nearly fifty years has Craven Chapel been as a light shining in a dark locality, where poverty and vice were prevalent, and disease and death in times of contagion have been most rife. The preaching of the Gospel and ordinances of the church have ever been efficiently maintained. Sabbath-schools and day-schools have flourished. Sympathizing help in sickness; active domiciliary visitation, and the labours of Missionary or Bible-woman have been constantly at the service of the surrounding neighbourhood, for the benefit of those, who, in their time of need might otherwise have had no helper. Other kindred associations for temporal and spiritual good, are in active operation; while an average amount of not less than three thousand pounds annually is raised for the service of God, missionary efforts, and other philanthropic objects. Beyond this may be mentioned the happy and cordial co-operation that has at all times existed between pastor and people in these

movements; and it is computed that more than two hundred individuals are personally engaged in connection with the societies of the church in some special work of Christian activity and usefulness. Thus has been fulfilled the word of prophecy, so ably proclaimed at the first service held within its walls:—

"'Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high' (Isa. lii. 13)."

CHAPTER VII.

Religious Press and the Congregational Union of 1856. Difficult position of Rev. John Stoughton, Chairman.

THE "murmurs" respecting the conduct of the religious press, to which Dr. Halley made emphatic reference in his address to the Congregational Union, were distinctly articulated in the meeting held in May, 1856. The position of the Rev. John Stoughton in the chair was not one to be envied, in the apprehension of impending strife, though it was never occupied with more ability and discretion. No private influence could repress the ardent friends of Mr. Lynch, as representing in their view the cause of freedom and independence. They felt that it was scandalously unjust that Dr. Campbell should receive the moral support of the Congregational Union whilst scattering such dangerous sparks from his literary anvil, and they resolved to denude him at once and for ever of the influence he derived from that association.

Mr. Lynch was of the same mind. With an eye for all the forms of beauty in the "clouds," "streams," and "flowers," he could discern no trace of loveliness in the editorial Doctor, whom he described as the very incarnation of evil—"Satan in a dress coat;" nor, under the circumstances, could

he admire the Congregational Union itself—described by him, in his graphic style, as "the king rat."

Appearances for peace and harmony were not promising. The Union needed consolidation. Many churches had not given in their adhesion. The forms of discussion had not been fairly settled, and, in the under-current of strong feeling, a word might throw the assembly into discreditable uproar. The chairman gave a conciliatory address — nearly balancing his observations — with impartiality, but betraying no great attachment to the offending editor. After the proposal of the usual vote of thanks to Dr. Campbell, a discussion arose irregular in form and indecorous in manner. Mr. Baldwin Brown, with unflinching resolution, rose to express his dissent from the vote of confidence in the Editor of the *Christian Witness*, and earnestly to protest against his shameful and cruel treatment of Mr. Lynch. He also gave notice of his intention to propose a resolution at the autumnal meeting on Denominational literature. His remarks were received with impatience, but attention was gained to the subject, and Mr. Binney offered some forcible observations in support of Mr. Brown. The resolution of thanks was passed, but there remained the danger of alienation on the part of the energetic opponents of what they deemed to be the oppressive course of Dr. Campbell.

Appearances for peace unpromising

Discussion on vote of thanks to Dr. Campbell.

The chief antagonists, Mr. Binney and Dr. Campbell, a day or two after, and when the excitement had subsided, met in the vestry of the Tabernacle, Moorfields. We saw them sitting together in a

thoughtful and apparently friendly mood, and congratulated them on their peaceful attitude. Both had rendered service to the Denomination, and in it the cause of truth, above many, and the untoward collision that had occurred did not change its priceless value. On the following day, May 17, 1856, a private meeting of the Union was held at the Milton Club. Mr. Lynch half expected a dissolution of the Union. "This meeting," he said, "may possibly prove its last, or the last as it now is."

Mr. Binney and Dr. Campbell at Tabernacle.

At this season of deep anxiety and peril, Dr. Harris exerted a most benign influence by a speech, which moved Mr. Binney to a conciliatory course.

Benign influence of Dr. Harris.

Mr. Binney, in reference to the meeting, said—

"After Dr. Harris had delivered to us an address, which touched every heart by its devout and fraternal spirit, and after prayer had been offered in accents harmonizing with that address, I rose and spoke to the assembled brethren something after this fashion:—Mr. Chairman and Brethren—In the spirit of the address to which we have just listened, I wish to be permitted to refer to a subject which has greatly disturbed our meetings this week, and which threatens, I fear, if not arrested, to estrange and divide us for some time to come. I think it possible that explanations might be given, which, if accepted, would tend to do away with much that we lament. *I act in this matter entirely from myself.* I presided last night at a missionary communion, and on my return home, in the spirit, I trust, inspired by and congenial with such a service, I resolved to hazard, at this meeting, the introduction of the subject to which I refer, in the hope of saying something which, if received as it is meant, may heal estrangement and remove misunderstanding. I jotted down a few points on which to speak; I am not going to read; I wish I were; *for I often utter when I take part in public dis-*

Address of Mr. Binney at the special meeting.

cussions, especially if I speak suddenly, expressions which I would willingly recall. I did this last Tuesday morning, using an offensive phrase, the recollection of which has pained me ever since. I will endeavour, however, to keep as calm and as self-possessed as I possibly can.

"I think I have a right to speak about this painful controversy. I am one of the fifteen; I am the oldest of them; and my name has been printed in large letters to catch the public eye. I might rest something on these particulars; but I would only say that I, perhaps, can more freely and fittingly than some others venture to utter those things which seem to me to require to be said. I wish, then, to say this —that *I think there have been errors on all sides.* Now, let us honestly put the matter so, and let us see whether we cannot come to a good understanding. In the first place, the author of the book erred. It was an error to call his poems *hymns*; and it is an error to use them as such in public worship. In the next place, there were errors on the part of the fifteen. It was an error to issue a protest at all; things had better have been left to take their course. It was an error for the protest to say *all* it did, because some of it could be known only by those on peculiar terms of intimacy with the person defended; and further, there were words, if not expressions, somewhat incautious, to say the least. Still, admitting and acknowledging all this, I am free to confess, that I could not help sympathizing with my younger brethren in their generous enthusiasm for one whom they thought wronged, and in their generous reprobation of that wrong itself. I knew that they were in the habit of intercourse with Mr. Lynch, in a private monthly meeting for religious conference and prayer, and that they had thus opportunities of knowing his views of truth, and of listening to the utterances of his soul to God. I had heard him myself in such circumstances, and felt impressed with the conviction that he was deeply and earnestly devout. I had read also enough of the intemperate attack upon him to know something of its spirit and character. I consented, therefore, to affix my name to the protest to express *two* things:—My belief that Mr. Lynch was a truly *spiritual man*, and my condemnation of a *style of criticism which I thought ought to be reprobated;* and though it might have been better for no protest to have been issued, yet, *so far as these two*

things are concerned, I should sign it again. Now, I need not say that I think there have been errors on the side of the reviewers. There have been violence, rudeness, want of candour, errors in taste, errors in criticism, an *apparent determination not to see good, and always to put the worst sense on any quotation.* The work criticised was not intended, I apprehend, to be an exhibition of the *whole* of anything, either of objective truth or religious experience. A 'Rivulet' is not a river, and certainly not the ocean. The book has been treated, however, as if it were, or ought to have been, an exposition of *all* that its author believed or felt. Still, theologically speaking, this may be said —and I do not hesitate to say it — that the 'Rivulet' is not distinguished by express statements of doctrine. The poems are *subjective.* Truth is *implied;* feeling only *uttered.* Those, however, who know the author's religious views, and are familiar with his modes of speech, can see in his words what may not be obvious to others. *And here, I believe, is the secret of the whole matter.* Mr. Lynch's friends interpret *the book by the man;* outside observers interpret *the man by the book. Fairly* judged, even by the book, the man does not deserve the treatment he has received; but I do not wonder that there should be a difference of opinion in persons looking from opposite points. I think a great deal more noise has been got up than need to have been; that accusations have been made which have no foundation, and evil done which will not easily be repaired. I cannot but hope that the time has come for the controversy to stop. Dr. Campbell, I am informed, intends to publish his letters, with some new additional matter. I firmly believe that such a publication will do great injury to the cause of truth and love; and I here entreat Dr. Campbell to reconsider his purpose, and to consent to suppress such projected publication."

Dr. Campbell consented to this proposal, nevertheless the letters appeared; Mr. Binney naturally regarded their publication as a violation of good faith. Dr. Campbell, in a colourable explanation, maintained that the matter was in the hands of the publishers, and beyond his control.

A conference of sixty-eight gentlemen from town and country was held at the Milton Club, September 23rd, 1856, "to adopt such recommendations as might tend to abate and, possibly, terminate the controversy. The Rev. John Kelly presided on the occasion.* Conference at Milton Hall.

In a paper read by the Rev. George Smith, the Committee of the Union expressed their wish to leave the course to be adopted to the judgment of the assembled brethren, but they ventured to suggest that the meeting ought not to separate without placing on record a declaration of unabated attachment to the great evangelical principles which have been always warmly cherished and beloved by the English Congregational churches, never more dear to them than now, and the utterances of its conviction, that the *advocacy of those principles should always be conducted in a loving, Christian spirit of candour and truth.* They desired also that the conference should employ its best offices to induce all the brethren who had engaged in the controversy to lay it aside at once and for ever.

It was resolved, on the motion of the Rev. J. A. James, seconded by Mr. Edward Baines .—

"That this conference, composed of pastors and members of Congregational churches from London and various parts of the country, having had their attention directed to the grave and painful differences which have, for some time past, existed between some highly-esteemed brethren connected with the Congregational Union, venture respectfully, but earnestly, to entreat, that, by such mutual concession and agreement as may be necessary, this

* The perilous agitation so alarmed the Church at Cheltenham, under the pastoral care of the Rev. Dr. A. Morton Brown, that they declined, in the interest of peace, to receive the members of the Union as before arranged for the Autumnal Meeting.

controversy may at once be brought to an end; being deeply convinced that its continuance cannot fail, in various ways, to be injurious to the cause of Christian truth and charity, and disadvantageous to the welfare of the churches of our faith and order; and that these brethren be requested to submit the questions in dispute, if needed, so far as they are personal, to the arbitration of a select number of judicious friends in whom they can exercise confidence."

It was also moved by the Rev. S. McAll, and seconded by the Rev. John Kennedy, and resolved:—

"That various charges of unfaithfulness to the sacred principles of evangelical truth having recently been made against the body of Congregational ministers, this meeting deem it incumbent to express their deep and deliberate conviction that such imputations are unfounded and unjust, and they hereby record their assurance, that the ministers of our churches, as a body, maintain an unabated attachment to those great principles on which they have been incorporated from the time of their formation; but, while the meeting would earnestly commend a faithful adherence to the essential truths of the Gospel, and a prominent and unmistakable exhibition of them in the pulpit, they would earnestly desire that a charitable construction should be put upon the terms in which they are expressed, and that they should, on all occasions, be maintained and vindicated in a Christian spirit."

The Conference lasted twelve hours.

Special Committee of Congregationalists for securing peace.

The minutes of the Special Committee appointed to attempt a reconciliation between the opposing parties, show throughout the most anxious care of its members to avoid entering into the matters of personal dispute and their earnest efforts for mutual conciliation, fruitless, however, for the time. Great anxiety in consequence was felt at the opening of the special meet- of the Union in London. In the north the churches

were equally disturbed by the question mooted respecting the opinions of Dr. Davidson. Rev. J. A. James expresses his painful apprehension in the following letter to Mr. Kelly :—

Letter of Rev. J. A. James to Rev. John Kelly.

"I am deeply affected with the state of things amongst us. Your college has most unhappily become the centre of all that is alarming and perplexing. The very attempt or wish to retain Dr. Davidson, is itself a portent of fearful aspect. If I were upon the Committee I would sooner surrender the dearest friend I had on earth—if he were in such a situation, with such sentiments—than consent to keep him. This will do more to fix upon our body the imputation of heterodoxy than all the Rivulet Controversy. I have heard that the students are on his side, and threaten to leave if he retires, or be dismissed. If I were on the Committee I would consent to a clearance of the house, rather than swerve from what I deem to be a regard for truth. I was always a little doubtful of Dr. Davidson, but I did not think he had gone so far towards Rationalism. You have no strength on the side of orthodoxy in B—— ; quite the opposite. But while your concern is the centre of defection, the circumference is very wide. I am convinced that in ten or twenty years' time there will be another lapse in our body, on the side of heterodoxy, and the Baptists are as bad as we are—or perhaps worse. How deeply do I deplore Campbell's rashness and recklessness. He might have been a rallying-point round which our sound men might have gathered. Oh, that he had been as calm as he is powerful! He has driven off from him many of his best friends, and is sustained, I am afraid, by others who hound him on in vehemence. This first number of the *Standard,* however, is moderate. I do not think the *Banner* can live. Its readers are Campbell's friends, and they will all rally around the *Standard.* I cannot go to London on the 21st inst., but I mean to submit to the Committee a proposal to separate the magazines, the British Missions, and Education Board, and confine the Union to its original object, as a meeting for fraternal conference and devotion. Will you be at the trouble of saying out your thoughts on these occasions? Not to trouble *you* to write

to Mr. Burt, I will drop a line by the post. I also forward for you a sermon, which is hardly worth your time to read it.—Yours very truly, "J. A. JAMES."

The Rev. John Stoughton, in his opening address at the special meeting, Tuesday, January 20, 1857, said :—

Opening Address of Rev. J. Stoughton at Special Meeting.

"That there have been things going on, whoever is to blame, which must be put an end to, or we shall dishonour ourselves before all Christendom, is so plain as to be admitted by everybody. Much, as to that matter, will depend on this meeting ; and if ever we needed a spirit of wisdom and love, we need it now.

"When, as members of the Union, we held our last, our confidential meeting in May, we heard a voice we shall hear no more, and it urged upon us the cultivation of a devotional spirit. I repeat the words: '*Dear brethren,—Apart from this spirit, no warning of dangers, no specification of evils, however graphic and startling, will secure us against them. Even while uttering the alarm, we may be unconsciously yielding to them. But baptized with the spirit of humility, seriousness, and devout dependence, many of these evils would cease to be dangers to us. From others we should shrink with the quick sensitiveness and recoil of spiritual instinct. How delicately alive we should be to everything that rudely touched the honour of our blessed Lord! How mournfully and feelingly should we mentally resent every attempt to exalt the creature in His presence! How impossible would it be for one to substitute correctness of creed for earnest piety of soul, and for another to imagine that the church could long be the subject of such piety, apart from the truth as it is in Jesus! In the event of divergence, or of the danger of divergence, from the truth, how soft a hint of brotherly remonstrance would be sufficient for one to utter and for another to receive. How slow should we be to 'think evil' of a brother. How ready, on the one hand, to offer explanations, if they were likely to serve truth and peace; and, on the other, how happy to receive them, and to meet them with the confession of our own conscious imperfections. Brethren, we need more fraternal intercourse in this spirit. It is the spirit of devout and affectionate dependence on God overflowing in our*

conduct towards each other. It is but the Spirit of the Master reappearing in His servant. It is the Holy Spirit Himself—the Spirit of the Church embodying and expressing Himself in its ministers and members. God help us all to make it more than ever our own spirit!' Of that loved speaker I say nothing now—his name is his memorial; but his words—find they not an echo in our hearts? He is gone. His vessel has parted company with our fleet in rough weather—it is in the calm harbour there. *But that charge remains.* It comes with all the solemn weight of a lesson from heaven. Upon our having the spirit it inculcates, depend our peace and strength. Destitute of it as a denomination, as churches, as men, we are undone. And the memory of another loving spirit comes over us in these hours of strife. KNILL joins with HARRIS—the earnest worker with the earnest thinker—in bidding us ask to-day from the Giver of every good and perfect gift, a rich baptism of wisdom and charity."

The Rev. George Smith then read the report of the Committee, stating the course they had pursued in the case, and submitting all the questions involved to the calm deliberation and final decision of the Assembly:—

"A great crisis," they added, "has arrived in the affairs of the Union. The compatibility of the independency of our churches with their intercommunity with each other is again to be tried. The eyes of the world, and of other denominations are upon you. You will act worthily of the great occasion. Through God's blessing you will act wisely and kindly in the discharge of solemn duties: and your Committee hope and believe that the result will be such as to promote the efficiency of the Union—the union of our churches, and the glory of our divine and adorable Redeemer." Report of the Committee.

The report was unanimously adopted, directing the appointment of a committee for the reconstruction of various regulations of the Union. The chairman then pronounced the Benediction, and the meeting adjourned.

On the following morning the Assembly met again, and after preliminary devotional exercises, twenty-five gentlemen were nominated as a committee, to whom the question of societies and magazines was to be referred, and were unanimously appointed.

At this stage of the business, Dr. Campbell read a letter which he had sent to the Magazine Committee, reciting the history of the publications of which he had been the editor, the objects accomplished by them, and his perfect readiness to facilitate in any way, plans that might be adopted for their future conduct.

"Let persons and parties," he said, "be altogether ignored; the watchword ought to be, 'Let the Union flourish;' 'Let the denomination prosper;' and 'Let the Gospel advance.'"

Rev. J. A. James, in prospect of the intended meeting at Cheltenham, prepared a sermon for the occasion; but as it was not delivered, he gave it publicly in a printed form, to express his well-known sentiments on the danger of Rationalism and the importance of candour and the spirit of charity in the discussion of the vital questions of the day.

The special meeting of the Union was held on the 20th and 21st of January, 1857, at Broad Street Chapel. The Rev. John Stoughton, in a characteristic address, expressed his firm conviction of the steadfast adherence of the Congregational ministry and churches to Evangelical truth, and while adverting to the stealthy influences of Rationalism, earnestly deprecated polemical strife in an unbecoming spirit.

The discussion of the questions before the Union was earnest on all sides, and men naturally self-possessed had the advantage. Mr. Binney, thrown into the excitement of debate, was not in the best form, but the result afforded gratifying proof that the association formed on a voluntary principle on a basis of common faith and order, had within it elements of cohesion that could not be severed under the severest strain. There was no disruption. Lessons of experience were gained, and difficulties were now to be removed that might have disturbed the peace of the denomination, and prevent its compacted unity in the future. The "Rivulet" affair, though sadly wanting in the moral dignity of an honest and impartial inquiry after truth, proved the occasion of strengthening the Union it at one time threatened to destroy.

Practical consolidation of the Union.

The impression produced on outside observers we may infer in the following letter from Mr. James to Mr. Kelly :—

"EDGBASTON, *January 24th*, 1857.

"MY DEAR SIR,—I am much obliged to you for the free yet confidential expression of your views of existing denominational and controversial matters amongst us at this time. My views entirely coincide with yours; nor am I altogether relieved from anxiety by the late meeting of the Congregational Union. The committee have acted with great discretion in so earnestly recommending the body assembled to shut the controversy out, and the meeting showed its good sense in sustaining the opinion of the committee. Upon the whole there was as little, perhaps less, temper displayed than could have been expected; the most disorderly man there was Mr. Binney. He appeared to me to little advantage, and seemed to want to get up a discussion on

Letter of Rev. J. A. James to Rev. John Kelly, Jan. 24th, 1857.

the events of the case. Baines* acquitted himself nobly, and so did Stoughton. Certainly Campbell had no great cause to be dissatisfied; there were things said by some of the members which were a little offensive to hear, but there was no condemnation of him by the meeting—which was what his opponents in their hearts were anxious to obtain. I hope you consent to act upon the committee appointed by the meeting. I have no objection myself to take part in its proceedings. My mind is all but made up already on the subject. There will be little or no difficulty as regards the British Missions and Congregational Board of Education. These organizations do not stand so integrally connected with the Union as the magazines; *they* are our own property and we can do what we will with them; we can, if we please, discharge the present editor and appoint another. This, I hope, the committee will not do, but recommend the appointment of a body of trustees, to whom the property and management shall be assigned over, leaving it to them, as in the case of the *Evangelical*, to retain or dismiss Dr. Campbell. He has managed the magazine well, and notwithstanding what Baldwin Brown may say, they are not despicable productions for threepence and a penny, and their theology is a great deal sounder than what some who despise them would bring into their pages.—Yours very truly,

"J. A. JAMES."

The Union adopted the course recommended by the committee, in the following resolution:—

"That this assembly, having adopted the report of the special committee, whereby the future management of the magazines will be separated from the Congregational Union, and be committed to a body of trustees, embraces the present as a fitting opportunity to place on record their expression of thankfulness to the Rev. Dr. Campbell, their editor, for the lengthened, earnest, and efficient service he has rendered in that capacity."

Magazines transferred to Trustees.

The long contest terminated, and the path of the Union was once more free for the more earnest prosecution of its proper work.

* Mr. Edward Baines, of Leeds.

The eminent men to which pathetic allusion was made in the opening speech of Dr. Stoughton, Dr. Harris and Mr. Knill, are worthy of special remembrance. A serious loss has been sustained in the non-production of the expected memoir of Dr. Harris, enriched, as it might be, with a selection of his papers. We entered into a new investigation of the journals and letters of Mr. Knill; but, in regard to the space at our command, we must forego the recital of the account of his remarkable labours in India and in England, and only glance at some of the incidents of his course in Russia.

On the 18th of October, 1820, Mr. Knill sailed for St. Petersburg, to take the charge of a small English congregation, gathered, we are told, under the following circumstances :—

Mr. Knill and the English Congregation at St. Petersburg.

"Dr. Paterson, who came to Russia in the year 1812, as agent of the British and Foreign Bible Society, commenced Christian worship in a private house. After forming the Russian Bible Society, and making arrangements for carrying on its business, he went to England, and engaged persons acquainted with printing and bookbinding to come to the Russian capital. Among them were young men who had enjoyed great religious advantages while in their fathers' houses, but who were not pious, nor were ever likely to become so with the means which were there in St. Petersburg. The Doctor saw and lamented the spiritual state of things; but with these he could not interfere. His business was to promote the circulation of the Scriptures. He felt, however, that he had taken young men away from the preaching of the Gospel, and this weighed heavily on his spirits. Nor could he find any rest until he had provided a substitute for what they had lost.

"During the Doctor's residence in St. Petersburg he had become acquainted with one person who knew the Gospel, and to him he spoke on the subject, and requested permission to

expound the Scriptures in his house, on Lord's-day evenings, to his young friends, and to any others who might chose to attend, which was immediately granted.

"This was in the year 1815, and formed a new era among some of the English in St. Petersburg. The person who opened his house for the worship of God was Mr. Brown, who became one of the first deacons of the church. When it was noised abroad that Dr. Paterson expounded at Mr. Brown's, a few individuals came to hear, and some were converted. In these labours of love Dr. Paterson received assistance occasionally from his colleague, Dr. Henderson.

"In the year 1817, Mr. Glen, the missionary belonging to the Scottish Missionary Society, and Mr. Stallybrass, of the London Missionary Society, arrived in St. Petersburg, on their way to pagans and Mohammedans. During their stay in the metropolis, their friends thought it would be gratifying to many were they to preach publicly and for others, that all might have an opportunity of hearing the Gospel from their lips. Accordingly, Dr. Henderson brought the subject before his Excellency Prince Alexander Galitzin, who at that time was Minister of Ecclesiastical Affairs. The Prince, whose heart was warm in the cause of the Redeemer, immediately proposed it to his Imperial Majesty the Emperor Alexander, and received a verbal permission to have Divine service in the English language in the Sarepta Chapel."

The Sarepta Chapel belonged to the Moravians. Their afternoon service was over by four p.m., and our friends met at half-past six in the evening. Mr. Glen preached the first sermon; then followed Mr. Stallybrass. The former soon left St. Petersburg for his destination among the Tartars and Persians; the latter continued and preached until December, 1817.

The next thing which might be expected, and which actually followed, was the formation of a church on Congregational principles. The numbers were very few at first—*only eight*—among whom

were the greatly-beloved Mrs. Paterson and Walter Venning, the philanthropist.

Mr. Stallybrass spent several months at St. Petersburg, studying the Russian and Mongolian languages, previously to his proceeding to Irkutsh, and he regularly preached and administered the Lord's Supper to the infant church.

The care of this interesting society was now committed to Mr. Knill :—

Warm Reception of Mr. Knill.

"In the last days of November, 1820," Dr. Paterson says, "Mr. Knill unexpectedly made his appearance in St. Petersburg. He had been exposed to much danger, both from the weather and the ice at that late season of the year, and had rather suffered in his health. We received him joyfully at the Bible House, but were near giving him a warmer reception than we intended, or was desirable. On the Saturday evening after his arrival, after our family worship in the drawing-room, I felt a smell of fire, and immediately rushed into the lobby, and found the man-servant's room in a blaze. I gave the alarm, and Mr. Knill ran out and alarmed the workpeople, about one hundred in number, who immediately were at the post of danger. I had fortunately opened the outer door for them, and having a plentiful supply of water from the canal, which runs immediately past the house, the fire was soon got under, but not before it had done some damage and occasioned me a loss of some hundred roubles. We had been to tea in the suburbs of the city, where our coachman had chosen to get drunk. He took us home safely, but could not put the horses into the stable. This the man-servant had to do, and to get them their supper, and all this added to his own work on a Saturday night, had put him in a flurry. His candle being down, he hastily blew it out and cast it into a cupboard where he kept his odds and ends, and ran off to the stables. The casting of it from him, before the wick was quite extinguished, blew it again into a flame, and having plenty of inflammable matter within reach, all was soon in a blaze. We got a sad fright, but beyond that no great harm was done. Next day, being the

first sabbath of the month, the members of the church assembled as usual in our house to observe the ordinance of the Supper; when Dr. Henderson addressed us from the words, 'Is not this a brand plucked from the burning?' Mr. Knill commenced his ministry amongst us to the great satisfaction of all parties."

Character of the Church.

The church, few in numbers, and comprising persons of different views and nationalities, stimulated by the example, and constant appeals of Mr. Knill, formed itself into an association for philanthropic and missionary objects of every kind brought before their attention. The Russian Bible Society, that had enjoyed Imperial patronage, soon after the settlement of Mr. Knill, was suppressed, and the Bibles, printed in various languages, were transferred to the Holy Synod. That hierarchical conclave locked up the copies in the various depositories, leaving only one shop open for the sale of copies that might be applied for. When the editions were exhausted, the books were not reprinted, and so there was a famine of the Word of God. With the aid of friends to whom he applied, Mr. Knill brought great quantities of these Scriptures into the Russian and Slavonic Society, and put them into circulation in many parts of the Empire.

A Protestant Bible Society was also formed for supplying with the Bible in their own tongues the Germans, Finns, Poles, Livonians, and other persons not belonging to the Greek Church. A school of decidedly religious character was opened for the children of foreigners, and a mission to the sailors at Cronstadt established, to which Mr. Knill gave the most devoted attention, hastening

to preach, and visited the crews whenever a missionary, passing through, could safely occupy his pulpit. The following letter, addressed by him to the author of the *Natural History of Enthusiasm*, affords an illustration of his promptitude in seizing opportunities :—

Letter of Mr. Knill to the author of the *History of Enthusiasm.*

"A few lines from this northern clime, written by a stranger, will, I trust, find a favourable reception at your hands ; but this consideration alone would not have prompted me to address you. I am led to it from the following circumstance. I have just taken up my abode with my family in a summer residence, provided for us by the munificence of an American merchant, where, after the severe months of winter, we enjoy the lovely sight of the green grass and the buttercups, the mountain thistle, and the lily of the valley ; where we walk in the sequestered grove and listen to the enchanting note of the nightingale ; where we read the wondrous works of God in nature as well as in the Bible. In this sweet retreat I was sitting yesterday, reading aloud to my wife page 302 of your 'Natural History of Enthusiasm' : 'Now, if it may for a moment be assumed, that a general rectification of doctrine and practice, and a revival of primitive piety, is actually about to take place, what is that preliminary measure which might be anticipated as the necessary means of giving irresistible force and universal spread to such a reformation ? What but the placing of the sacred canon, the arbiter of all dispute, and the fountain of all motive, previously in the hands of the people of every country.' In viewing this passage in connection with our present engagements, we could not but be struck with its force and beauty, but we had scarcely time to think of one or the other, before it was announced that a peasant wished to speak with us. I closed the book, and went to the stranger, who had come to us with money for twenty-five Russian Testaments, some time since received, and to obtain a fresh supply of these precious volumes to circulate among the people in his neighbourhood. He dwells in a place surrounded by numerous villages, some three miles, some ten, and others twenty miles distant. I am sure there was no enthusiasm in the

association of ideas which rushed into my mind while conversing with this simple-hearted and devout Christian. His coming to me just at that moment appeared like a striking illustration and confirmation of what I had been reading in your book. We had never seen this man before, but he had long been known to us by report, having previously received about three hundred Russian Testaments and some thousands of tracts from members of our congregation. The conversation of this good man was very refreshing, and his animated description of the hunger of the people for the Word of God, would have made your heart leap for joy. I said to my wife, while the peasant was standing by our friend, 'I must surely tell this to the author of the "Natural History of Enthusiasm."'

"We supplied Ivan (for that is his name) with a goodly number of Testaments and tracts, and on his departure he said: 'I beg you to procure me one hundred Russian Testaments without delay, they will soon be called for; and although I cannot pay you for them immediately, yet as I receive the money from my poor neighbours I shall faithfully deliver it to you. Farewell.' As we parted, I could not but rejoice in him as a brother in Christ, and though apparently very poor, and clad in the humblest costume of the country, he was very lovely in my sight. His integrity, his purity, his zeal, his charity, in short his religion of the New Testament, has raised him high in the estimation of his neighbours, who flock to him from all quarters for the Word of Life. The man is emphatically a labourer in the vineyard, and if you could have seen him you would have loved him. Jehovah chooses His own instruments for accomplishing the purposes of His mercy, and as it regards myself, as well as this poor peasant, it may in truth be said, that God hath chosen the 'foolish' and the 'weak' to honour Him, that He might reserve to Himself all the glory.

"The changes which have taken place here since the day that the Bible Society flourished, make me very cautious in our communications. Yet it is evident that God is carrying on a great work in this vast empire. *A great desire prevails for the Word of God*—as a proof of it we have been enabled to circulate nearly eleven thousand Bibles, Testaments, and Psalters in the space of twenty months; these have been in various languages, but chiefly the New Testament in modern Russian. Now, who

could give a desire for this sin-condemning book—this Christ-exalting book—but God? And who supplied the means for this extensive distribution? The first friend out of Russia who helped me was dear Miss Ross. I asked her for ten pounds and she sent fifty!! Since that period many others have contributed of their substance—particulars of which I have sent Miss Ross, which no doubt she will forward to you.

"This is the seed-time, and we are not so unreasonable as to expect to reap an immediate harvest. Those who follow us may perhaps reap it, but he that soweth and he that reapeth shall rejoice together. God giveth the increase, and, blessed be His name, He has permitted us to reap the first ripe fruit. We leave the future with Him. We are proceeding with our work, 'the seed sown may spring up after a century of winter,' for His Word shall not return to Him void (Isa. xlv. 9, 10).

"*The people take great delight in reading and hearing religious tracts.*—Her Excellency Princess Mistchertsky gave me 200,000 of these faithful messengers, and my friends have assisted in circulating them, as well as the Scriptures, with indefatigable zeal. I suppose that in Finnish, German, French, English, or Russ, we have distributed one hundred and ten thousand.

"*The education of the peasantry is rapidly advancing.*—His Imperial Majesty the Emperor grants this his sanction and support. Many young men were at our school last year to improve themselves in the Lancasterian system, and they are now engaged as masters in various parts of the empire. There are great numbers of schools of various kinds, and they are daily increasing. I have supplied thousands of people with elementary books, and am still supplying others. Many adults are also learning of their neighbours; parents are teaching their children, brothers teaching their sisters, etc. Many people have lately come to me for New Testaments from a *government* 800 versts in the interior—very clever, industrious, and intelligent men; they were all able to read, and they bought books, not only for themselves, but for long lists of relations. We inquired of them, as we do of almost all who come to us, if many or few among them can read; and although the tale of some is gloomy in the extreme, yet these men told us that there is scarcely a young person now permitted to grow up among them unable to read. What a glorious change! What a demand will this ultimately

produce for the sacred Scriptures—of what value will our volumes of tracts be in those families where they will be handed down from generation to generation!

"I assure you, dear sir, that we anticipate glorious times; and the reading of your books quickens us in our labours and encourages us in our hopes. May Divine wisdom be granted to you in your writing, and a Divine influence accompany the reading of your works. Amen. The volume on Enthusiasm, a young gentleman just arrived from Scotland brought for Mr. Swan, the Missionary in Telingsk, and I have detained it a week for my own improvement—I suppose this is the only copy in Russia. We live here in a foreign land, amidst sixty millions of people. We have many opportunities for serving our adorable Master, and I hope we can say, without presumption—

'No joy can be compared to this,
To serve and please the Lord.'

Hitherto He has wonderfully appeared as our Helper, in supplying us with means as well as opportunities; but we expect this to be through the instrumentality of His sons and daughters.

"We thank you for declaring so unhesitatingly what ought to be the feelings and actings of Christians towards one another, and which will assuredly take place 'wherever the authority of the Divine injunctions to peace, and union, and mutual forbearance, are forcibly felt.' Perhaps the little church of which I am pastor has exhibited as fair a specimen of it as you can find at *present*, not as will be found by-and-by.

"Our friends call us various names, but I believe the order of our church is Congregational, and among the members there have been Episcopalians, Baptists, Methodists, Independents, Presbyterians, Burghers, Anti-Burghers, etc., yet the peculiarities of such have been lost sight of, or else designedly left in the background, so that they have never formed a part of any sermon from the pulpit—nor, so far as I know, have they drawn forth an unsuitable expression in private conversation. We have endeavoured to keep to our own wants—the wants of our time and our money too; and, doubtless, when this is done there will be little disposition or opportunity for unprofitable controversy. At present we are very anxious to provide a thousand Finnish families with the Book of Common Prayer. I ordered two hundred and fifty of these from Abo in the beginning of the year, and

they were all sold or given in the space of two days. Their eagerness to possess the book was so great, that on the morning after the two hundred and fifty volumes were given, we had fifty people at one time before our door imploring a copy. You know the Finns are Lutherans, and this book contains their Liturgy, Psalms in metre, Epistles and Gospels, Prayers—there is also an account of the Reformation. The whole amounts to several hundred pages. At a time when there were few copies of the Scriptures to be had, the Prayer Book was the common medium of instruction to the people, and they are very fond of it. We think a thousand copies would be productive of great good among them. By reducing the price it puts it within the reach of the poor, yet it leaves a heavy debt on me. I have written to some friends in England to help me in this department, but have not yet received an answer. Will you, dear sir, favour me with some assistance? My own little congregation assist to the utmost of their ability, so that I must apply for foreign aid. If I were permitted to publish among the Russians what we are doing, I am sure that many would help, for they are naturally kind and benevolent—but we must keep quiet."

Sir Charles Reed's account of a visit of Mr. Knill to Leeds.

The following account of a visit of Mr. Knill to Leeds, given by Sir Charles Reed, may serve to illustrate the spirit and methods of this ubiquitous evangelist, and the effect of his spirit-stirring appeals :—

"Early in the year 1839," he says, "Mr. Knill visited Leeds. He was the guest of Mr. C——, an influential magistrate in that borough, and at his house we first met. I had resided through several years in the town, and was a member of the church under the pastoral care of the Rev. John Ely. During the winter of 1838 this excellent minister had been making an effort to promote the revival of religion among the people of his charge, and a great awakening had taken place in both church and congregation. Drawing-room and kitchen meetings were held from house to house, at which persons of all classes were assembled—the Scriptures expounded, religious experience given, and free prayer united in. These were hallowed seasons. Breaking in upon

the ordinary festivities of the winter, no opportunity seemed to be left for their evening parties—for the families were all concerned in higher and more important interests. Among the inquiring people John Ely was like an apostle; and Winter Hamilton and Thomas Scales rejoiced in the proofs of usefulness by means of their holy and prevailing influence. Having at the time the charge of a large factory in the town, where many hundreds of young people were employed, I was led, amidst much discouragement, to attempt something for their religious welfare. Most of the families employed in Britannia Mills were Irish, and of these most were Romanists. No difficulty, however, had arisen in setting on foot a good library of books for circulation, and classes for instruction had been arranged. The great difficulty seemed to be the connecting with the scheme a religious service, which it was desired, by some of the pious workmen, to hold at least once in the week. On a certain Wednesday evening the experiment was to be made; and in the face of some open contempt and much more apathy, we had issued the notice that the works would stop an hour earlier than usual on that evening.

"I believe it was in answer to prayer that, on the very night when this notice had been posted on the outer gate of the mill, and we were questioning the policy of the act, a stranger came into the town. Quite unexpectedly to me, I met him at the house of our mutual friend, and, before he knew my name, or I was acquainted with his, my eye had met his searching and affectionate look, as the startling question, What are you doing for the Saviour? was asked. I hesitated, and our host said, 'Oh, Mr. Knill, he is at work in a corner of the vineyard, which you must see.' From that moment he was my friend. He fell in my way at a time of sore trial, and he no sooner heard of our plans and difficulties than he entered into them with the greatest interest. He offered to go with me to the houses of some of our people; and while he astonished them by the suddenness and pointedness of his questions, he won their respect by his kindness and essential goodness. Thus I remember that he went with me from cottage to cottage, and, standing by the looms, his wonderful tact broke through all the obstacles which had barred my effort to be useful. The poor people were all delighted, and through the day the principal topic of conversation in the factory was the

visit of the Russian missionary. On the morning of the day in question, a great event happened. Mr. Knill visited our works, and so great was his popularity, that people, not unused to stand by their machines while peers and nobles passed along, were with difficulty kept at their work while he visited the various departments. He was received in all the rooms with great manifestations of interest by the groups surrounding him; and the strong men in the forge, the dye-house, and the engine-room, vied with the little children piecing the endless threads, in soliciting the tracts, hundreds of which he distributed, during his visit, with his own hand. He wrote a notice, and posted it in the principal entrance: 'Mr. Knill will give you an account to-night of a Yorkshireman's funeral.' I shall never forget the scene. The great bell rang out at seven o'clock; the last beat of the throbbing engine was heard; the gates were thrown open, and the people were free to go or to remain. In one room of immense proportions a platform was raised, and on that platform stood a home-made pulpit, fresh from the carpenter's shop. Rushing in like a mighty tide came the congregation. Pious Sunday-school girls led the way; old women, to whom the blessed Word had been a strange story; little children, attracted by the novelty of the scene; and behind them all a compact body of men—Catholics, and plenty of them; infidels not a few; men of every creed, and more, I fear, of none—mingled in that promiscuous throng. The magic power of love had won that congregation. The proprietors of the mill were punctual in their attendance. The cashier, the book-keepers and clerks, the gate-keeper and the call-boys—all were present; indeed, I believe few were wanting when the whole company stood to sing that hymn of praise, 'Come, let us join our cheerful songs.' It was an impressive sight, even to Mr. Knill, accustomed as he was to popular gatherings. I watched his face, and saw that emotion was busy there. The tenderness of a loving spirit betrayed itself in those large, expressive eyes, and words faltered on his lips, 'Jesus is worthy to receive,' etc. All eyes were turned on him as, rejecting the pulpit, he stood against one of the columns, and raised his voice to address that crowd of busy workers in their life of daily toil, and in their own workshop. I doubt not that exquisite narrative, since published under the title, 'The Funeral of a Yorkshireman,' was first composed and delivered on the occasion.

Aptly suited to the circumstances of the people, and having a local interest of so powerful a kind, his address was listened to with profound attention. I may not say what good resulted from this effort; but if sighs, sobs, and exclamations (quite unusual in that part of the country) were proofs of feeling, and that feeling was sincere, surely that night was one in which the angels of heaven rejoiced over the faithful proclamation of the heavenly message of peace and salvation. It was the beginning of a good work; a nail had been fastened in a sure place. A regular prayer-meeting was instituted, and several persons were received into fellowship among the Independents and Wesleyans."

Dr. Urwick, after describing the remarkable effect of the visits of Mr. Knill to Ireland to plead the cause of Missions, says that in his addresses—

"There was no elaborate composition, there was not what would entitle him to be placed as a high reasoner, or as an original thinker, or as an orator; but there was good sense, pure and rich Gospel truth, living earnestness, a spirit glowing as if kindled from the altar of God, and a directness which made the hearers feel that what he said was spoken in honest purpose of heart. Rarely had I heard a preacher who was more happy in illustration by anecdote, or who better combined and blended statements adapted to convert and edify, with those which bore for the consecration of talent and property to aid Christian Missions. His style was simple, his sentences short, and every word seemed to be an outbreathing of his soul. His countenance was most expressive, and whatever affected himself appeared to affect others; you might read his mind in his face, and the smile or the tear, the look that wins, or melts, or awes, came spontaneously with his ideas. He was tellingly graphic in description, and moving in appeal, and withal he had an unction of sterling piety which proved him to be truly a man of God."

When Mr. Knill was near his end, he said: "I have much to endear life. I love my family, I love my church, I love my dear friends; but I could joyfully part with them all to be for ever with Him. Pray for me, that I may be kept in this heavenly

frame. Death has but one sting, and that has been taken out by Jesus Christ our Lord. Hallelujah."

In November another small blood-vessel gave way. "Only another tent-pin loosened," he said; "the old tabernacle is coming down. The rest of that month and all December were one continued scene of suffering. Often he would go quietly away into the study, in great pain lest his family should be distressed.

"I cannot sing," he frequently said; "sing for me."

"What would you like, papa?" said his daughter. "Guide me;" and she would go to the piano and sing to "Rousseau's Dream," his favourite hymn, "Guide me, O Thou Great Jehovah." He would always try to join in the last verse, "When I tread the verge of Jordan," never missing the last two lines:—

"Songs of praises
I will ever give to Thee."

At last the end came. His wife drew close to him and took his hand; and his daughter laid her hand upon his burning brow, and whispered, "We are both here, dear father, and Jesus is here, which is far better." Instantly a faint smile answered her words—a look of heavenly gladness and peace, and rest—and then his eyes gently closed in the sweet sleep which He giveth to His beloved. At six o'clock on the morning of the 2nd January, 1857, he was "absent from the body and present with the Lord."

"I never saw a man," said the Rev. Dr. Raffles, in the discourse preached in Queen Street Chapel, Chester, on the Sunday after the funeral, "who had greater mastery over the assemblies

of his fellow-men than he, and this was the secret—there was no studied eloquence, it was no elaborate argument, it was no oratorical flash that did it; it was the depth of earnestness that figured in the eye, and found an utterance and expression in his voice. That was it which aroused and riveted his hearers, so that they hung upon his lips and were carried onward by him, almost unconsciously, as with a current, they made no effort to resist. How often have I seen him rise in the midst of a meeting that had become all but frozen by previous speeches, when, with one or two sentences, the whole had dissolved in a gush of intense feeling and joyous expression of satisfaction and delight!

"Dearly beloved, departed friend! very pleasant hast thou been to us. I cherish thy memory with admiration and love.

> 'Thy chequered path in life is trod,
> Earth exchanged for glory and for God.'"

CHAPTER VIII.

"We broke up our last meeting," said Mr. Stoughton, in his address from the chair of the Union, "in a time of war. We open this in a time of peace. From our hearts we all rejoice that once more 'the earth is at rest and quiet.' We devoutly recognize the hand of God in the issues of the conflict. We pray for the union, freedom, and progress of Europe and the world, and all feel that the energies of England, now transferred unimpaired and fresh from military and naval enterprise, should be, with equal heartiness, devoted to her own social improvement and the moral welfare of mankind.

Address of Rev. John Stoughton on the return of peace.

"Allow me to drop one word of love and honour on those names, which, during the past year, have become memories. Blackburn, Curwen, Hunt, Conder, and others, have entered that 'upper room where Jesus keeps the feast with His disciples.' I particularly mention these, for they were intimately connected with this Union: the first remarkable for the wise counsel and other valuable service which he rendered to it in its earliest stage as a founder and secretary; the second to be remembered among its most intelligent and cordial friends, though apt to shrink from public notice; the third touching all our hearts, last October, when on this platform, with tenderness and tears, he expressed his faith in the Gospel, and his affection for the brethren; and the fourth, one of our advisers and advocates, a lay essayist, editor, critic, theologian, and poet, whose memory will long and deservedly live among the literary celebrities of our denomination and our day. Each was a holy man of God with more or less of infirmity, but all had virtue, the remem-

brance of which surround their names with a nimbus of true glory."

The foundation work of the Rev. JOHN BLACKBURN in connection with the Congregational Union should keep him in remembrance. He was born of pious parents residing in the Minories, in 1791, who were connected with the church in Jewry Street. In early life Mr. Blackburn was a teacher in the Sunday-school at that place. The first part of his theological education he received at the Baptist College, Stepney, but changing his views on the distinctive peculiarities of that denomination, he entered the Academy at Hoxton, and at a time of trying irregularity conducted himself as a student with exemplary propriety.

Mr. Blackburn began his ministry as a missionary in the Irish Evangelical Society, and in 1815 laboured successfully in Sligo. On the 25th of the following September, he was ordained to the pastoral office over the Church of Christ at Finchingfield, Essex. In 1820 he began to preach in London. Claremont Chapel, Pentonville, was in the preceding year erected on a crowning eminence in the midst of fields, with accommodation for 1,500 persons; Mr. Blackburn was invited to occupy the pulpit.

Rev. John Blackburn.

The following entries in the minute book of the church, indicate its origin and the course pursued at its formation :—

"CLAREMONT CHAPEL, erected at the sole expense of Thomas Wilson, Esq., in an increasing neighbourhood, for the preaching of the Gospel to sinners, and the edification of those who have believed through grace, was opened October 1st, 1819, when the

Rev. Thomas Raffles, of Liverpool, preached in the morning, and the Rev. John Leifchild, of Kensington, in the evening.

"March 3, 1820.—The following persons met in the vestry to be united in church fellowship by prayer and exhortation in the presence of the Rev. John Blackburn, of Finchingfield, Essex, when they testified their approbation of the following sentiments as what they believe to be contained in the Holy Scriptures:— Origin of the Church at Claremont Chapel.

"1st. We believe in one God, who has revealed Himself for the salvation of sinners in three distinct persons, Father, Son, and Holy Ghost, of one essence, equal in power and glory.

"2nd. That the human race is in consequence of the fall of our first parents become depraved and guilty, mankind being by nature and practice the children of disobedience, and in themselves without hope in the world.

"3rd. That the pardon and justification of a sinner arises solely from grace through faith in the holy life and meritorious death of the Lord Jesus Christ, as the appointed Saviour, by whose redemption we are accepted of God, and adopted into His family, and entitled to life everlasting.

"4th. That personal holiness is essential to the Christian character, which is effected by the powerful operation of the Holy Spirit on the soul, renewing its nature, producing love to God, and conformity to the image of Christ; and that the work is progressive till it ends in glory.

"5th. That it is the duty of all who thus make a profession of their attachment to Christ, to separate themselves from the vain pleasures and sinful amusements of the world, and to prove by an exemplary life and conversation that they live not after the flesh but after the spirit.

"6th. That according to the commission given 'to preach the Gospel to every creature'; it is the duty of ministers to address mankind as rational and accountable beings, notwithstanding faith is the gift of God.

"7th. That in order to preserve the unity of the church and the regularity of its proceedings, it is agreed that no subject shall be brought forward for discussion at any church meeting till it has been previously submitted to and approved by the resident minister or the officers of the church.

"8th. That any member of this church absenting him or

herself from this place of worship and its ordinances for the space of twelve months (unless on account of sickness or other sufficient cause) be considered as no longer members."

(*Signed by thirty-three persons.*)

For two years Mr. Blackburn, and other ministers watched over the church before an attempt was made to procure a settled pastor. The church then proceeded to the important step.

At a special church meeting, May 31st, 1822, it was resolved to send the following invitation to the Rev. John Blackburn :—

"We, the members of the Church of Christ assembling in Claremont Chapel, have great reason to rejoice in the goodness of God to us, since you had the opportunity of first forming and uniting us together. We have also reason for much gratitude to God for the growing success of this new interest. But, at the same time, we must acknowledge that we feel the want of a pastor to watch over our spiritual concerns, and to set before us a bright example of personal and relative godliness.

"Having had the pleasure of hearing you at different times, we are glad of this opportunity to say that your last visit has more fully impressed our minds with the conviction that you possess those gifts and graces which, under the direction and blessing of the Great Head of the Church, would prove highly useful in this important station; and, having now met to take this important matter into consideration, we do unitedly and earnestly request you to accept of this our call to the pastoral office, and we trust that God will incline your heart to accept it, not only for our own spiritual improvement, but also for the benefit of the rising generation, and the general extension of Christ's kingdom."

Mr. Blackburn replied :—

"*To the Church of Christ assembling at Claremont Chapel.*

"My dear Christian Friends,—If your kind and united communication of the 31st of May were only connected with subjects of ordinary interest, I should feel ashamed that I have so long continued silent; but as it involves a question, the importance of which is not even limited to our present state of

existence, I am sure you will not accuse me of unnecessary delay, whilst I have given it a deliberate and prayerful consideration. Surrounded as I am by a united and affectionate people, no ordinary call would have induced me to entertain the idea of a removal from my present charge, which, though limited, has been endeared to me by some degree of prosperity and success. But when I consider the important and extended sphere your church and congregation present for ministerial labour and usefulness; the unanimity with which your unbiassed deliberations respecting me were conducted; the great importance of your being established in the order of Gospel churches, under the guidance of a bishop and deacons, I feel myself constrained to accept your invitation to the awfully responsible office of pastor among you. Yet, my dear brethren, I receive it with no ordinary anxiety. When I think of my own manifold deficiencies, of the varied talents which have been employed in your service, of the important interests which depend on the success of a stated ministry amongst you, and, above all, of the number of immortal souls whose eternal destiny is connected with the preaching of Christ Jesus amongst you, I feel my utter insufficiency for so great a work, and tremble in the anticipation of it. But I am cheered by the promise of that God who hath said, 'My grace is sufficient for thee.' Relying on His compassionate aid, I purpose to come amongst you shortly, believing that you will encourage me by your candid and uniform support, and strengthen me by your fervent, united, and persevering prayers; and may we never have, in time or eternity, to repent the formation of this solemn and interesting connection! Wishing you a confluence of personal, domestic, and spiritual blessings, I am, my dear Christian friends, your friend and servant in the Gospel of Jesus, "JOHN BLACKBURN.

"*Finchingfield, July 20th,* 1822."

In the spirit of this communication, Mr. Blackburn began his stated ministry at Claremont Chapel. He preached his first sermon from the following text:—"I am but a little child; I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a

great people, that cannot be numbered nor counted for multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad" (1 Kings iii. 7—9).

Constantly replenished in his own mind with the lore of the greatest practical value, his ministry was always fresh, instructive, and convincing. There was no waste of words in his sermons, no idle vagaries, and no perplexing subtleties. He sought out acceptable words, and still taught the people knowledge. He soon became identified with every important denominational movement — as Editor of the "Congregational Magazine and Congregational Year Book," Secretary of the Congregational Union, Secretary of the Christian Instruction Society—ever ready for the work before him, and intent on the attainment of its highest object. His congregation increased steadily, and the church under his care prospered. He lived in the esteem of his brethren, and his influence for good was widely extended. But in his last days he suffered for a time a sad and most painful reverse. Anxious for the temporal advantage of his family, he embarked in a commercial undertaking beyond his means, entailing loss and trials of no ordinary severity. Searching investigation proved his Christian integrity, but, in the depth of misfortune, his former position was not regained, and, under the pressure of accumulated afflictions his strength failed, and he was suddenly called away by death; leaving, however, the testimony in his previous conversation of meetness for the blessed change, and a memory most precious to those who knew him best.

The Rev. Spedding Curwen died Jan. 9th, 1856, in the sixty-sixth year of his age and forty-first of his ministry. Born at Whitehaven Jan. 19th, 1790, he removed to Middleton in his tenth year, became a member of the church under the care of Rev. Edward Parsons, Leeds. Educated at Rotherham, ordained at Heckmondwike in December, 1814; in 1819 he was called to the oversight of the church at Cottingham, near Hull, preaching on Sabbath evenings at Fish Street Chapel, Hull, until the death of his wife, when he accepted the charge of the Barbican Chapel, London. He left London for Frome, exchanging pulpits and spheres of labour with the Rev. Arthur Tidman, who came from Frome to Barbican. He retired from Frome in 1838, and settled for a few months at Newbury, whence he was called by the newly-formed society at Castle Street, Reading, to be their pastor. Spedding Curwen.

After seventeen years of faithful service amongst an affectionate and devoted people, his health began to fail. On the 23rd of September, 1855, he preached his last sermon from 1 Pet. v. 10, 11. His last sickness was long and painful, but his hopes of immortality were bright and glowing. "I have been realizing death," he said, "I thought I drew so near to the veil that it was lifted up. But when I saw the Saviour's glory, I felt my own unlikeness to it, and I covered my face with my hands, and fell back." I want to place my hand in the hand of Jesus, and to take His hand in mine, and then to go on singing 'Guide me, O Thou great Jehovah.' All that concerns me now is my passage to glory. Come, let us

go. I have been wanting what God will not give me, what He has never promised to give me—a direct personal assurance. I should have liked if He had said, 'Thou, Spedding Curwen, art an heir of glory.' But no, I will lay hold on His promise. His word says *whosoever* will. 'Come unto Me, *all* ye that labour.' He has said it, and that is enough for me; and so I come, among the commonalty, so to speak; I come not as a minister, but as a sinner saved by grace. Tell every one that I am a sinner saved by grace alone."

Difficulties of Lancashire College.

The difficulties of Lancashire College at this time may be stated with the utmost brevity. On the 26th of October, 1856, the tenth edition of "Horne's Introduction," containing a preliminary article written by Dr. Davidson, one of the professors of the College, was followed by severe criticisms in various religious journals. The Rev. Everard Ford, secretary of the College, reported to the committee that correspondents from various parts of the country had informed him that charges were current in relation to the theological opinions of Dr. Davidson. A sub-committee was appointed to examine the book in question, "and to report to a subsequent meeting of the committee of the College." This was the commencement of a series of inquiries, conferences, and discussions, public and private, that led to the retirement of Dr. Davidson from the College.

Withdrawment of Dr. Davidson.

The separation, justified at the time by the divergence of Dr. Davidson from the recognized principles of the College, has become more manifestly proper

and necessary by the theological views he has since published.

The whole controversy, with its painful termination, was the occasion of much anxiety to the Congregational Churches. The Unitarians hailed it with delight. "Theological progress," said the *Inquirer*, "is one of the marked signs of the times—that progress is manifest in no one of the religious bodies more than the Congregationalists. Already many of the ordinary men of that church have in thought, if not in person, gone out to seek a better country, and now a great man has raised aloft the banner of freedom and progress. Here, from the pen of an eminent scholar, a professor in a college, strictly and designedly bound down to a Calvinistic Creed, is there a quiet but very effectual disowning of Calvinistic peculiarities."

Expected drift in the Congregational ministry.

By "Calvinistic peculiarities" in this connection we are to understand the Divine Inspiration of the Holy Scriptures and faith in the Gospel.

The removal of Dr. Davidson from the College naturally caused disappointment to the sanguine friends of progress" (so called) deep and sad in proportion to the hopes they were led at first to entertain. The College passed through the ordeal with safety, and after a season of trial, was established more firmly on the "one foundation."

Amongst the various polemical pamphlets called forth by the agitation, may be specially noticed a trenchant brochure, the joint production of Rev. Enoch Mellor, M.A., and Rev. J. G. Rogers, B.A., entitled, "Dr. Davidson; His Errors, Contradictions, and Plagiarisms," by two Graduates.

"We know," they said, "that it has long been the custom in Germany to treat the Bible after this fashion—to commit its precious contents to the same crucible as the poems of Homer, and to enter on the work of testing both alike, with the same indifference as to the results—a scornful contempt for antiquity, an overweening conceit of their own learning, a desire to distinguish themselves by some daring novelty; an excessive love for mere speculation and distaste for the paths of quiet, sober thought; a restless chafing against all that is supernatural, a determination to assert the supremacy of human reason; and, above all, the want of that devotional spirit so essential to the wise study of Holy Scripture, have led many of these scholars wrong. For years the presses of Germany have teemed with the productions of men of this order—ambitious to distinguish themselves in this grand crusade against the Bible, by dealing in this so-called Rational mode with some of its contents. Some of them are men of great learning, whose waste of strength and time upon mere words, to the neglect of the spirit of the sacred writings, has shown that there is a human wisdom which becomes mere folly in dealing with things of God; but not a few are mere charlatans, whose impertinence is equalled only by their shallowness. Happily, they have hitherto had but few imitators in this country, and still fewer whose position and reputation rendered them dangerous. Dr. Davidson has been their most servile imitator, and, from his standing and influence, that imitation is calculated to produce the very worst results. We cannot, however, believe that the time is come when the churches of this country are prepared to see the Bible cast down from the high position by which it has been enthroned at the bidding of any man, however extensive his learning, and however distinguished his name. Least of all will they do this in obedience to one whose views are marked neither by profound thought nor original research—who has committed himself blindly to German leaders, not careful even to select those most deserving of confidence—who takes a theory from one only to discard it at the call of another, and whose teachings have not the small merit of being free from inconsistency and self-contradiction.

German Rationalism.

"There is no doctrine which has been more grossly misre-

presented of late years than that of the Atonement. All the force of talent possessed by Mr. Maurice, and all that fascination of style which he throws round all his thoughts, have been brought to bear, in order to give currency to a theory *which, retaining the doctrine in form and name, rejects it in spirit.* It is the more dangerous because it is a half-truth, and errs from its one-sidedness rather than from its positive falsehood. It is the negation of a truth, more than the assertion of error. It recognizes only the moral aspect of Christ's sacrifice in its bearing on man, and ignores its relation to the Divine government as a satisfaction to God's justice. It teaches that the Atonement is the working out of that law of sacrifice which is the law of happiness to all moral beings, winning man's heart by the love it manifests, and instructing him in the example it presents. Remembering that this view has been very rife, and especially among young men, the following passage might well be read with deep anxiety: 'Those sacrifices' (those of the Mosaic law) 'were a necessary discipline, preparing the people for that which they foreshadowed. But the prophets were sometimes enabled to get beyond the form to the underlying substance, and so to denounce undue reliance on ritual observances as outwardly efficacious, glancing forward to the period when the moral law should be inscribed on the heart as a subjective rule of conduct, the ceremonial being done away in virtue of that one great offering in which *Messiah should show the power of self-sacrifice to God*' (p. 813). Nothing can be clearer than this. It professes to explain the typical signification of the Levitical rites, and all it finds in them is a foreshadowing of an offering of Messiah, in which (we might have expected to find) He should take away sin, but instead of that comes, 'in which He should show the power of self-sacrifice to God.'" * Mr. Maurice.

* "*Oct.* 17, 1853.—When I heard Professor Maurice," says Dr. Simpson, "there was nothing to give you the idea of an Evangelical man. Robust good sense beating about it, seemed to be the whole issue of the thing. There were no great vestiges of thinking, or grand pregnant utterances, to make you linger in recollection over them, I only know I have seen him again and heard him. What is the result? Why, I cannot tell you, beyond saying I distinctly recollect his person and voice, neither one nor other very engaging. I am told he is a great power in this day. I wonder with whom, and to what beneficial result."

The appearance of Dr. Livingston in London (December 12th, 1856), after an absence of sixteen years, excited the most lively interest. At the Cape of Good Hope he received an unexpected ovation, as a prelude to the popular demonstration awaiting him at home; but calm and impassive in manner, he rather shrank from public observation, and was first recognized by Mr. Binney, on Sabbath morning, as one of his hearers, at the Weigh House. A special meeting convened by the directors of the London Missionary Society, was held, on December 16th, 1856, at Freemasons' Hall, to give him a public welcome. Earl Shaftesbury, who presided on the occasion, referred in glowing terms to the subordination of his geographical researches to "those operations of evangelical truth which he had discharged with signal fidelity."

Appearance of Dr. Livingston in London, 1856.

Special meeting of Directors to give him a welcome.

"Let me read to you," said his lordship, "an extract from a letter of his own. 'I am not so elated in having performed what has not, to my knowledge, been done before, in traversing the continent, and why not? Because,' he says, 'the end of the geographical feat is but the beginning of the missionary enterprise. May God grant me life to do more good to this poor Africa.' Those labours of Dr. Livingston are not confined to a mere statement of the truths of the Gospel, not confined to a mere collection of curious facts to be brought here to amuse us in a lecture, or to instruct us as we sit by the fireside. Those great researches and operations of his will be accomplished and followed by great and mighty benefits to the whole human race, and I think that we shall live to see a practical fulfilment of these words of our Lord, 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.'"

Speech of Earl Shaftesbury.

The philanthropic earl was followed by Dr. Vaughan, who pointed to the antecedents of modern missions. "All the civilization of the south and the east," he said, "was introduced into the north and west by Christian Missionaries." In direct allusion to Dr. Livingstone, the speaker continued :— Address of Dr. Vaughan.

"Our brother went out, as you know, in the humble avocation of the Christian missionary among some of the worst tribes visited by our missionaries, but, though he was prepared to sacrifice fame to duty in that way, God, in a manner which no doubt is an astonishment to himself, has brought him to fame in a way of His own. He has known how to humble himself, and God it is that has exalted him. And very much better would it be for many of us if we were a little more familiar with that way to greatness. Here he is in our midst, a man who has crossed that continent, that mighty continent, which seems to include almost the only unknown land. He has crossed the blank space in the map of Africa, upon which we have all of us gazed from our boyhood upwards; our curiosity, perhaps, awakened often as to what might possibly some day be discovered there. Well, he has travelled that space, yard by yard, mile by mile, and his feet have gone over nearly eleven thousand miles for the object he has before him; threading forests, crossing rivers, and making his way through the morass, sometimes over a level country, so flat that he was not merely ankle deep, or waist deep, but neck deep in the waters he had to pass. And what was his sleeping place then? Stones put together so as to rest above the surface of the waters, and grass placed so as to make them comfortable. This was his resting place; and there he lay him down, while the waters rushed through the hours of the night by the side of him, to get his rest. No wonder he had a fever visit about once a month upon the average for years together. These are difficulties in which nothing could have sustained him, I apprehend, but the great motives by which we believe him to have been guided."

(Turning to Dr. Livingstone.) "We do, my dear sir, greet you very cordially and thankfully, and congratulate you upon your

being once more in your native land, and in possession of your present measure of health and spirits. We do this cordially because of the estimate we have of your character; and we do it thankfully, as we call to mind the kindness and care of that Providence which has so guided and blessed you. But that which is to us, as grave Christian men, especially interesting, is that much as you value, and much as we value, all your discoveries, you look to these all in the spirit of a man who is not prepared to merge the missionary in the discoverer. That must not be; and we have proof, in your case, that it will not be. Beautiful is it to see that God should have given to you a disposition to go in search of new countries, that you may become to them a new benefactor—track out new peoples, unknown peoples, that you may proclaim to them the 'unknown God'—that you may become a power in those lands, working in a line of things that are your own. And you have been permitted and enabled to become a power there that will be felt by generations unborn, lighting up the thoughts of men with all their new gratitude for a Father's gifts in this world, and of the higher gifts of the world to come. His lordship has said—beautifully said—that he would like to look at you as the representative of the British empire. The British empire has had her passion for exploring; she has had her love for adventure; she has built her ships, and sent out her children in search of new settlements and homes among foreign people; and, as the result of this brave, daring temper of hers, we can look now, in the providence of God, from this island home, this maritime soil of ours, over the earth, and see a hundred and fifty millions of its people placed in subjection to British rule. What we want now is a spirit like that which has animated our friend to be the guiding spirit of the country in which we live. Yes, the spirit that shall teach her to feel that all her acquisitions in this form, while they minister to the diffusion of commerce, civilization, and the arts, should be consecrated by the spirit and power of Christianity. With that, the greatness of the British empire will long endure; without it, her days are numbered, and she will go like the shadows of the past, to be thought of as a nation that forgot her mission. We trust that this shall not be, and we will lift up our hearts to God, and pray that the spirit that has descended upon our missionary, who is in our midst, may be mainly the spirit of our country, and

that Britain's influence may continue for ages, and that such influence may always be put into the scale of all that belongs to the intelligent, the humane, and the free, but transcendently into the scale of what especially pertains to the glory of God and the salvation of men."

These proceedings may be taken as an epitome of the speeches given in all the crowded assemblies attracted by the presence of Dr. Livingstone during his visit. Everywhere he assigned to the missionary work the highest place—regarding science, commerce, and the abolition of slavery as only subservient to the great design of extending the Gospel. A paper, entitled, "It is Something to be a Missionary," recently brought to light, appears to have been prepared by him as the basis of all his public addresses.

From the first, in all his conversations, plans, and public addresses, he urged the necessity of combined effort and of comprehensive arrangements, that would find a place for the disinterested Christian worker in the African field.

Conference of Dr. Livingstone with Directors of the London Missionary Society, Jan., 1857.

He met the Directors of the London Missionary Society, for conference, in January, 1857. The Society had been burdened with debt, and it was needful to keep within the limits of its income to maintain its commercial credit, and to see that none of its agents in their distant fields of labour should be left in uncertainty as to the regular payment of their moderate stipends. The picture given by Dr. Livingstone of the dangers of pestilential fevers and other perils, in his correspondence, it will be remembered, occasioned prudential hesitation as to the practica-

bility of commencing a Mission in Central Africa; but satisfied by his verbal explanations, and yielding to the impulse given by his public addresses, they now made immediate preparation for a new Mission in the regions for the first time opened to their view.

The following statement was issued without delay:—

New Mission in Central Africa.

"While the important discoveries of Dr. Livingstone in Central South Africa, have been hailed with the deepest interest alike by the man of science, the merchant, and the philanthropist, the serious attention of the directors of this Society has been directed to these discoveries on account of the facilities they offer for introducing the Gospel to that quarter of the world.

"So long as the central region, lately traversed by Dr. Livingstone, remained a *terra incognita*, it would have been not only hazardous, but impracticable to extend the field of operations northward; but, as the result of our distinguished traveller's accurate investigations, it has been ascertained that the high ground stretching along the north bank of the great river Zambesi, situated between four and five hundred miles west from Quilimane, would furnish an eligible and healthful site for the establishment of a Mission station. This elevated region, unlike the lower grounds, is marked by the absence of forest and marsh. The country is open and undulating, and is peculiarly fitted both for pastoral and agricultural pursuits, producing wheat of superior quality and abundant yield, with other cereals and esculent roots in great variety.

"At a meeting of the South African Missions' Committee, held the 22nd of January, Dr. Livingstone, in suggesting the formation of a Mission on this site, explained that as this was the country from which, a few years since, the tribes of the Mokololo had been driven out by those of the Matabele, whose country lies south of the Zambesi, *he believed the former would readily re-occupy it if they could do so without being molested by their neighbours;* and further, that in his judgment, this result would be promoted by the residence of himself and Mrs. Livingstone amongst the Mokololo, and, with God's blessing, almost

certainly secured, were Mr. Moffat also to commence a Mission among the Matabele, north of the Zambesi, under the charge of Dr. Livingstone, assisted by a missionary from England, and the other among the Matabele, to the south of that river, under the superintendence of Mr. Moffat, should the state of his health allow of his undertaking it, with the aid of at least two additional missionaries.

"At a special meeting of the town and country directors, very numerously attended, held on Tuesday, the 10th ult., for the purpose of considering the course recommended by the committee, it was unanimously resolved that these measures, so far as they are found to be practicable, be carried into effect forthwith, and that, for the accomplishment of this new enterprise, a special appeal be made to the Society's friends and constituents, for the funds necessary to enable the Directors to meet the expenses which the establishment of the projected Missions will inevitably involve.

"Dr. Livingstone proposed to return to South Africa in the month of May, to conduct the natives who accompanied him to Tette (amounting to upwards of a hundred) back to their homes; and, soon after that period, the insalubrity of the country, for several months, would render his return highly dangerous. During the interval our friend will be incessantly engaged in the preparation of his volume, unfolding his travels and discoveries; and the Directors trust their constituents will find his productions from the press some compensation for the disappointment involved in his early departure for the scene of his important labours.

"Of course the friends of the Society will regard the measures above described as the commencement only of missionary labour in the newly-discovered region, and, as the Directors trust, introductory to the establishment of the Gospel among the multitudinous tribes heretofore separated from the human family, and involved in the darkness and misery of heathenism."

It was calculated that the sum of five thousand pounds would be required to meet the outlay of the new Mission.

Spontaneously, five hundred pounds were subscribed more than this amount.

At the annual meeting of the society, held in May, 1857, Dr. Livingstone, at the close of a simple and earnest speech, said :—

Speech of Dr. Livingstone at the Annual Meeting of the London Missionary Society.

"I believe that everyone of these tribes—the Batoka, the Mokololo, and others, would be glad to receive a European missionary. *I believe we have room for delegates from all the missionary societies together.* I asked the different tribes through whom we came whether they would like to have a white man living with them, to teach them, to make them men, to make them understand that they were children of God, and that Jesus had come down to die for them. 'Oh, yes,' they said, 'they would be delighted,' and I am certain that there is complete safety of life and property for any white man who goes with a reasonable amount of wit about him. The people nearest the coast are certainly no better than they should be. I would not trust them ; but I believe that in the course of a few years, when they come to know the nature and the principles of Englishmen, we shall be able to enter that country in the same way that we can now enter the south. And as for the future. You have received me in the kindest manner ; but, when in that country we have not any of this excitement, *we have to do our duty, just remembering that God is looking upon us and caring for us.* And sometimes we think of the prayers of the people of God that are ascending on our behalf, and feel comforted. I hope you do not expect anything more brilliant from me or my companions than we have had in times past. It is hard work. We have to work in quietness, we have to become unknown, working from day to day, and from year to year, without any of this excitement. But my request to you, now that we must part is, Pray for us! Bear us upon your spirit ; so that we may be faithful to our Saviour unto death."

Dr. Livingstone then explained that owing to a despatch from Lord Clarendon, through the Count Lavradio, the Portuguese Minister, provision had

been made for his men left at Tette. "It is on this account alone," he added, "that I am here so long. If it had not been for this, I should have left England during this month. As all anxiety is now removed on account of my men, I have a little breathing time, but I mean to go out as soon as I possibly can."

The detention of Dr. Livingstone increased the danger of his return journey; but as anxious to combine all the moral forces that could be evoked in all the churches, to overcome the gigantic evil of slavery, and to occupy the extensive field opened to Missionary enterprise, he availed himself of every opportunity presented to him for this object. Free to act according to his sense of personal responsibility, he detached himself from all parties and associations, so far as the prosecution of his single design seemed to render this unfettered action necessary. He might be mistaken in the selection of means, and only encumbered by auxiliaries offered to him; but his aim was single and disinterested. It was natural that after the toils, privations, and physical suffering from which he had this brief respite, he should desire rest, and begin to care for his "own household." Sir Roderick Murchison called upon him to say that the parties upon whom the Royal Geographical Society relied to continue the researches in Africa, declined without a guarantee for remuneration beyond their resources, and added, "Why cannot you go? Come, let me persuade you; I am sure you will not refuse an old friend."

"I had flattered myself," said Dr. Livingstone, "that I had much prospective comfort in store for me in my old days, and pecuniary matters require looking

after for the sake of my family, but since you ask me in that way, I cannot refuse you."

"Never mind about the pecuniary matter," said Sir Roderick; "it shall be my task to look after that; you may rest assured your interests shall not be forgotten."

Dr. Livingstone and the Royal Geographical Society.

The Doctor consented. Earl Russell sent to know what could be done. "If you stop the Portuguese slave-trade," he replied, "you will gratify me beyond measure."

A subscription was raised, to which the Royal Geographical Society gave five hundred pounds, the Government added the same amount, and Mr. James Young furnished a thousand pounds.

On this basis Dr. Livingstone made his preparations for further explorations. The "Missionary Travels" he then published contained the intimation of his purpose to pursue the course that appeared to him that of Christian duty.

"When waiting in Kilmane," he said, "a letter came from the directors of the London Missionary Society, stating that they were restricted in their power of aiding plans connected only remotely with the spread of the Gospel, and that the financial circumstances of the Society were not such as to afford *any ground of hope that it would be in a position within any definite period to enter upon untried, remote and difficult fields of labour.* This has been explained since as an effusion caused by temporary financial depression; but feeling perfect confidence in my Mokololo friends, I was determined to return and trust to their generosity. The old love of independence which I had so strongly before joining the Society again returned. It was roused by a *mistaken view of what this letter meant, for the directors, immediately on my reaching home, saw the great importance of the opening, and entered with enlightened zeal on the work of sending the Gospel into the new field.* It is to be hoped that their constituents will not only enable them to begin, but to carry out their plans, and that no

material depression will ever again be permitted, nor appearance of spasmodic benevolence recur. While I hope to continue the same cordial co-operation and friendship which have always characterized our intercourse, various reasons induce me to withdraw from pecuniary dependence on any society. I have done something for the heathen, but *for an aged mother who has still more sacred claims than they, I have been able to do nothing, and a continuance of the connection would be a perpetuation of my inability to make any provision for her declining years.* In addition to clergyman's sore throat, which partially disabled me from work, my *father's death* imposed new obligations; and a fresh source of income having been opened to me without asking, I had no hesitation in accepting what would enable me to fulûl my duty to my aged parents as well as to the heathen."

The "mistaken view" of Dr. Tidman's letter we have already cited, was deeply to be regretted, and still more so was the failure of Dr. Livingstone in this instance to appreciate the zeal, liberality, and promptitude with which the directors had met his views in entering upon the new mission. It is certain, however, that his comprehensive scheme of operations would not have been approved by the directors. Mr. Stoughton, as editor of the *Evangelical Magazine*, blamed him at a subsequent stage for inviting the co-operation of Dr. Wilberforce, then Bishop of Oxford, and the missionary traveller would have felt himself greatly "restricted" under the control of the "prince of secretaries," whose influence was justly supreme in the Board of Directors.

In his "Missionary Travels" Dr. Livingstone explained his scheme of missionary operations.

"I propose the formation of stations," he said, "on the Zambesi beyond the Portuguese territory, but having communication through them with the coast. *A chain of stations admitting*

of easy and speedy intercourse, such as might be formed along the flank of the eastern ridge, would be in a favourable position for carrying out the objects in view. The London Missionary Society has resolved to have a station among the Mokololo, on the north bank, and another on the south among the Matabele. The church, Wesleyan and Baptist, and that most energetic body, the Free Church, could each find desirable locations among the Batoka and adjoining tribes. The country is so extensive there is no fear of clashing. All classes of Christians find their sectarian rancour soon dies out when they are working together among and for the real heathen."

Dr. Livingstone's proposed schemes for missionary operations.

Dr. Livingstone gave lectures in Oxford on the claims of Africa that were received by all sections in the University with unbounded applause. The Rev. W. Monk says that on meeting him in London in May, 1857, I asked him to come and lecture at Cambridge on Africa, promising to try and get him the Senate House, and thereby insure him an audience of two thousand persons, provided he came during full term. In reply he said he could not come, that he had been to Oxford and to other places, and that he should not lecture again before leaving the country. I represented to him the importance of influencing such an audience on behalf of Africa.

The excitement on the occasion was immense, and resulted in the institution of the "Universities' Mission," including in its constituency Oxford, Cambridge, and Dublin.

The visit of Dr. Livingstone to Glasgow for the public recognition of the degree conferred upon him in December, 1854, was reserved to the last. The day before his appearance before the collegians a discreditable scene had been enacted in the com-

mon hall of the University. Principal Barclay, recently appointed by Lord Palmerston, according to an old mediæval custom, delivered an oration in the Latin language on the day of his installation, tedious from its length, and unintelligible to many. The students in the junior Latin class manifested their impatience by shouts of derision, and a shower of peas and beans from pop-guns concealed beneath their gowns. Mr. Ramsey, professor of the humanity class, heartily ashamed of their conduct, warned them that he would have his eye upon the former offenders, "children who should still be dressed in pinafores," and if any of them behaved during Dr. Livingstone's speech as they had done to Principal Barclay they would undoubtedly be rusticated and expelled.

Address of Dr. Livingstone in the University of Glasgow.

There was no reason, however, to fear the repetition of the offence. As Dr. Livingstone entered the hall, accompanied by Professor Hill and the greater part of his colleagues, he was received with a burst of enthusiastic cheering, and gave an address similar in its character to the discourses he had delivered in Oxford and Cambridge, but specially adapted to the peculiar circumstances of the occasion.

"It affords me great pleasure," he said, "to come amongst you young men who are preparing to occupy most important situations in this country, as the agents that will, in all probability, insure ultimate success to the great object I have in view. I am not going out alone, as formerly, but the Government has generously provided me with the means of taking other men with me; and these men, I trust, will bring back full information about the resources of that part of the African colonies over which I passed. We take out a steam launch on the deck of the

vessel which carries us out. That small steam launch goes out in three pieces, and *the object we have in view is to get through the unhealthy part of the country as quickly as possible.* You may be aware that nearly the whole of the African coast is unhealthy. All the coast land is very unhealthy, but the discovery of a high land in the interior which is perfectly healthy presents great hope for that continent. We proceed then up the river Zambesi as quickly as possible, in order to get through the unhealthy districts, and having reached the high lands in the interior, there we mean to erect an iron house, and settle ourselves, in order to give accurate information about all that region. Going with us, we have a botanist—a young man who has attained a considerable degree of excellence in that line. We have also a mining geologist. These two gentlemen, we hope, will bring an accurate account of the botanical and mineral resources of the country. We have also an artist, in order that the general appearance and scenery of the country may be brought back to our own; and we have, besides, a naval officer, the river system of the country being very remarkable, and very well worth the investigation of the most civilized nations of Europe. We have in the central part of the country a very wonderful system of rivers. We mean to examine the whole river system. All I can tell you about is simply in regard to the parts where the different streams come into the Zambesi. The branches I know nothing at all about, except from native information. We now go to examine the whole system ourselves, with the assistance of this naval officer, who has a great deal of experience in African navigation. *The object we have ultimately in view is not merely exploration—not merely to say that we have gone through such a latitude and to such a longitude, and we have found such and such wonders there.' That is not the chief object we have in view. Our object is a much higher one.* You all know that this country is the mainstay of slavery throughout the world, and more especially in the United States of America. If we did not purchase their cotton, and give them very high prices for it, why, slaveholding would be perfectly impossible—it would be unprofitable; and as soon as we can render slaveholding unprofitable, then is a prospect of a speedy end to that system. In Africa we have free labour on the spot, and we have excellent soil too. We have, in many parts, cotton growing wild. Wherever it is sown, it springs up and produces

abundantly. We have also a great many other things that we require in our manufactures; and it is really wonderful how their supply has been confined to certain parts of the earth, while there is such a large portion of the earth equally capable of producing them in the richest abundance. Let us look at the small island of the Mauritius, for instance. This is a free colony of our own, with no slaveholders, and not so large as Lanarkshire, being only thirty-five miles long by twenty-five broad. There we find that by means of guano, improved machinery, and free labour, it produces sugar equal to one-fourth of the entire consumption of Great Britain. In Africa we have the sugar-cane growing anywhere without guano and without manure, and we have free labour on the spot, if they will only pay for it; and that must also be borne in mind. We hear people talking of the want of labour, but the question ought to be asked, Can you pay for it? We have free labour on the spot, and people who are willing to work, if they are treated fairly. If this river system is, as the natives inform us, a pathway to the northern part of the country, then Europeans may settle in the healthy high lands, and collect the produce from the unhealthy parts beyond. I do not suppose that Europeans can live in those parts, well adapted though they are to the natives, but they can have depôts on the high lands, and trust to the natives to cultivate the things they may require for our markets and manufactures, and the produce can be brought up by means of the rivers.

"*What I am in hopes of doing is simply to make a beginning. I do not anticipate anything very grand, but if I can only show that those high lands are healthy* (*this is my belief*), *as I have had no fear at all myself, and the district is remarkably dry and well adapted for Europeans, I shall consider I have effected a great work by making that beginning.*

"We find the people in the middle of the country very different indeed from those on the coast; they are totally unlike. Those near the coast always looked upon me with suspicion, and sometimes with disgust, as they had an idea that we white people take away their slaves to fatten and eat them. When these slave-traders come amongst them they make inquiry—who made all those beautiful calicoes—who made those beautiful figures upon them? The slave-traders answer—these things are made

by the white people who live in the sea. I was looked upon as one of the white men who had come out of the sea, and my men who accompanied me were rather fond of passing me off as a genuine mermaid, and even pointed to my hair as evidence that I had come out of the sea. Said they, 'Look at his hair, it is all straightened out by the water.' It is not to be wondered at that the people living there believe in all the statements that may be made to them, and the general belief amongst them is that white men take away slaves to fatten and eat them, and, on that account, I was often looked upon with disgust, as we here naturally look upon cannibals with no great degree of favour. They had not been corrupted by contact with the slave-traders, *and I look upon them as in a most favourable condition for the reception of the Gospel of Christ.* I believe any missionary going among them would be able to live in perfect safety. I do not say that they are willing or anxious *to* receive the Gospel. They know nothing about it; but they would receive any white man and treat him with kindness, and he would have an opportunity of propagating his faith without let or hindrance.

"That is the position of the people in the middle of the country. *Now I hope that I may be permitted to begin to lay the foundation of the evangelization of those people in the middle of the country. But the way is not quite open.* I came down the Zambesi to the east coast, and when I came among those who have come in contact with the slave-trader, if I had anything worth taking they would have taken it. We mean, as we go along, to visit all the chieftains, to distribute cotton seeds among them and to assure them that we hate the slave-trade, and are anxious to purchase anything of value which they can produce. I think there is every probability that, in course of time, we shall gain their confidence, and that is one of the objects I shall attend to, in going out, namely, to gain the confidence of those people who have only had intercourse with the slave-traders. It is a work of difficulty, and there will not seem to anyone to be anything very grand in visiting these people along the banks of the Zambesi, inviting them to cultivate, assuring them of our friendliness, and *preaching the Gospel to them.* This is a slow work, and does not appear anything grand or splendid; but if we can gain their confidence, and missionaries and mercantile men can pass through them with safety, then I believe we shall be on

the high road to getting a large supply for our manufactures from the interior of that country.

"In speaking to the young men before me, I remember well, when I was among you, and, now that I have got on pretty far in life, looking back, I remember my college days in Glasgow with great delight, and if it were possible, I should like to begin them over again. If I were to do so there are a good many things which I would avoid, and many things I would follow more closely. When I look back to my companions, *I see that every one of them who has become a real Christian man and has set himself to one thing with eager perseverance, has come to something.* I can look to a number of my companions in very influential positions to-day; others, who have turned aside into low, groveling, sinful ways, have come to nothing, and are now in a position one does not like to think of at all; and others have passed away in sinful courses, over whom we must throw a veil altogether. But every one who has set himself with energy to work out some particular line of duty has come to a situation of respectability and influence.

"When Sir Robert Peel addressed us here in 1838, he told us that it was not genius that insured success, but hard, earnest working. He advised us to set ourselves to work hard, and to work earnestly in the path of duty, and assured us, as I can assure you all to-day, that if you do set yourselves to work hard and earnestly, *and, above all, in a Christian spirit*, you will be sure of success in life, and in death you must die happy. I would also say briefly—for though I have spoken a great deal in public, I can speak better in the African language than my own—that it would be well for us all to try to follow the leadings of Providence. Now, we see various countries of the world opening up to Christian and humanizing influence. We see India opening up—we see that the Spirit of God is directing the minds of men in various directions, and the great probability is that there will be energetic work in these various directions that He is pointing out. You all know my origin and early life; and I came home not expecting fame, but expecting to be seated at my cottage fire for some time; and then, after seeing some of the great things I had read about—the Crystal Palace—the railways—the electric telegraph—to go back again to Africa. But no sooner did I come home than great attention was attracted to the

discoveries I had made. I did not expect that. I did not at all anticipate that any attention would be attracted to me on account of them, but a very great deal of attention has been attracted to them; and *I believe this is simply the operation of the divine mind on the minds of man, turning our minds in the direction in which He wishes us to work.* Let us follow the leadings of Providence and enter into what seems to be the designs of Providence. It cannot be the design of Providence that the horrid system of slavery should exist for ever, or that we should be the supporter of that system. And yet we are, though unwillingly, the chief supporters of slavery. *Now let mercantile men, ministers, and all work together, so as eventually to eradicate that foul blot from the European name.* The country to which I am going is so well adapted for Missionary operations, that I hope it will soon have some European missionaries, not by the path I am going, but by a longer path—Cape Colony. And I *would commend the objects of the Christian Missions with great affection. I myself have been a missionary, and I hope still to be a missionary. I can assure you, I never regretted having devoted myself to the propagation of the Gospel among the heathen.* And if any of you should enter upon that work, *enter upon it boldly and with manliness. I never can think it right to look upon Missionary work as a work of great sacrifices.* Certainly we leave our friends and relations behind us, but we go with the Divine Saviour who said: 'Lo, I am with you alway, even unto the end of the world.' *This is a true word.* I myself have experienced it again and again. In every difficulty He has been with me, and He is willing to be with you.

"I would leave you with one parting word, which has always been a great comfort in every difficulty:—'Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.' I thank you for so kindly and patiently listening to my short address, and bid you all an affectionate farewell." (Loud and prolonged cheering.)

PROFESSOR HILL said:—

"The manner in which you have testified your appreciation of Dr. Livingstone's short address makes it unnecessary for me to add anything at all. But as Dr. Livingstone has been so kind as to address the students of this University, I think it would not

be right to separate without formally tendering him our thanks, and our ardent wishes that the benevolent purpose he has in view may, by the blessing of God, be carried abundantly into effect. I suppose you will agree to this motion in the way in which you usually testify your approbation." (Loud cheering and waving of hats.)

Dr. Livingstone—"I ought to thank you for the patience with which you have listened to my address, and I ought to thank this University for the honour you have conferred on me. When I reached the east coast of Africa I found a letter from my friend, Professor Buchanan, stating that the senate of the University had been pleased to confer upon me the degree of LL.D I thank you most heartily for that honour. I wish you, my young friends, all success in your studies, and I hope you will work hard and attain to eminence."

The meeting then separated, after loud cheers for Dr. Livingstone and Mrs. Livingstone.

CHAPTER IX.

Missionaries appointed for Central Africa, April 14th, 1857.

THE Directors of the London Missionary Society, in conformity with their resolution to enter on a Mission to Central Africa, submitted the matter to Mr. Moffat, and requested him to conduct the brethren appointed to one of the new stations.

Letter of Mr. Moffat, April 15th, 1857.

"Verily," Mr. Moffat wrote in reply, July 15th, "it did my heart good to see that the temporal and eternal interests of the benighted interior tribes were not forgotten by the Directors. Much as I have always sympathized with them—a feeling greatly increased by my late journey—I felt extremely cautious about pressing the subject on your attention, being aware that there were other, and perhaps more promising, fields of labour calling for extended efforts on your part, beyond your power to meet.

"With regard to your proposal, that I should accompany my son John and another young brother, and devote about twelve months of my time and experience in assisting them to establish a Mission among the Matabele, *I am perfectly willing—no duty can appear plainer.* As to Mrs. Moffat, it would be out of the question for her to accompany me at all—her strength being now quite unequal to such an undertaking: she, however, *most cordially approves of the measure proposed in the resolutions, and will consider no sacrifice too great for the accomplishment of an object of such vast importance to the interior tribes.* Thus, in the event of the Directors succeeding in raising funds (and who can doubt it?), they may, if I am spared, fully rely on the vigorous

exercise of all my faculties—mental and physical. As to my present state, it is such as any one might expect from the nature of the work in which I have been engaged—a head jaded with study, and a heart often palpitating with irregularity, from much anxiety in labouring to give a correct translation of the sacred volumes in the Sechuana language, a work which has involved an amount of application for which I was not prepared. The incurable buzzing in my head still continues, but I have got accustomed to it. I have had exercise, and manual labour too, sometimes more than I could have wished, while the translation was in hand; and, probably, but for that I might have broken down altogether, before the work was completed. As before stated, I have received important assistance from Mr. Ashton, my colleague, whilst revising the manuscript—the last sheet will be turned off this week, and I think I can say, with all my heart, 'Bless the Lord, O my soul!' My mind having been kept on something like the rack, I feel thankful that another spirit-stirring subject will now occupy my fervent thoughts and prayers. I felt a kind of nervous dread of cessation, and, but for what is about to follow, would have devoted all the time spared from public duties to a revision of the New Testament. I had long promised to our native teachers, and Sechele, that I should visit them. I had intended to leave this day for that purpose; but, after much deliberation and prayer for counsel from above, occasioned by the receipt of your letter, I have resolved on deferring another week, to get ready and extend my journey to Moselekatse."

After giving some interesting particulars respecting this powerful chief, and the changes that might arise in the event of his death, Mr. Moffat, impressed with the importance of decisive action, adds:—

"From all these considerations, I think you will see that the present undertaking is anything but unimportant; much may be gained and nothing lost. I shall take care that the journey costs the Society very little, if anything, though I wish it to be understood that I never loiter on these occasions, except it be for curiosities, or food to supply the wants of my attendants. It is considered by us who have lived long in the country to be

very impolitic to be under pecuniary obligation to natives, and on that account my only regret on the present occasion is, that I have not a handsome waggon to take to him as an acknowledgment of the handsome present which he forced upon me on my last visit. However, I hope to be better prepared by the time the young brethren come. I might add, that I know of nothing so calculated to establish my health as the contemplated journey; and it may easily be conceived that after going direct to the country, with the project in my mind, I shall be much better fitted for making arrangements for that Mission, and especially in reference to a suitable and healthy locality for the site of the Mission. I remember Moselekatse being very much struck with my pointing out parts of his country which we traversed as being unhealthy, of which he was aware, but ignorant of the cause.

"There is one thing which I think ought not to be lost sight of—that is, an intermediate station as a connecting link between this and Moselekatse."

Mr. Moffat recommended promptitude, offering valuable suggestions on the formation of new stations, and adding:—

"I need scarcely add, that we have been highly gratified with the richly-merited reception with which Livingstone met from all parties in England. The Divine protection afforded to him in all his wanderings and dangers, is surely calculated to call forth the liveliest gratitude from the Church of God. His endurance and perseverance are well worthy the imitation of the young men of the present age."

Mr. Moffat's departure on his journey to the Matabele, July, 1857.

Mr. Moffat set out (in July, 1857) on his journey to the Matabele, for the purpose of making arrangements for the reception of the expected missionaries. After the suspense of some months, Mrs. Moffat received the cheering intelligence of his safe arrival and the success of his negotiation. In a letter to Dr. Tidman, she says:—

"This intelligence was most seasonable to me, for up to that time when in low moods I had some misgiving about the new project, *so suddenly resolved upon*. I feared that that people, or rather the tyrant king, was not prepared for such an event; but when the Griqua hunter told me this, and assured me that he both saw and heard the man, my doubts and fears gave way—nor have they troubled me since. There are in this our day so many proofs of Divine power being exerted over men and kingdoms quite as unlikely as this, that we must feel assured that, if the set time to favour them is come, none can let. My faith is greatly strengthened, and I am enabled to wrestle hard for the success of the enterprise." Letter of Mrs. Moffat.

Mr. Moffat returned to Kuruman in February, 1858, and soon after went to the Cape to put things in train for the important expedition. In the meantime, the directors in London selected their agents. With the approval of Dr. Livingstone, the Rev. Holloway Helmore was appointed as leader of the new Mission to Mokololo, with the Rev. Roger Price and the Rev. John Mackenzie. Rev. Holloway Helmore leader of the Mission to the Mokololo.

"The tree is growing," Mr. Helmore reports of his station, "in height and breadth, and the roots beneath the ground are spreading. Temporary difficulties will arise, hopes may be disappointed, and fears entertained of failure, but it is the Lord's work, and it must prosper. When I first came into the country, there were but three of our missionaries preaching in the Sechuana language; and even now, owing to death and removals, we are but six, one of whom is settled over another people of another language; and yet we have some 1400 church members, and probably more than 4000 regular attendants upon public worship. Whole towns and villages have renounced heathenism; no dancing, no heathenish songs are heard in their midst. Christianity is established, and civilization follows; and we are constrained to exclaim, 'The harvest is great, and the labourers are few.'"

The younger brethren appointed to the Mata-

bele Mission were the Rev. John Smith Moffat, Rev. William Sykes, and the Rev. Thomas Morgan Thomas.

After the usual meeting with the directors for special prayer and valedictory parting counsel, the missionary party left London for Southampton, and on the 5th of June embarked on board the mail steamer "Athens." After a voyage of twenty-eight days, they were cheered by the sight of the Cape of Good Hope, anchoring in Table Bay, July 5, 1858. Two boats put off immediately with Mr. Moffat and the Rev. W. Thompson to meet them. On coming ashore they received an affectionate greeting from Mrs. Moffat and Mrs. Livingstone. During a detention of six weeks in Cape Town, the younger missionaries mingled in religious circles, and meetings were held to give to them the assurance of the warmest sympathy of all parties. The Governor of the colony expressed the deepest interest in their Mission, and gave a handsome contribution to meet the expenses of their transit across the country. Mr. Thompson writes (July 14, 1858):

Valedictory meeting, June 5, 1858.

Anchor at Table Bay, July 5, 1858.

"We had the pleasure of welcoming to the band of Christian labourers in South Africa the Rev. Messrs. Sykes, Thomas, Price, Mackenzie, and their wives. It is not beyond my earnest conviction to say that a more promising band of missionaries never entered the country. They have been very well received in Cape Town, and have left behind them a very favourable impression."

Mr. Helmore was busily occupied in the purchase of waggons and cattle. It was deemed expedient to divide the large party, and traverse the desert in two separate bands. Mr. Moffat

Preparations at the Cape.

sen., Mrs. Moffat, Mr. and Mrs. John Moffat, and Mrs. Livingstone, started in the early part of September, and were shortly afterwards followed by Mr. and Mrs. Helmore; the four younger missionary brethren and their wives separating on the way for a time—Mr. and Mrs. Helmore going to Lekatlong, and Mr. and Mrs. Thomas to Griqua Town.

After encountering many difficulties and losses in the route, from the scarcity of provisions, the party for the Kuruman arrived safely in December, 1858. Here they might have rested for a time in peace and comfort, preparatory to the long journey yet before them; but on their way they were apprized of an intended attack by the Transvaal Boers, who threatened to destroy the station of Mr. Moffat. Under the treaty of 1852, the Boers assumed the extraordinary right of prohibiting, at their discretion, all travellers from passing through any portion of the extensive territory north of the Kuruman. A portion of the country in question consisted of the line of route which the missionaries would have to traverse on their journey from the Kuruman to the Zambesi country; and the Boers intimated that it would be at their peril to encroach upon their territory. In this painful and alarming dilemma, Mr. Moffat appealed to the Governor of the Cape Colony, and the Directors of the London Missionary Society represented the case to the Government. By their friendly intervention the obstacles were removed, but not before serious difficulty had been caused, and the most disquieting apprehensions.

Arrival at Kuruman, Dec., 1858.

Threatened attack of the Transvaal Boers.

The Kuruman, after the toils of the journey

across the heavy sands of the desert, appeared to the wearied travellers with their wives and children as a paradise of loveliness and repose. The refreshing stream, fertile cornfields, fruitful gardens and orchards kept in perfect order, the substantial and commodious church, with its solemn yet attractive worship, the printing press, and all the appliances for missionary work, filled them with surprise and gladness; but the alarm of threatened violence, and the sorrow of bereavement, marred their enjoyment, whilst it deepened their mutual sympathy, and gave fervour to their united prayers. Five mission families kept the household of the Kuruman fully occupied. Mr. Moffat reported the trying situation to the directors, having firmly resolved, with Mr. Roger Price, to be prepared for all consequences. At the close of his letter he says:—

"It is worthy of observation that during the last three months, notwithstanding the distracted state of the public mind, more books, especially elementary ones, have been applied for, and we have a larger number of candidates than we have had for years past; nor has there been, for a considerable time, any call for church discipline. Although we have had much cause for joy, we have also been called to mourn. Death has invaded the missionary band. I have already informed you of the sudden death of Mrs. Ashton. Then my son John was called to part with his first-born. After that Mr. Sykes' infant, and then his beloved wife."

Departure of Missionary party from Kuruman, 8th July, 1859.

On the 8th July, 1859, the missionary party for Mokololo took an affectionate leave of the Moffat family, casting a lingering look on the newly-made grave of Mrs. Sykes, their beloved sister and recent companion. They began their eventful journey, not knowing what should befall them, but satisfied

as to the course of Christian duty. To the perils and vicissitudes incident to a journey through an untrodden country and barbarous tribes, were added the distressing sufferings of a drought of exceptional severity, a calamity which no human foresight could have averted. How their accumulated trials were borne we learn from the last letter written by Mr. Helmore, sufficient alone to prove the strength of their faith and the wonderful support of the Gospel it was the object of their mission to make known.

Fever drought.

In a long epistolary journal, Mrs. Helmore narrated to her daughter, Olive, the incidents of the way so long as she had strength to hold her pen, mingling affectionate counsels, and suggesting sources of encouragement and hope.

"North of Kamakama, *Nov. 24th*, 1859.*

"My Darling Olive,—It is now your turn to get a letter from me; but I fear that it will be a long time before you receive it, for there are few opportunities of sending or receiving letters. We have had none from you since the May one, which overtook us at the Matlwaring, just beyond Kuruman. However, we must be patient, and the letters will perhaps be doubly sweet when they do come. Although I long to hear of you, I do not feel anxious about you, my dear girl. We daily commit you to the care of our heavenly Father, and He never disappoints those who trust in Him. I hope that you, dear Olive, are setting our Lord always before you. As the eldest of the family, you will have a strong influence over the rest. Oh seek especially to guide your sisters, dear Annie and Emily, in the way of life. I look forward with delight to the time when we shall be all united again; but still I think it is your duty to remain in England as long as you can. You may never go there again.

"You see we have not yet got to our journey's end. It is a long journey indeed; but we have had so many hindrances from

* Mackenzie's "Ten Years North of the Orange River."

waggons breaking, cattle wandering, fatigue, drought, and other causes. We have been already twenty weeks on the road, and shall be three or four weeks yet Six weeks ago, on the river Zouga, dear little Willie was taken ill with fever, and for several days we scarcely thought he would recover; fever was very high, with delirium. He is now getting well again, and to-day is playing on the bed with Selina and Henry for the first time. He is, however, still so weak in his legs that he has to be carried about like an infant. A fortnight after Willie had been taken ill, dear Lizzie was seized with fever and erysipelas in the back, but she too is getting well now; so you see, dearest Olive, you have much to be thankful for, as well as to pray for. Selina and Henry are well, and all send their love to you all. I need not tell you much about our journey, as you have papa's journal. We meet with some beautiful flowers. I often wish it were possible to transport them to you. Few of them have much scent alone; but about sunset their united fragrance is delicious.

"*Monday, Nov. 28th.*—Yesterday dear little Eliza Price was baptized by your papa; we had a pleasant English service. It was quite a treat in the wilderness; the Bechuanas were present as spectators, and seemed instructed. Papa has service in Sechuana regularly every Sunday. Our cattle, at least some of them, have been lost ever since last Monday. Four men were seeking them three days and nights, and returned with some of them, without tasting food all that time; they lost their way, which it is very easy to do, as the country is covered with forests and thick bush. Now another party is out after the rest of them. This is their third day. We have had no road for many weeks. Some of the party have to go before, sawing down trees and chopping bushes to make room for the waggons to pass, and, after all, we frequently become entangled, so it is very slow work. There are no wild beasts here except elephants, and occasionally troops of zebras. The latter we sometimes manage to shoot. They are excellent eating, so is the gnu.

Letter from Mrs. Helmore.

"*Dec. 25th.*—A happy Christmas to you, my children! It is now nearly a month since I laid down my letter to you, dear Olive; yet, strange to say, we are only *five miles* nearer to our journey's end than we were then. I told you that a party of our men had gone out in search of some of our oxen, which had been

stolen by the Masarwa, or bushmen. They returned on the fourth day with all but three; one had been left sick on the road, the other, fine large oxen, the Masarwa had killed and eaten. It was a great loss, but there was no redress for it, and as our pool of water was dried up, we were glad to go forward. One waggon was unpacked and sent back with all the casks, mackintosh bags, and vessels we could find to bring water. All the oxen and sheep, and all the men excepting two, were sent back likewise, and what little water still remained was divided amongst us who stayed; this was only enough for drinking, there was none to cook with, and before the waggon arrived, which was two days and nights, we were so weak from want of food, that the children and I could scarcely walk. The weather was at the same time extremely hot, the thermometer at eight o'clock in the morning stood at 96°, and in the middle of the day at more than 105°. Papa and the two men who remained went out in the evening in search of water, and walked about all night, but could find none. I forgot to say that Tabe stayed with one of his men, and they too searched for water; for we were unwilling to go back if there was a possibility of getting on. However, all the pools were empty, so we were most reluctantly obliged to retrace our steps. But by this time the ponds we had left were dried up too; so after travelling a day and night, and until nine the next morning, the poor cattle were so exhausted with thirst that they could go no farther, and we were compelled to unyoke them, and send them on with the sheep, and most of the men to the nearest water. We hoped that they would return that night and take us on; but day after day and night after night passed, and neither men nor oxen came, and our sufferings were again very great. I was most anxious about Lizzie, who was still weak from her recent illness. I thought she would have fainted when I had not a drop of water to give her.

"One afternoon about four o'clock papa set out with two men, taking our mackintosh bags, and returned about half-past nine next morning with a supply of water. When they arrived they were so exhausted that they dropped on the ground unable to speak. Papa looked so ill, that I was quite alarmed; they had walked thirty-eight miles, and carried the water fifteen miles. Having found water, parties were sent in succession each night, to return the following one. Fancy, every drop of water we had

for drinking, cooking, or washing ourselves, brought a distance of thirty miles, going and coming.* At length on Sunday, December the 11th, we were aroused very early by a heavy rain. We spread out a sail, and caught enough to replenish our water vessels. This was, indeed, a shower from heaven; it revived our languid spirits, and filled us with thankfulness to Him who had remembered His promise to His servants (Isa. xli. 17). We now hoped to go on, but the clouds passed away, and the pools remained empty.

"When the oxen returned we rode back fifteen miles to the pool from which we had been obtaining water. It appeared that on leaving us with the oxen and sheep the men had set off for Kamakama, but losing their way, did not get there till the following night; and our two little calves, unable to walk so far in such hot weather, were left behind to perish, and also our entire flock of twenty-four sheep and lambs were lost through the carelessness and indolence of the man who was driving them, and have not been heard of since. This is a very heavy loss indeed.

"I must now say a few words about your coming out, for there are so few opportunities of sending letters to you now, that I do not like to delay writing to you on that subject. Lizzie says I am to tell you to bring some comfits, little baskets, etc., that we may have a Christmas-tree the first Christmas you are all at home. Your sisters and brothers send warmest love, so does papa. The God of love be your Friend and Portion, my dear children.—Your affectionate mamma,

"ANNIE HELMORE."

Mr. Price writes:—

"From the Zouga we travelled on pretty comfortably, till near the end of November, when we suffered much from want of water, in the neighbourhood of a place named Gakobo, which, by way of distinction, was called 'Detention Pool.' For more than a week, every drop of water we used had to be walked for about thirty-five miles. You may imagine dear Mrs. Helmore's feelings, when one afternoon, the thermometer standing at 107 deg. in the shade, she was saving just *one spoonful* of water for the dear children for the next morning, not thinking of taking a drop

Terrible suffering from thirst.

* This lasted for about a fortnight.

herself! Mr. Helmore, with our men, was then away searching for water, and when he returned the next morning with the precious fluid, we found that he had walked full *forty miles!* Little Henry remarked, 'How happy we shall be now that papa has brought us water!' We left that place on the day after Christmas-day, and proceeded on our way to the Mokololo; but about a week's journey thence, we had to halt for three weeks until rain came."

At length, after enduring innumerable difficulties and privations for seven months, the Missionary party arrived on the 14th of February, 1860, at Linyanti, the residence of the chief Sekeletu.

Arrival at Linyanti, Feb. 14th, 1860.

"The king," writes Mr. Price, "was said to be out hunting, and was not likely to return for two days. However, on the morrow, a fine fat ox was sent to us to slaughter, and on the third day Sekeletu himself, accompanied by an immense number of his people, came to see us, bringing presents of beer.

Absence of the king.

"Nothing had been seen or heard of Dr. Livingstone, and therefore we had a consultation as to what we should do. Sekeletu refused to allow us to remove elsewhere, or even to point out a healthy place where we could settle down and wait for the Doctor, but proposed that we should live with him; this proposition was of necessity accepted, and we began forthwith to build temporary houses. Mr. Helmore preached in the king's kotlae on the first Sunday, and also on the morning of the second."

Service on first Sunday at the king's kotlae.

"The condition of the Mission," says Mr. Mackenzie, "was now anxiously discussed by the two Missionaries (Helmore and Price). Was it intended that they should thus build huts and settle at Linyanti? Had not Dr. Livingstone said himself that the place was destroying, even to the Mokololo? But what could be done? Sekeletu refused to remove to the highlands of Tobachea, and objected to the Missionaries going to reside at Shesheske, insisting that as they had come to teach they should live where he lived. Mr. Price now proposed that they should leave their property in

Discussion of Helmore and Price on the condition of the Mission.

Sekeletu's keeping, as Dr. Livingstone had done—a pledge to the Mokololo that they would return—and that they themselves should recross the Chobe, and seek again the free air of the desert, until their health should be established, and the winter months enable them to return. If, in the meantime, Dr. Livingstone should arrive, messengers could be despatched to give them intimation. This project was considered seriously by Mr. Helmore, and earnestly advocated by both Mr. and Mrs. Price. *But to go back any distance seemed to Mr. Helmore like deserting his post—something might miscarry; the Mokololo might misunderstand their movements. When he arrived, Dr. Livingstone might not have time to wait for the going and coming of messengers. At Linyanti he was to meet Livingstone, upon whom he considered the success of the Mission depended; at Linyanti, therefore, he would remain.*"

"In the course of about a week," Mr. Price writes, "we were all laid low, but more especially Mr. and Mrs. Helmore and the four children, and all our servants; but, through the great mercy of God, Mrs. Price and myself were still able to move about a little, although with great difficulty. We were able to attend a little upon our dear friends, the Helmores, neither of whom could hardly move a limb. As I was going round one evening, to see if they were all comfortable, I found the four children lying on a bed, on the outside of the tent, and Mrs. Helmore by the side of the bed on a cushion. They were all asleep. I felt their foreheads, etc.; at last I came to dear little Henry; he was cold—he had just slept the sleep of death. I immediately went and informed his father, who was lying in the tent; he told me I had better not tell Mrs. Helmore till the morning. I took the child into the tent, and wrapped up the body in a piece of carpeting, and engaged men to prepare a grave, that we might bury him the next morning. He was buried by the side of Malatse, my waggon-driver, who had died a few days previously. When it was told Mrs. Helmore she took no notice whatever, although it was her *dear, precious* little Henry! This was on the 7th of March; on the 9th, our dear little baby died; on the 11th, Selina Helmore died; and, on the same day, Mabe of Lekatlong. On the 12th, Mrs. Helmore died. Mr. Helmore had some conversation with her shortly before she expired. She said she had no desire to

Death of the Helmores.

live—her work was done, and she wished to go home to Jesus. After that Mr. Helmore, and Lizzie and Willie, improved considerably, until about the middle of April, when Mr. Helmore paid a visit to Sekeletu, in the town, and came back very tired and feeling very unwell. From that time he became worse and worse, and on Friday afternoon, April 20th, he fell into a kind of sleep, and remained in that state of unconsciousness for about thirty-five hours, and then, on the night of Saturday, breathed his last. All these I wrapped up and consigned coffinless to the silent tomb with my own hands, with the exception of my own child, which died in the arms of its mother, whilst she sat by my bedside as I lay helpless from fever. Never have I seen so much Christian courage, patience, and zeal for Christ's cause displayed as in Mr. and Mrs. Helmore, amidst all that they suffered, both on the journey and at the Mokololo.

"When we saw that Mr. Helmore was becoming seriously ill, we endeavoured to get him to give us some instructions as to how we should manage with the two children and the goods. But, alas! it was too late; he had in a great measure lost his power of speech, and it was only by putting a direct question to him that we could understand anything, for he could not say more than just 'yes' or 'no.' One thing that he particularly desired me to do, was to take his children to Capetown, and see them safely on board ship for England.

"What were my feelings on the morning of the 22nd April, as I followed the remains of my dear brother to the silent tomb, can be better imagined than expressed. All then fell upon me; and I was so reduced that I was hardly able to move, and my poor wife had entirely lost the use of her feet and legs.

"But I forthwith began to make preparations for returning to the South, although I was obliged to be carried or led about from box to box; and packing for a couple of hours in the morning would lay me up completely for the two following days. However, I managed to get all ready by the end of May. Up to the time of Mr. H.'s death, the Mokololo were pretty quiet; whether we lived or died they did not trouble us much. But when he died, and I began to prepare for going away, then began our real troubles. By day, things were taken before our eyes, by force, if they were not delivered up willingly; and by night, stealing by wholesale.

Tent of Mr. Price pillaged.

My clothes, that I had been wearing during the day, were stolen at night from the foot of my bed. When I was ready to go away, Sekeletu came, and, without any ceremony, took possession of Mr. H.'s new waggon, and a host of goods of his and mine. They being taken, he demanded two front and two hind oxen, wherewith to train others; then he compelled me to remain, and let my men train oxen for him. All my guns and ammunition, both tents, and a host of other things, were taken while I was still at the town. One day I was lying on the ground, hardly able to move, when a messenger came from Sekeletu, demanding some more goods before I could go away. I said if they did not let me go soon, they would have to bury me beside the others. I was simply told that I might as well die there as anywhere else. At length, on the 19th of June, 1860, we left the town, accompanied by Sekeletu in his new waggon. In the evening we reached the river of Linyanti, and on the following day all the remaining goods were taken over in canoes. That being done, a message came to me from Sekeletu, to this effect: that now the goods were on one side of the river, and the waggon on the other, and that they would remain so until I went over and delivered up all Mr. H.'s goods. I remonstrated; but in vain. I was like a lamb in the lion's mouth. A great many of my own things also I had to deliver up. Three cows also, and several oxen were taken at that river. Having thus got a good draining there, I proceeded to the Chobe. I took out all my goods, ready for crossing, and then a message came that Sekeletu had hitherto got only Mr. H.'s goods, and that now he must have mine. After a good deal of pleading, I was allowed a few things for the journey, such as a couple of shirts, a vest or two, two or three pairs of trousers, an old coat that I had worn in England about two years, an old pair of shoes, which I had on, etc. Already they had taken all my bed clothing, with the exception of what was just sufficient for our bed, and for the other we had a karon. But before my oxen could cross the Chobe, I must needs deliver up my blanket. Every grain of corn which I had for food for the men they had taken, and for all these things I did not get even a goat for slaughter on the road. These were my prospects for a journey of upwards of a thousand miles to Kuruman. Alas! when

Return of Mr. Price, June 19th, 1860.

will this dark chapter end? On the plain of the Mababe, on the evening of the 4th of July, Mr. H.'s two children, my own dear wife, and I, met together for our evening meal, when we entered into conversation about what we had seen and suffered; and feeling that we were beginning to breathe again the free air of the desert, we admonished one another to forget the past, and think of our mercies; for we felt that we had still what might, through the mercy of God, bring us within reach of help. My dear wife had been for a long time utterly helpless; but we all thought she was getting better. She went to sleep that night, alas! to wake no more! In the morning early, I found her breathing very hard. I spoke to her, and tried to wake her, but it was too late. I watched her all the morning. She became worse and worse, and a little after mid-day, her spirit took its flight to God who gave it. I buried her the same evening, under a tree—the only tree on the whole of the immense plain of the Mababe. This was to me a heavy stroke, but God was my refuge and strength—a very present help in trouble. Such things are hard to bear; but God knoweth our frame, and as our day is, so is our strength."

Death of Mrs. Price.

Authentic tidings of these afflictions and incidents reached Mr. Moffat from an African hunter, who explained some matters, and reported the arrival of Dr. Livingstone after the return of Mr. Price. Mr. Moffat lost no time in obtaining succour from the churches at the Cape, and hastened to bring to the bereaved missionary, and the orphan children, the means of relief. In the meanwhile, Mr. John Mackenzie, on his way to join the Mokololo Mission, met Mr. Price and his party returning from the field. Mr. Moffat joined them at the Kuruman: they wept together, prayed, took counsel, and prepared to follow, in this divine service, the course

Tidings of the Sufferings of the Mission Party conveyed to Mr. Moffat.

that might still be open to them to preach the unsearchable riches of Christ.

Faithful missionaries in other parts of the field endured a "great fight of affliction." In July, 1857, alarming tidings were received of the revolt of the Sepoy troops in India—involving missionary families in the general peril and consternation. Amongst the victims of the terrible massacre, was Dr. Carl Buch, Principal of the Government College at Bareilly, and son-in-law of Dr. Vaughan.

Mutiny in India.

The Rev. A. F. Lacroix, writing from Calcutta, Jan. 17th, 1857, says:—

"Allahabad is a heap of ruins! Every European house has been plundered and burnt down; and all the Christian inhabitants, who had no time to flee to the fore, have been barbarously murdered. The American Missionaries and their families, I hope, are among those who have escaped. At Amybar, Jaunpore, Gurrockpore, and other places, similar outrages have been committed. The whole of this diabolical conspiracy shows itself daily more and more to be a Mohammedan plot. The followers of the false prophet are up all over India, and are determined, if they can, to leave not a single Christian alive in India."

Rev. A. F. Lacroix.

Letters of thrilling interest were received from the missionaries and others, who amidst the scenes of the mutiny continued steadfast in their work, watching over their native churches, and by their faith and fortitude exhibited an example of Christian devotedness long remembered. Some, like Mr. Bradbury, persevered in calm and steadfast trust unmolested; others had marvellous escapes; and not a few evinced wonderful fortitude in the midst of extreme privation and constant peril. The history

of the mutiny is beyond our present purpose to relate, but the following extracts from the missionary correspondence may serve to indicate the solicitude felt at home.

The Rev. W. Buyers, in a letter dated Benares, June 20th, 1857, says:—

Missionary correspondence, Rev. W. Buyers.

"On the 4th of June, about 4 p.m., my family had just sat down to dinner, when a sudden discharge of musketry and artillery broke on our ears.

"I had previously advised the native Christians to go into the bazaars should there be an attack, as it was believed that the insurgents were everywhere bent on the destruction of Christians, and all attempts to defend themselves against a great body of trained soldiers would be in vain, and only make their destruction more certain. They all, accordingly, left the compound and went into the city. Mrs. Buyers, my son and daughter, and myself, got into a conveyance, and drove as hard as we could towards the Ganges at the east end of the city, in order, if possible, to get from between the troops and the city, from which hundreds of suspicious-looking men, variously armed, were running to join the insurgents. The distance we had to go was about three miles, near the end of which we came up with Mr. Kennedy and his family, who had gone in the same direction. On reaching the house of a friend on the banks of the river, everything was in confusion and alarm, as an attack from the city close by was feared. It was resolved that we should get into boats and go out on the river, as the most likely way of escape should an attack be made on us. After considerable delay, two very awkward native boats were obtained, and we went out to the middle of the river, here about half a mile wide, and cast anchor to wait the result. The roar of cannon and the volley of musketry still continued, and a great smoke overspread the city, so that for a considerable time we thought the whole of Benares was on fire. This, however, was only the smoke of the firing in the lines at Secrale, and of the burning down of the native barracks, which had been set on fire by the English, in order to drive the insurgents from their shelter, where they had lodged themselves, and were firing from behind the walls.

"At last, as evening was setting in, the firing altogether ceased, but we were for some time in suspense, till word was brought by a gentleman who had ridden hard from Secrale, that the insurgents had been entirely overpowered.

"On hearing that the *immediate* attempt had been put down, we returned, glad to get to land, and to obtain a draught of water; for though we were on the Ganges, nothing short of the extremest thirst could induce us to taste it, as the place where we were is that at which the concentrated filth of the whole city mingles with it. We all, *i.e.*, Mrs. Kennedy, Mrs. and Miss Buyers, a lady whose husband was in the fight, and who was naturally very anxious; Dr. Ballantyne, Principal of the Benares College, and his lady; Mr. Kennedy, and Mr. Gordon, at whose house we had stopped on the bank, all returned to the house of the latter gentleman, where we obtained refreshments, and intended to remain till morning. We had not, however, been long there when two gentlemen galloped up to the door, inquiring for us. Captain Brigadier-Major of Benares, and a gentleman of the Civil Service, they had heard of our having left, but Brigadier-Colonel Gordon who had taken the command they said, wished us to return to join the other Europeans at the Mint (a large building so called) where troops could guard the whole more easily than if scattered about. A detachment of European troops was coming across the river, whom they were going to meet and hasten on, and we could go up under their escort. We all got our horses in, and as soon as the troops came, started in due military order. The distance is rather more than three miles. We had a body of soldiers with loaded guns and fixed bayonets before us, and another behind, and were made to keep in close order, as there was some danger of an attack.

"In this procession form we marched on slowly, and reached the Mint about, or rather past midnight. There we found the whole European population of Benares, and some from outstations, many of whom had escaped most wonderfully through showers of balls. After daylight, I returned to the compound to see the native Christians. All the married men and their families had gone to a place in the city, where we had a chapel and schools, and were kindly sheltered by a native acquaintance, who, though a heathen, had shown much friendly attention; the young men had remained at the compound, and no attempt had

been made to molest them; but, as a great panic still prevailed, and a combined attack was expected from other insurgents, I sent word to the people to remain where they were for a time. In the course of the next day, however, they saw symptoms of bad omen among the Mussulmans in the city, some of whom said that, if they got a chance, they would kill all the Christians. They therefore all returned home, and I arranged with them that if the Mission should be attacked, they should all go with us under shelter of the guns and European troops in the lines. Since then they have all remained in the compound, and we have had our usual services on the Lord's-day, and prayer-meetings, etc., as usual, though almost every day there have been alarming reports and much excitement."

The Rev. James Kennedy, in a letter dated Benares, June 12th, 1857, describes the same scenes:—

"In the Mint," he says, "we found all the Europeans and East Indians, and many of the native Christians, huddled together in the greatest confusion imaginable. The noise, the bustle, the bewilderment were beyond description. Sleep was out of the question. In addition to the excitement of the preceding hours, it was well known that there were crowds of mutineers in the neighbourhood, and when they had rallied a little it was thought likely they might renew the attack. Then it was feared the city would rise, and if so our position would be very distressing. The day dawned without any serious mischief having occurred in the course of the night.

Rev. James Kennedy.

"The 5th was a night of great discomfort and alarm. The heat was terrific. The fiery wind having its own way through the open and densely-crowded rooms, and a large skylight in the room, which most of us were obliged to occupy, letting in a flood of burning rays. We all, however, felt, I trust, thankful to have such a refuge in a season of such peril. Such was the alarm during the course of that day, that no one ventured beyond the walls of the building without a strong escort, and then never beyond the barracks less than a quarter of a mile distant. It was well known that a large body of the mutineers was at hand. In the evening I ventured to go with two friends

to the hospital at the barracks, one of these friends having a revolver and the other a rifle. The scene at the hospital was most distressing, and, indeed, more than I could for the moment bear. I nearly fainted, and was happy to get back to the Mint as soon as I could. Since that time I have been visiting the hospital daily, so has Mr. Buyers and Mr. Leupolt, the only missionary remaining at Benares of the Church Mission, and I hope our labours have not been in vain among the wounded and sick."

Rev. A. F. Lacroix, writing from Calcutta, 9th September, says :—

"It is now fully ascertained that *ten* missionaries, with their families, have by this time met their death in the upper provinces by the hands of the rebels. Four of these belonged to the American Presbyterian Board, one to the General Assembly of the Church of Scotland, four to the Propagation Society. Five Government chaplains have met the same fate. It is a pleasing fact that not a single Christian convert is known anywhere to have joined in the rebellion."

Rev. A. F. Lacroix.

Rev. James Kennedy, in a letter dated Benares, September 22nd, writes :—

"Whenever it has been practicable I have gone to the central school, which is not far from the heart of the city. There were successive days when the school was shut up, and there were other days when I thought it prudent to remain at home; but for some time now the work in the school has been carried on with little interruption. *We missionaries are the only Europeans who have ever ventured into the city unarmed for the past four months.* Officials have gone generally with loaded revolvers and escorted, while missionaries have gone often to their schools without a weapon of any description. We have been sometimes counselled either to go armed or not to go at all, but I believe we have all had an insuperable aversion to appearing in so new a character, and our confidence, so far, has been well judged. Not a finger has been raised to touch us, though the people have now and then stared at us with astonishment, as wondering at our temerity. At all times many natives go about armed, and during the late alarms the number has been greatly increased,

so that if they had any peculiar hatred of us they had us entirely in their power."

Course of Dr. Livingstone.

Returning to the African Mission, we must now trace the course of Dr. Livingstone by sea and land, during the period in which the missionary party were on their way through the burning desert to Linyanti. The first letter received from him by his friend, Mr. Fitch, shows too plainly that he had received no clear information from the foreign secretary of the London Missionary Society of their movements.

"Ma Robert, Zambesi, *June 22nd*, 1858.

Letter of Dr. Livingstone to Mr. Fitch.

"My dear Friend,—You will no doubt be glad to hear that we have got thus far on our journey, and that, though certain alterations in our plans have become necessary, we are still in good health and spirits. Mrs. Livingstone was obliged to leave us at the Cape, as she suffered all the way from Sierra Leone thither from sickness, so, as we unexpectedly met Mr. and Mrs. Moffat there, she resolved to go with them to Kuruman. She will try to join us by the overland journey through the country of Moselekatse. *Mr. Moffat expected his son and the other missionaries who are to form the new mission. I hope they have at least left England.*

"We came in the 'Pearl' to what we considered, from all the information we could glean, to be the best branch of the Zambesi for our purpose. Lieutenant Hoskins called it the 'most southern and most navigable,' but after exploring for seventy miles we failed to effect an entrance—the opening which when in the main stream we found did exist was so filled with aquatic plants *we could not force a passage.* We found another, the Kongone, about seventy miles west of East Luabo. But political affairs have undergone a change since I was here. The Portuguese dare not go between Mazaro and Tette, and they warned me that I should be fired upon by the natives if I attempted it. As we have very stringent orders not to allow the 'Pearl' to run any risk of detention in the river, her provisions were done, the water filling, and she is, by her length and depth

unsuited for exploring — though we had done a great deal of that work in her—we concluded it was better to send her away and trust to our own 'Ma Robert.' We put up an iron house on an uninhabited island, about a mile long, and stowed our goods therein. But I went up to Mazaro first, and encountered the enemy, two hundred well-armed fellows. As we slowly approached I called out to them that we were English, and told them to look at the English ensign. They gave a shout of joy to find it was peace, and we soon saw them running off to bring bananas for sale. We brought two of them back to the ship, and hope, by God's blessing, to get on. Still, this row will impede our work. We have no fever yet, but this is the healthy season."

"River Shire, East Africa, *Oct. 28th*, 1859.

Letter of Dr. Livingstone, Oct. 28, 1859.

"My dear Friends,—*Not a blessed word have I received from you or any of my friends since we left England.* We have received Government dispatches regularly, and a few papers from the men-of-war on the coast, so I am clear of any obligation to write apologies to any one I may have neglected. I begin by saying that our prospects are brightening in a direction I never contemplated exploring. We have traced this river up to its source, and found it emerging from the hitherto undiscovered Lake Nyassa, or Nyanyesi. *This opens an immense field for Missions*, and for the solution of the great question of supply of the raw material of our manufacturers, without dependence on slave labour, as well as for the abolition of the slave trade in a large section of the slave market of the East Coast. We met a large East Coast slaving party near the partition that separates the two lakes, Shirwa or Tamandua, and Nyassa, or Nyanyesi—an awfully blackguard-looking lot. They came with the pans of their guns down, as if to say they are not loaded. We were sitting under a banyan tree, and our revolvers looked rather uninviting. As soon as they knew that we were English they showed uneasiness, and made off by night, probably thinking the same of us as we did of them. This trade could easily be cut off by lawful trade, and *had we that Gospel which is the only cure for human woe and degradation, an incalculable benefit would, ere long, be conferred on this region.* I am hoping that the Church Missionary Society, which has long been trying to obtain a foot-

ing in Eastern Africa, will take advantage of this opening. We did not intend exploring in this quarter, but I have discovered, against our will, a glorious and healthy land. Fancy a mountain (Zomba), between 7,000 and 8,000 feet high, with a large valley—a good-sized stream, and much cultivation on its top. It was cold, though it was the hottest period of the year, and that in which, when we tramped in the Shire Valley below, the thermometer stood at 96° in the shade, and 126° in the sun. We found the southern end of the Lake Nyassa to be eight or ten miles broad, and a heavy swell on it as on the sea, though there was no wind. Tamandua is ninety miles long, but no one could tell how far off the 'head of Nyassa lay.' We would have explored, but Mr. Macgregor Laird's *wretched sham vessel was left down at Chebisa's in a sinking state.* Funnel, furnace, deck, and bottom, all went shaky simultaneously. Twelve hundred pounds (extras all paid for), was fairish, without any whine of 'doing it all for the good of the cause' (at his bankers?) Twelve hundred pounds for twelve months' wear, and the infliction of enormous toil all connected with it. The engine was evidently made to grind coffee in a shop window. But though this 'philanthropist' did his best to leave us like a sucked orange, we don't give in. We are not the metal for that. Fancy one great gawky naval officer possessed of the idea that instead of coming to seek Africa's weal, we had come to discover the 'Ten Lost Tribes'—as if, of all the things in the world, we hadn't Jews enough already. But I am away from the Lake region. *We marched more than* 250 *geographical miles on foot.* Mr. C. Livingstone, Dr. Kirk, and Mr. Rae, they were all delighted with the country, and this is only a small portion of the fine country I saw far to the west. We were travelling in what is called, in the west, 'the Smokes,' when from the burning of tens of thousands of acres of tall grass (*i.e.*, grass that would tower a foot over your head), the atmosphere looks like a (hot) London fog. This march was quite enough for us, I can tell you. We all look grim and sallow enough after it. We had thirty-three Mokololo with us. The wretched vessel could not carry them, and when towing them astern, our whaler swamped, and one poor fellow was drowned. We have never been able to keep ourselves dry—do as we will, our beds are always flooded. This was the case according to Dr. Vogel,

the botanist, in the great Niger Expedition—vessels by the same builder. One might almost get misanthropic in thinking of these things; but all will come right at last; and a merry heart doeth good like a medicine. (My brother had a good deal of fever, but has always got round again. I have escaped, thanks to One above, this time altogether.) We hear that there is a mail for us at Senna, and we hope to hear from you all by it. We have been getting supplied from men-of-war of late, and *hope to move up to Sekeletu to land in January or February next.* My kindest remembrances and good wishes to your worthy spouse, and to all the family. Blessings be on you and your household. I remember gratefully all your kindnesses. *Don't know where my wife is.* "DAVID LIVINGSTONE."

In the Cape journals particulars were given, at intervals, respecting the progress of Dr. Livingstone and his party. By the opportune arrival of H.M.S. "Lynx," the expedition obtained seasonable relief in the patching-up of their worn-out boat, the supply of provisions, and the receipt of letters. The following intelligence was reported :—

"Having seen, in a Cape newspaper, brought by the 'Lynx,' that Parliament had granted £7,950 for the expedition, Dr. Livingstone felt encouraged to hope that the new steamer would be out before long. We are now in March, and we fear the promised new steamer is not yet forthcoming. *Failing its arrival out, he proposed starting on foot, in January, for the Mokololo country, to take back their escort of that tribe to their home—a three months' journey each way. This was not a pleasant prospect, after the experience which the party had already had of pedestrian excursions in Africa.* Some donkeys had been written for to Quilimane, but it was doubtful whether they could be procured in time, having to be brought all the way from Mozambique. *The forty days' travel on foot, in the lake country, had knocked up the whole party for some time, and gave the newly-experienced a lively apprehension of what the Doctor must have endured in crossing the Continent.* 'There are not many,' writes his brother, 'who could

Dr. Livingstone compelled to journey on foot.

have walked across the Continent, and suffered what the Doctor did, and survived it. One realizes the greatness of the labour and suffering out there better than at home. Other travellers have been aided by horses; but, with the exception of an ox to the west coast, we had to tramp it. The toil is in going on and on, day after day, for such a long space of time. The Doctor himself had some new experience when reduced to tramping it in the bason and highlands of the new lake region.

"They were all nearly poisoned, while at one of the villages, by mulligatawny soup, which had turned acid. Mr. Livingstone was prostrated three days by the effects, from which the Doctor, who, in this instance, appears to have been the greatest sufferer, did not wholly recover during the rest of the journey."

Mr. Charles Livingstone gives an account of the journey to Shesheke in a letter to Mr. Fitch, dated Lupata River, Zambesi, December 4th, 1860. Journey to Shesheke.

"My dear Mr. Fitch,—We returned to Tette on the 23rd ult., after a six months' journey to Shesheke. We started from Tette for the interior about the middle of May, taking with us as many of the Mokololo, as chose to return to their own country. About a third of them preferred to remain in Tette. Had Tette been an English colony instead of a Portuguese penal one, it is not likely that one of them would have gone back. They had all acquired some useful ideas since they left their own country, and can hardly have learned anything bad which they did not know and practise before. They understood now that in order to obtain the goods of the whites they must work for them, and that they ought to be paid for their labour—that the chief should not get all the ivory they kill, but be content with the half of it as the Portuguese and the chiefs around them are. All had learned the Lord's Prayer in their own language, and had repeatedly heard of the Saviour who died to redeem us, and the way of salvation through Him. They had already learned to conduct themselves with decorum during public worship, and used to enforce this on our visitors on our way up. One Sunday a chief and his people came who had never seen anything of the kind before. Letter of Mr. Charles Livingstone, Dec. 4th, 1860.

It was explained to him that we were worshippers of the great Father of us all, who had sent His Son, etc. When we knelt down the chief and his men set up a most vigorous clapping of their hands by way, probably, of signifying their approval, a procedure which was promptly stopped by the Mokololo, who evidently looked on them as a stupid set for not knowing better.

"The nights were cold, and there was a good deal of fever. We kept on the left bank of the Zambesi. At Zumbo, two half castes from Tette, with four hundred slaves, armed with old sepoy flint-muskets, had a little before treacherously assassinated the chief and twenty of his men and taken possession of about forty miles square of rich country on the Loangwa and Zambesi.

"At the Kafue we left the Doctor's path and proceeded up the Zambesi. We soon found ourselves among the most hospitable people on earth. They brought us large presents of the finest white meal, fat capons to give a relish, vegetables, and beer, etc. As the left bank was thickly peopled, we could not stop a night at each village. In the evening deputations from the villages at which we could not stop arrived with liberal presents of food.

"In a few hours from Tabacheu we emerged into the vast tableland which the Doctor crossed farther to the north. It is from 3000 to 5000 feet above the level of the sea. A rich country and capable of supporting millions, but now without a single inhabitant. Here the Batoka formerly lived, and had immense herds of cattle, planted and cultivated fruit-trees, and permanent burying-grounds—an advance in civilization beyond other Africans. Sebituane conquered them, and took their cattle, but had hardly settled down when small-pox cut off many of his people, and, as soon as its ravages had ceased the Matabele came, drove him out of the country and compelled him to take refuge in the fever swamps of Linyanti."

We turn to the journals of Dr. Livingstone for information respecting his journey to Linyanti :—

"Dr. Livingstone arrived on the 12th July, 1860, at a village opposite the narrow island of Sikakoa, and there received the first intelligence of the Missionary party sent from the Kuru-

man. He heard that the English had come to Moselekatse (three hundred miles distant) and told him it was wrong to kill men; and he had replied that he was born to kill people, but he would drop the habit, and, since the English came, he had sent out his men, not to kill as of yore, but to collect tribute of cloth and ivory. This report referred to the arrival of the Rev. R. Moffat, of Kuruman, who, we afterwards found, had established a mission.

Intelligence received by Dr. Livingstone of the missing party.

"When Dr. Livingstone reached the village near the Kariba rapids, the generous chief, Molon, told him he had a few months before his arrival visited Moselekatse, and saw the English missionaries living in their waggons. They told Moselekatse they were of his family, or friends, and would plough the land and live at their own expense, and he had replied, 'the land is before you and I shall come and see you plough.' 'This,' adds Dr. Livingstone, 'was substantially what took place, when Mr. Moffat introduced the missionaries to his old friend, and shows still further that the notion of losing their country by admitting foreigners does not come as the first idea to the native mind. One might imagine that, as mechanical powers are unknown to the heathen, the almost magic operations of machinery, the discoveries of modern science and art, or the presence of the prodigious force which, for instance, is associated with the sight of a man-of-war would have the effect, which miracles once had, of arresting the attention and inspiring awe. But, though we heard the natives exclaim in admiration at the sight of even small illustrations of what science enables us to do, 'Ye are gods, and not men,' *the heart is unaffected. In attempting their moral elevation, it is always more conducive to the end desired, that the teacher should come unaccompanied by any power to cause either jealousy or fear. The heathen, who have not become aware of the greed and hate which too often characterize the advancing tide of emigration, listen with most attention to the message of Divine love when delivered by men who evidently possess the same human sympathies with themselves.*

"On the 13th of August, we met a party from Sekeletu, who was now at Sesheke. Our approach had been reported. The Mokololo headman, Makompa, brought us a liberal present. He feared that the tribe was breaking up, and lamented the condition

into which they had fallen *in consequence of Sekeletu's leprosy*. He did not know what was to become of them. Mochokotsa, a messenger, met us on the 17th. None were to come up to Sekeletu but the Doctor.

"On the 18th we entered Sesheke. A constant stream of visitors rolled in on us the day of our arrival. Several of them, who had suffered affliction during the Doctor's absence, seemed to be much affected on seeing him again. All were in low spirits. A severe drought had cut off all the crops, and destroyed the pasture of Linyanti, and the people were scattered over the country in search of wild fruits, and the hospitality of whose ground nuts had not failed. *Sekeletu's leprosy brought troops of evil in its train.* Believing himself bewitched, he had suspected a number of his chief men, and had put some, with their families, to death; others had fled to distant tribes, and were living in exile. The chief had shut himself up, and allows no one to come into his presence. His uncle Mamiré Ponwané, who had been as 'head and eyes' to him, had just died, evidence, he thought, of the potent spells of those who hated all who loved the chief. The country was suffering grievously, and Sebituane's grand empire was crumbling to pieces.

Leprosy of Sekeletu.

"The present race of young men are inferior, in most respects, to their fathers. The old Mokololo had many manly virtues; they were truthful, and never stole, excepting in what they considered the honourable way of lifting cattle in fair fight. But this can hardly be said of their sons, who, having been brought up among the subjected tribes, had acquired some of the vices peculiar to a menial and degraded race. A few of the old Mokololo *cautioned us not to leave any of our property exposed, as the blacks were great thieves, and some of our own men advised us to be on our guard, as the Mokololo also would steal.* Ma Pullugane—the old town-crier—showed Dr. Livingstone the burying-place where poor Helmore and seven others were laid.

"To save the tribe from breaking up, by the continual loss of real Mokololo, it ought at once to remove to the healthy Batoka highlands, near the Kafué. All preferred the highlands. They were afraid to go there lest the Matabele should come and rob them of their much-loved cattle. 'If the Doctor and his wife," said the chiefs and counsellors, 'would come and live with us,

we would remove to the highlands at once, as *Moselekatse would not attack a place where the daughter of his friend Moffat was living.*"

The result of his observations at Linyanti, Dr. Livingstone reported to Dr. Tidman, in a letter dated Chicova, Zambesi, 10th November, 1860 :—

Letter of Dr. Livingstone to Dr. Tidman. 10th Nov., 1860.

"My dear Sir,—On reaching the country of the Mokololo, in August last, I learned, to my very great sorrow, that our much-esteemed and most worthy friends, the Helmores, had been cut off by fever, after a very short residence at Linyanti. Having been unexpectedly detained in the lower parts of this river until May last, my much-longed for opportunity of visiting the upper portion was effected only by *performing a march on foot of more than six hundred miles; and then I was too late to render that aid which I had fondly hoped to afford.* The poignancy of my unavailing regret is not diminished by remembering, that at the very time our friends were helplessly perishing, *we were at a lower and much more unhealthy part of the river,* and curing the complaint so quickly, that in very severe cases the patient was able to resume his march on foot a day or two after the operation of the remedy. It was first found effectual in the cases of my own children, and an English party at Lake Ngami, in 1850, and has been successful in every case of African fever met with since, without causing loss of strength to the patient. Aware how readily one may deceive himself as to the effect of particular remedies, I said little about it more than is stated, towards the end of the Missionary Travels. The ample experience of this expedition seems to warrant speaking of its value more positively. The medicines employed are common ones, but used in a way which many believe ought not to be attempted without certain preliminary measures. I take the liberty of inclosing the prescription.

"From all I could learn, the Mokololo took most cordially to Mr. Helmore. They wished to become acquainted with him—a very natural desire—before removing to the highlands; and hence the delay which ended so fatally. Had his life been spared a little longer, there is no doubt but that a promising

Mission would have been established. He told the people, subsequently to the death of his wife, that 'nothing would prevent him from going and doing his duty whither he had been sent; whoever did, he would never turn back from his work.' This I have learned from my present Mokololo companions; and I hope that the same spirit may animate the members of the Society that sent him.

"Our course, for part of the way, lay along the north bank of the Zambesi, above the Kafue. The country, on both banks, literally teems with people. There, at a month's distance from Moselekatse, we heard the message of the missionaries to that chief to abstain from deeds of blood, and all were anxious to know if Sekeletu would give heed to similar words of peace. Turning westwards, and ascending some two thousand feet, to near the base of a mountain called Tabacheu, we breathed the clear cold air of the highlands. In that magnificent country, where we actually saw hoar-frost and a little ice, we had hoped that a Mission might have been formed, and those influences put in operation which alone can produce peace on the earth. There being no more communication between Tette and Linyanti than between London and Timbuctoo, *we had till then anticipated the pleasure of meeting with our friends, and had no foreboding that instead we should stand by their graves at Linyanti.* The Mokololo are quite ready to remove. They are perishing themselves, and should they not depart from these lowlands soon, they will break up as a tribe. A town is to be formed this year, by way of experiment, and my present companions are instructed not to come back to Linyanti, but on our going to the Kafue, to send a message that we have arrived there, and the whole tribe will come. This arrangement is by the chief himself.

"We examined the whole river below the falls, by dropping down from Sinamane's in canoes; and I have no doubt that an ordinary steamer could ascend while the river is in flood. While on the lower part of the river we had no news to communicate about the country in which you are especially interested, hence the silence of—Yours affectionately,

"David Livingstone."

The letters of Mr. Charles Livingstone present Sekeletu and his tribe in another point of view, and

leave no room for conjecture as to the kind of reception given by them to the missionaries.

"We reached the first of the outlying Batoka villages (twenty miles from the falls), and nominally under Sekeletu, having travelled from Monday morning till the Saturday afternoon without seeing a single person, though constantly passing the sites of ruined villages. Herds of elephants, buffaloes, zebras, antelopes, now fatten on the excellent pasture which a few years ago supported multitudes of cattle. It would be a fine, healthy country for Europeans; but as the Portuguese won't yield the navigation of the Zambesi, it will probably remain as it is for some time to come. The Mokololo are afraid to go back to it, though fully sensible of its interior advantages. *They chose rather to risk the fever at Linyanti and Sesheke than the Matebele spears.* They say that now the Mokololo are nearly all dead, Sekeletu has not the men to fight that his father had; and as his father had to flee, what could he expect?

Charles Livingstone's Account.

"After a visit to the falls, we proceeded on to Sesheke, where we found Sekeletu ill with the leprosy. All his doctors had given him up, considering it incurable. An old doctress was attending him. He was shut up in an inclosure of reeds, opposite Sesheke, and no one allowed to visit him. We were admitted, *and found him in the waggon of the late Mr. Helmore.* The two doctors tried to cure him. His general health was greatly benefited, but the disease was not removed. He had put to death some of his principal men and their families for bewitching him. Probably he will die before long of the disease, or be strangled and tossed into the river. The empire his father founded by conquest is falling to pieces, as is the rule in this country. Never saw so many skin diseases, and blind or otherwise defective eyes, as at Sesheke. It is a vile climate, and Linyanti is still worse. No part of the West Coast can be more fatal to life.

"You have doubtless heard the sad news of the death of all the missionary party except Mr. Price and Miss Helmore, with five native assistants, from fever, at Linyanti, in the short space of six weeks. A great loss that of the Helmore family; the people all liked Mr. and Mrs. Helmore. We had hoped to have a pleasant meeting with our devoted countryman, but it was not

to be. They came to Linyanti one month, remained the next, and the survivors left on the third. We were nearly a month at Sesheke."

In a letter, dated Kongone, August 8th, 1862, Mr. Charles Livingstone says :—

"We saw in May last at Shampunga the half-caste Portuguese whom we met near Zomba, on the way back from the interior. He told us that he had gone on and visited Sekeletu, and that Sekeletu has become blind. No matter if *his tongue, from which lies glided off like oil*, becomes as useless as his eyes. Masakasa, a Batoka herdsman, who came down with the Doctor in 1856, and returned with us, fled from Sekeletu with thirty of his people and their wives. They halted at the Shongu to sow grain, and intended to come on to Tette after reaping a crop.

"The Doctor urged *the oily-tongued vagabond Sekeletu* to do something for Masakasa, as he had lost all his cattle while absent on the chief's business. Sekeletu promised to make him a herd at a cattle station; then told him to collect his people together, and become headman of a village; but they appear to have preferred living at Tette to remaining in Sekeletu's country. I *have no doubt he treated the Mission body badly*, but Mr. Price went too far when he asserted that he had poisoned them. The fever did that; all the symptoms he describes and attributes to poison are the effects of fever. We know them too well. While we were there he wished very much to see Dr. Kirk's revolver, expecting it to be given him. 'Oh,' said Kirk, 'it's just the same as that one of yours.' He had none, he said. Kirk then pointed to the box in which it lay, and opened it, and lo! there was Sek's revolver. It is easy to know a Deane and Adam's revolver box. This one had the lid forced open. I suspected at the time, from that circumstance, that it had been stolen from Mr. Price, though Sek told us that he had bought it from Mr. Price for a tusk of ivory. I thought it most unlikely that Mr. Price would be buying ivory with his friends dying beside him, and if he had sold it, he would have unlocked the lid and saved them the trouble of breaking it open. Mr. Price was no doubt very much frightened, and they seeing this, took advantage and plundered him. I believe they would have treated us the same way had we been afraid of them. Sekeletu stood in awe of the Doctor.

He sent to Kirk and myself, when the Doctor was away in Linyanti. 'The chief wants a spoon.' 'Oh does he,' said we, 'don't he wish he may get it?' We had no more demands for our things. There were not more than fifty men alive of the true Mokololo; soon they will all be dead. I presume that the kingdom of Sebituane is all in pieces now."

In a letter to Mr. Fitch, acknowledging supplies of provisions generously sent, dated "Kongone, January 19th, 1861, Dr. Livingstone reverts to the sad events at Linyanti:—

Letter of Dr. Livingstone to Mr. Fitch, Jan. 19th, 1861.

"My dear Friend,—We are waiting here for the arrival of our steamer, enjoying ourselves as well as we can between sea-bathing and mangrove effluvia, pine-apples and patience. We cannot divine what keeps her back, but we rejoice in the belief that she is a real steamer, and that we shall be able at last to do our work. The Admiralty has kindly seen to her proper construction, and as every article we have received from it has been of the first-rate quality, and the men employed are well known able engineers and ship-builders, there is every reason to believe we shall get a seaworthy craft. This is encouraging, when taken in connection with other matters, the formation of what appears to be a vigorous Mission of the Universities. The men who compose the committee seem to warrant the hope that that great and powerful body, the Church of England, will ere long feel itself committed to her cause of the final extermination of the slave-trade by the introduction of lawful commerce and the Gospel of Christ. I rejoice greatly in the prospect of Africa's becoming a blessing to England, though my head may be low before the Gospel is planted and its resources developed. I suppose that a Catholic-minded man like you will enter, to some extent, into my feelings, though some may feel otherwise.

"We were extremely grieved to find on our arrival near Victoria Falls that the London missionaries had been cut off at Linyanti. *We had no communication with any of them. We saw in the Cape papers that when there they were said to be in connection with the Zambesi Expedition, and yet not a syllable was sent to us about their movements.* This may have been from inadvertence,

and possibly I could not have done more than call their attention to the remedy for fever mentioned in the 'Missionary Travels,' though I had been aware that they had no medical man with them. *Yet had we known that their arrival at Linyanti took place only a few months before ours, we should have strained a point to aid them by every means in our power. Not a note was left at Linyanti;* but we gathered from the natives that they took kindly to Mr. Helmore, but he was rendered incapable of moving to the highlands by the fever attacking his party the first week after his arrival. *I should like to know whether the London Missionary Society intends to continue the effort which has met with such an untoward beginning. If you can ascertain this for me, I shall feel obliged. I have written to Dr. Tidman, but I do not expect an answer, as my letter referred chiefly to the said circumstances spoken of above.* We have nothing new here. The world moves round but the dwellers on the Zambesi heed not its idle whirl. We get twenty pine-apples for two yards of calico, and plenty of venison for the shooting on an island on our east. In former times every kind of food was as cheap and as plentiful as could be wished over all this delta, but now it is depopulated by slave-trade and French emigration, and lands which could be made into a very Eden are desolate. We have got a new governor at Tette—a man much superior to the general run, and the Government has taken advantage of our discovery of this harbour to plant a flag-staff, and place half-a-dozen black soldiers to guard it. Our friend, Senor Tito, the late commandant of Tette, has been sent to Ibor up the coast, and we are living in a house he put up here when he came to claim lordship over the lands and harbour of Kongone. It has another name, Nyamisenga, so they will probably come out strong in a proclamation about erecting a fort and Custom-house at Nyamisenga. We have some good private friends among the Portuguese, and some of the statesmen of Lisbon are enlightened and good, but they stand grievously in their own light when they adhere to the dog-in-the-manger policy. I think the Church will inaugurate a better system than ever entered into their hearts. At any rate, He who fainteth not, neither is weary, will remember to provide for this portion of His long-trodden-down family.

"Am glad to hear such good accounts of your family. The Lord's blessing rest upon your household. Accept of my thanks

for your renewed kindness to my better half. As Mrs. F. has become a traveller, her next trip must be to Victoria Falls. There she would see what, after a second visit, I am inclined to call the most wonderful falls in the world. The depth is not 100 feet, as I conjectured, but 310 feet—nearly twice the depth of Niagara; and the breadth is between one English and one geographical mile. We say 1,860 yards, to assist the memory, though it is a little more. Then the fissure, or gigantic crack, into which it falls, is quite narrow, and prolonged in a wonderful zigzag manner. The promontories, formed by the wavy form of the crack, are of the same level as the bed of the river above the falls—sides perpendicular, tops flat, and covered with trees, which is only 400 paces at broadest part, or at one which is rent 150. You can, by a few steps, see the river on each side of you, 300 or 400 feet below, and jammed in a space of twenty or thirty yards at the bottom of the crack. My wife tells me I am expected to feel sweet at being served and bamboozled by that pseudo-philanthropist, Macgregor Laird, and so ought Sir John Franklin have felt over his preserved offal. Scribes, pharisees, hypocrites, I shall call them to the end of the chapter."

In a letter to Mr. Fitch, dated H.M.S. "Pioneer," on Moronivi River Shirè, Nov. 25th, 1861, Dr. Livingstone writes :—

"I cannot but regret, as I think of the fate of my poor friend Helmore; and I suspect that even he, noble-minded as he was, must have entered into the plan of showing the world that they could do without my aid, for he never wrote a syllable, nor did Thompson at the Cape; and according to Fairbrother, Dr. Tidman was so bound by red tape, as to be unable to write. Fairbrother was a fellow-student of mine—went out to China before I did to Africa. His ship was burnt, and ever since he has been late missionary of China. I scarcely expected that they would publish my letter. Poor Price lost his head when the first deaths occurred, and wished to flee; but Helmore said to the Mokololo: 'Though I have lost my wife, I will not turn away from the work to which I am sent.' I learned from the leaves you sent, for the first time, that Sekeletu had been very naturally displeased about his men being so long away—

Letter of Dr. Livingstone to Mr. Fitch, Nov. 25th, 1861.

not a syllable was breathed about it to me. Vaccine matter had been lying at Linyanti some years. On explaining to him that had I possessed that, and been present at Tette, so many of his people would not have died, he asked me to vaccinate his own children. I tried it on a boy at Sesheke, and it did not take. He put himself under my treatment, and it was to get medicines out of my waggon that I went to Linyanti from Sesheke. All my goods were safe there, except some books which must have been taken away by traders, and I never heard a syllable of dissatisfaction. Mr. and Mrs. Helmore were certainly very highly valued, and all declared that but for fever commencing so soon, Sekeletu would have removed with them to the hills. A missionary ought to be a man of pluck."

In view of the account given both by Dr. Livingstone and his brother, of the deplorable condition of Sekeletu, and the dispersion of the Mokololo, it is difficult to imagine how they could have located the missionary party in the district they were afraid themselves to occupy. Mr. Helmore had no desire to act independently of Dr. Livingstone; on the contrary, he forfeited his own life from the determination to wait for him at Linyanti. The reflection as to the cowardice of Mr. Price was entirely gratuitous. The noble aims of the illustrious traveller must not blind us to his erroneous estimate of these devoted men, nor diminish our regret at the absence of more lively sympathy on his part with the suffering they were called to endure.

The subjoined correspondence throws more light on the state of things:—

"Luabo, Mouth of Zambesi, *Jan.* 31*st*, 1862.

Further Correspondence.

"My dear Friend, — Recollecting the answer which Dr. Tidman gave you for not writing to me, and being very anxious to ascertain whether the Mokololo Mission is abandoned or not, I append a copy of a letter to Dr. Tidman, in the hope that, should he decline

to tell me, you may possibly ascertain the point elsewhere. The Bakwain Mission has been adopted by the Hanoverians; and I heard from Mr. Baldwin it is to be carried on very successfully. Sechele has proved himself a true man and a Christian, and he has now some 30,000 people under him. The letter is as follows:—

"H.M.S. 'Pioneer,' River Shire, East Africa,
"Rev. Dr. Tidman. *Nov. 24th*, 1861.

"Dear Sir,—On visiting the Mokololo last year, I took the liberty of writing to you, and of promising a prescription which, had we been in time, might have saved some of the valuable lives lost at Linyanti. I have since observed that, by mistake, the rhubarb and calomel had changed places. It ought to have been eight grains of rhubarb, and four of calomel; but this was not of much importance, as we are often obliged in severe cases to give the larger portion of calomel. It is, however, only an empirical preparation—the cure being effected by the production of cinchonium, as soon as possible after the operation of the medicines. A desire to promote the safety of any other missionaries you may send out, as effectually as has been done in the case of the Oxford and Cambridge Mission, is my excuse for intruding my advice unasked. I shall esteem it a favour if you (will) inform me whether the London Missionary Society intends to go on with the Mission to the Mokololo. In the event of your continuing the work, and should any notice of the movement reach me, I may possibly be able to render some assistance. My friend, Helmore, unfortunately, neglected to give me any information; and it is to avoid the pain I suffered, *in consequence of being left in the dark* till aid was unavailing, that I now beg leave to trouble you.

Letter to Dr. Tidman.

"The Mission to the Bakwains at Kolobeng has been taken up very effectively by another Society, and should it be known that the Mokololo are abandoned, similar aid might be afforded to this interesting people. This may be considered as a plea for an answer at your earliest convenience. A note sent to Mr. Lennox Conyghame, Foreign Office, will be forwarded to yours, etc. "David Livingstone."

[A true Copy. D. L.]

"If you think it unlikely that an answer will be given, will you be good enough to give me any information on the subject you can conveniently glean. But pray do not incur the displeasure of the executive of the Society.

"I have a strong impression that, having come under their ban, an attempt was made, by means of poor Helmore, to show that they could do everything without my aid. Not a word did he write to me, and it is questionable if red tape bound Dr. Tidman to silence. Baldwin found the party standing by a pool in the desert, where they had been for a long time vainly trying, by sitting up at night, to kill a wild animal. Baldwin rode out, and at once shot a giraffe or two, as a supply of meat. It seems to me that they were pretty well worn out by hardships before they reached Linyanti. I never travelled that way without a couple of horses, and had meat in abundance. At that time the horses were from £5 to £10 each. Now they may average £25 or £30 each; but one horse would have saved them a deal of suffering. It is probable that Sekeletu was displeased with the non-return of his people; but he said not a word to me on the subject, and submitted gladly to our treatment of his disease; gave six oxen, as provisions, when we left, and sent men to convey us down to Linamane's Canal. We have a medical missionary as well as men trained to dabble in ecclesiastical history, etc. I have procured the return of the ninety-five Mokololo, who went away with the Arab Ben Habib, and I think a sensible man would succeed well with the Mokololo."

CHAPTER X.

During the wearisome and fruitless contentions of the time the work of home evangelization languished. Even when the spiritual destitution of the masses was made too palpable to be any longer concealed, and the claims on Christian compassion were formally acknowledged, the subject was often treated as one for an animated discussion rather than as demanding prompt, direct, and systematic effort. For several years in succession the London Congregational Board "talked over" the state of the neglected population of the Metropolis, without reaching any practical conclusion. The "Minutes" illustrate their facility of making resolutions and their remarkable power of procrastination.

Congregational Board and the neglected population of London.

After an interval of unbroken slumber, extending over four years, Dr. Massie re-introduced the subject of a special meeting respecting Home Missions (Nov. 14th, 1854). It was resolved—

"That this Board judges it a solemn duty devolving on the Churches of London *energetically* to sustain evangelical operations by the formation of congregations, Sunday-schools, and provide ministrations especially adapted to the dense masses of the Metropolis; and would recommend to the pastors and churches of London the importance of a more liberal support of home missionary effort."

Energetic Resolution, Nov. 14th, 1854.

After this "energetic" resolution, the Board resolved (Jan. 16th, 1855) to hold a meeting to consider the state of London.

Action postponed.

No further action seems to have been taken by the Board until Oct. 20th, 1857, when the following entry occurs :—

"*Oct.* 20*th*, 1857.—The subject of the spiritual condition of the masses in London, together with the best means of its improvement, being brought carefully under consideration, the Rev. J. H. Wilson favoured the meeting with a gratifying statement of measures adopted in Aberdeen, Edinburgh, Glasgow, etc.; especially in reference to the Territorial Mission ; the time being fully occupied, and the subject far from exhausted, and the *number of members very small.* It was resolved—

Address of Rev. J. H. Wilson, of Aberdeen.

"'That this meeting has heard with much interest the statement of the Rev. J. H. Wilson on the best means of promoting the spiritual condition of the masses in this great Metropolis. That the further consideration of the subject be adjourned to the next meeting to be made special for that purpose; and this meeting earnestly hopes that the members will endeavour to be present to consider the important subject which has been brought before them.'

"*Nov.* 10*th*, 1857.—Mr. Wilson gave interesting illustrations of the working of the territorial principle, in answer to queries proposed by members. Discussion ensued, and various suggestions were made and facts elicited illustrative of the need of special efforts for the masses of the Metropolis. The leading idea of the evening was that of the churches forming recruiting societies in their own localities, and concentrating their efforts on given spots as contiguous as possible to their own vicinity. Mr. Robinson, of the City Mission, gave interesting statements of the working of that Mission, and showed that there was more work yet to be done, especially of the kind suggested by Mr. Wilson. The Rev. James Smith gave notice of motion to the following effect:—

"'That this Board, being a fellowship of Congregational ministers, holding that pastors, or bishops and deacons, are the

only officers of a New Testament Church, regrets that there exists at present no organization by which these officers of our Church can meet together for holy consultation and prayer, and instructs its Committee to take steps early in the new year to invite the pastors and deacons of all the churches of our faith and order in the Metropolis to a special conference, to consider the expediency of forming a London Congregational Union.'

Rev. James Smith proposes to form a London Congregational Union.

"*Dec. 15th*, 1857.—The Rev. James Smith opened the discussion on this important question by reading and moving the resolution of which he had given notice.

"The motion having been seconded by the Rev. R. Ashton, a long, interesting, and animating discussion ensued, which was eventually terminated by the Rev. George Smith moving, and the Rev. Thomas James seconding, as an amendment, *the previous question*, which being carried the meeting separated."

Previous question carried.

It was reserved mainly for the intelligence, zeal, and liberality of a few leaders out of the ministerial circle to devise plans for social improvement, by the instrumentality of the Gospel, and to put them into effective operation, though not without difficulty and trials of patience that might have discouraged and discomfited men less disinterested and thoroughly devoted.

The work of Mr. Joshua Wilson in this direction, for a long time hidden from public view, was of the highest importance. Mr. Wilson was trained for the Bar, but from delicate health and his retiring disposition, practically laid aside the legal profession, devoting his energies to the promotion of civil and religious freedom, and the removal of the grievances and disabilities suffered by Nonconformists, in order to the more extensive diffusion of the Gospel by their agency in the neglected

Mr. Joshua Wilson.

districts of the country. At the time when Dissenters had few representatives in the House of Commons who understood their religious principles, Mr. Wilson laboured incessantly and with great discretion to supply Liberal members with the information they greatly needed in presenting petitions for the "rights" long withheld by the Legislature. The following letter from the Rev. James Matheson indicates the kind of influence required to move the "honourable gentlemen" in questions they were slow to understand.

"DURHAM, *Dec. 26th*, 1833.

Letter of Rev. James Matheson to Mr. Joshua Wilson.

"MY DEAR SIR,—I spent Tuesday evening with Mr. Harland. I had a great deal of conversation with him respecting our grievances, and I ventured to state my opinions rather fully concerning the alliance between Church and State. He expressed himself as decidedly friendly to the removal of our burdens, especially when I showed him the comparative numbers of Dissenters and Churchmen in Nottingham and Glasgow. He expressed himself as perfectly astonished. He had not evidently dreamed such things in his philosophy. But while he was perfectly decided respecting the part he intended to act in reference to the grievances we complained of, he distinctly stated that he could not see how the Church could be separated from the State without great injury to religion. I did not press him on the subject, for I saw plainly he *did not understand the religious ground we took in this matter.* In conversing about the motion of Mr. Rippon respecting the expelling of the bishops from the House of Lords, he considered that very little would be gained by the motion. Had it been brought forward at the time the Reform Bill was rejected, chiefly through the spiritual peers, he thought a *majority* could have been got against them in the House of Commons, but the *time* had past, at least for the present, and Mr. R—— being known as very violent and acrimonious, he would find few would support him. It would be viewed *politically*, and not as a religious question, and the very moot-

ing of it would rouse all the fears of lovers of things as they are, respecting the security of all tithes, properties, etc. He asked me if the Dissenters had any members of Parliament in view to bring their grievances before it, in case the Government plan did not do them justice. I told him I was not aware of any such persons having been secured. He said very emphatically, 'Be very prudent in your choice—your success will very much depend on the character of your advocates. If they are men of high standing and of independence, of unimpeachable integrity, and *known* friends of episcopacy, your cause will be greatly promoted. We are not *very moral* men in the House of Commons, but there is a certain *morale* which produces amazing effects on the minds of the giddiest members, and almost ensures success when it is possessed by the advocate of a cause that has a large portion of the people in its favour.' I asked him if he could name any members, as he must know the weight of most of the known men. He named Dr. Lushington. I told him we had no confidence in his *principles* since he took a fee to defend the burning of widows, and, besides, he was *indirectly* connected with the Government by his *ecclesiastical* duties. He said the objection would be still stronger on the same ground against Lord John Russell. I inquired his opinion about John Wilks. He asked how long he had been in the House. I told him. He said he was clever, but had not *yet made much way* in the good opinion of the members. Besides, he was a Dissenter, and he thought whatever support the Dissenting members might give to the question at issue, some Churchman, if possible, should bring them forward. I requested him to turn over in his mind the *characters* of them in the House who were likely to take an interest in such matters, and to let me know, which he promised to do. Knowing that he had been staying some time with Lord Durham, and was a relation of Lord Henley, I asked him if he had any idea of the Government plan of Church Reform, supposing he might have learnt something about it. He told me that *all* was kept as close as possible, and out of the Cabinet he believed none could tell what it was. Indeed, he suspected it was not yet completed. He described Stanley as *proud* and *bigoted*, and likely to be our greatest enemy in the Cabinet, and anxious to *restrict* the liberality of the other members of the Government on the question of Church Reform. He told me that

he had received a letter from Mr. Parker, one of the members for Sheffield, who mentioned that he had been staying with Mr. Wood, Lord Grey's son-in-law, and one of the under secretaries, who said to him that Church rates could not continue to be imposed on the people longer."

Varied and unwearied service of Mr. Joshua Wilson.

In every question before Parliament affecting the interests of the Nonconformists, Mr. Wilson supplied the materials for speeches and pamphlets; collecting the facts with unwearied diligence, arranging them in lucid order, and sparing neither labour nor expense to present the case in the most convincing form. In the remarkable suit for the restoration of Lady Hewley's Charity to the use originally intended, Mr. Wilson supplied the evidence on which to substantiate the claim, so as to meet the keenest scrutiny and the most subtle objections. At the close of the suit Mr. Hadfield apprized Mr. Wilson that he had collected the papers, and had them bound in fifty volumes; and in a letter, dated Manchester, Feb. 7th, 1851, he said, "It has been a memorable contest, and *the value and importance of your services cannot be overrated.* I shall never forget whilst I live those exhibitions of a meek and intellectual spirit which guided and adorned our perplexing councils in many days of hard conflict—sometimes of severe trial. *We were all indebted to you*, and I trust you will have your reward. *I know no man in the country that could have equalled you in affording assistance.* To you personally I am much obliged for many things, and most of all for your kind forbearance when I have been galled by events which we could not control,

Letter of Mr. Hadfield, Feb. 7th, 1851.

and at times when perhaps I could not control myself. But we should have been too elated without these 'thorns in the flesh,' and we have the loudest call to acknowledge that kind hand which conducted us all through this affair, and screened us through many a disaster, seen and unseen. How marvellous that, in an expensive trial of such enormous amount, we have been saved to such an extent!"

The Congregational lecturers looked to Mr. Wilson for suggestions in reference to the questions to be discussed, and for the rare theological works procured at his expense for their assistance. But in all these multifarious efforts, his chief concern was for the evangelization of *the country*. And he sought continually to stir up the official representatives of the body to greater zeal and more enlarged plans of operation. In reply to one of the importunate communications he was accustomed to write on the subject, the Rev. Algernon Wells wrote from the Congregational Library, August 4th, 1847 :—

Chief concern of Mr. Joshua Wilson for home evangelization.

"I thank you for your kind letter of the 22nd inst., and am fully agreed with you as to the claims and wants of Congregational British Missions, and in great measure as to the only effectual method of meeting those wants and claims. You know, alas! too well *how slowly our churches move towards concert and co-operation.* If the *combination of other bodies could be added to the liberty of our own,* it would be very mighty; but that is unattainable in this age. Yesterday, at the Board, ten of us were named as a Committee of Correspondence and Effort, to obtain contributions. We intend to go about our work with system and perseverance; and if we do, then some fruit, more or less, will certainly be gathered. We are moving on in the right way, if not at the right speed. My impressions are so far favourable in respect

Letter of Rev. Algernon Wells to Mr. Wilson.

of political and ecclesiastical affairs on a very wide scale. *Our own body, in particular, will not, however, I think, ever become as efficient as you and I desire to see it in direct labours to promote piety within itself, and the Gospel by missionary labours, until its militant work is nearer completion, and it ceases to occupy so observably the position of antagonism and complaint.* This is, I think, its present difficult and painful, yet real, duty. We must witness, and protest, and struggle for truths very unpopular, and against errors very popular. To do this is a high and sacred duty and service, but very hazardous to piety and devoutness, and very impeding to other labours. Yet, to understand correctly this our vocation might sometimes lessen the despondency we feel that we do not accomplish more in some other lines of effort."

Mr. Joshua Wilson longed for freedom from ecclesiastical conflict, in order to the concentration of effort for the "salvation" of the people.

"I think, my dear friend," Mr. Matheson writes, "you have a great work before you. I know for years you have been seeking *one* department of duty, in which you might do the greatest good without injuring your health and cutting up your time, as you have been almost compelled to do during past years. I do hope the path is now plain to you, and you can enter on duty not a novice, but trained to labour; so that your new engagements, while more important, will not be so harassing as this multiplicity of duties now pressing you."

This freedom from miscellaneous engagements never came to Mr. Joshua Wilson, simply from his readiness to render the humblest service it was in his power to give. At length, after long patience, there was a prospect of more decided effort in home missionary work, and an agent appeared in view who proposed more enlarged and comprehensive plans of co-operation.

The Rev. J. H. Wilson, to whom the Congre-

gational Board had listened with such admiring attention and to so little present purpose had been trained to wait as well as to work. He had borne the "yoke" in his youth, and was prepared to sympathize with others by his early initiation in trial and affliction. His father, a respectable merchant, suffered sudden and overwhelming reverse before his son James had received the rudiments of learning. "Betty Philip," with a teacher who had been a French prisoner, and Mr. Hoye, "a godly man," undertook to put him through the "first steps," but the "curriculum" of these humble professors was far too short, and the anxious pupil was left to "self-help." His fond mother desired that he should become a "parson," but his father had other views, and gave him to understand on returning home for the "har'st playe" (vacation), that he had finished his education. "There, James," he said, "we have more parsons than kirks; I'll teach you something which you can easily carry about with you; and in the meantime you must put your Cæsar into the cupboard." Sorely disappointed, the boy-student became his own tutor. His books were his chief companions in the short intervals of respite from toil at daybreak, or in the shades of evening.

Early life of Rev. J. H. Wilson.

He soon graduated in the school of experience. A simple incident led him to acquire a practical knowledge of stenography, which he afterwards turned to good account. Before he left his father's roof to push his way in the world, he was made to feel his need of personal salvation under circumstances not to be soon forgotten.

Shortly after this he found occupation in a newspaper office in Aberdeen, received by the editor before other candidates as a writer of shorthand. He was now able to attend classes in college in classics, chemistry, anatomy, natural history, and physiology.

In this new position Mr. Wilson began to preach on Sunday, but hesitating to enter on the work of the ministry, he accepted an engagement in connection with Mr. Joseph Sturge, to edit the *Birmingham Pilot*, a journal devoted to the cause of education, temperance, civil and religious freedom and reform. Mr. Herbert Spencer, nephew of the Rev. Thomas Spencer, of Hinton Charterhouse, at that time an engineer about twenty years of age, accompanied him to the capital of the Midland Counties, and became an inmate of his house at Edgbaston. As sub-editor he had assigned to him a "literary column," in which he began a series of articles on "Sociology."

Failing in health, Mr. Wilson returned to Scotland, and was employed as commissioner for a London newspaper in the Highlands, and *Times'* Correspondent. In one of the most degraded and wretched districts of Aberdeen he laboured with uncommon perseverance and success, gathering the outcasts into the "Ragged Kirk." Having enjoyed the advantage of attending the University lectures at Aberdeen, and with the "prestige of an editorial position," Mr. Wilson felt that he ought to "do something special in the way of raising the sunken masses."

Ragged Kirk at Aberdeen.

"This was first tried," he says, "by purely social and political means, but the results were not satisfactory. A higher and more

potent force was then brought to bear on the outcast population; but while our aim was to bring the positive doctrines of the Gospel into contact with the hearts and consciences of this class, the moral and social aims were not neglected. Instead of that, they were more systematically and extensively used than ever, and became most important auxiliaries in our efforts to reclaim the moral wastes around us. Concentration being sometimes the best preliminary to diffusion, we selected the plague spot of the city by way of experiment—a place then called the 'Bool Road,' from its proximity to an ancient bowling-green, but now modernized as 'Albion Street,' in the east end of the city. Beginning in a hired room in a wretched house, about a dozen of poor and dejected-like people formed our first congregation; but in a short time we succeeded in renting a piece of ground next to the site on which a portable penny theatre stood in winter, and there set up what was called a 'Ragged Kirk,' a name which was given us by accident, by the Rev. Dr. Lindsay Alexander, of Edinburgh, in heading a notice of the Mission in the *Scottish Congregational Magazine*, of which he was then the editor. The little place, which the good folks in the neighbourhood called the 'Kirkie,' held a hundred people. It was neatly fitted up, though all of wood, and the *pulpit* was dressed by a Christian lady of good taste, who had great faith in æsthetics as one means of social elevation. Into this place was gathered, chiefly through the indefatigable and wise labours of a Christian lady, a motley congregation. They were literally of the poor, the halt, the maimed, and the blind. One lame man led in his blind sister; a cripple was able to walk into the house on staves; and a vagrant sailor without legs was carried to a seat from a low lodging-house a few doors off, where his companions were eating, drinking, dancing, and fighting, and from which a few roughs were also induced to attend. We arranged the service in the usual order, preached the Gospel, and urged its claims on the ground that the blood of Jesus Christ cleanses from all sin. They listened with great attention, and when told at the close of the service that it would be regularly continued, and that there would be a Sunday and day schools, a penny bank (the first in the kingdom), and a temperance society, they were greatly pleased. Step by step these departments grew into importance, and before two years there was not a public-house in the street,

the low lodging-houses disappeared, and when the cholera broke out in the city we did not lose one of our congregation by the scourge."

This moral and religious transformation in Aberdeen interested Mr. Wilson so deeply that he urged the adoption of the identical plans with more than the ardour of a person who had discovered some peculiar invention.

Though "diversities of gifts and operations" are called forth in the extension of the Gospel, no two "moral wastes" are exactly alike, nor are there two faithful "labourers in the vineyard" perfectly of the same pattern.

Mr. Wilson was convinced, from what he had seen in the Ragged Kirk, that every other moral waste in the country might be reclaimed by the same means, accompanied by the divine power. To illustrate and inculcate this lesson now became his special mission, as we have seen. After he had explained the plan of "concentration in order to diffusion," to the ministers of the London Congregational Board, they deferred the matter to a "more convenient season;" and the opportunity came for its reiteration. In the interval it is important to observe that the attention of the Congregational Union was called in a very earnest and impressive manner, by the Rev. S. McAll, to the necessity of clear and definite views of Christian doctrine. Serious departure from the faith of the Gospel, timid reserve, or concealment of the truth, would soon have quenched the newly enkindled zeal.

Address of Rev. S. McAll.

The juncture was one of surpassing moment.

Talk there had been in superabundance; schemes in constant and fruitless succession; official pretensions of the highest order; and institutions framed with the greatest facility; but the deeply-rooted evils of popular ignorance and moral debasement were scarcely touched, and only dimly seen. Christian men, endowed with gifts, the exercise of which might have secured for themselves the truest satisfaction, and yielded to others untold benefits, were unused, and pecuniary resources that, faithfully employed, would have produced a revenue of blessing to the entire community, were unapplied to the best and noblest objects. To move the churches for the work at home, required the embodiment of intelligence, decision, lively sympathy, courage, faith, boundless activity, with patience and soundness of judgment, not in a nominal committee, but in a voluntary leader, who should inspire confidence, and attract all around him by the force of example, and a perennial liberality not before witnessed. By the consent of the entire denomination it will be gratefully acknowledged that such a leader was raised up in providence to begin a course that has been one of ever augmenting power for good to the present hour. Mr. Samuel Morley, at the call of his Congregational brethren, accepted the position of Treasurer of the Home Missionary Society, with the determination of making it, under the blessing of God, a manifest reality.

Importance of the Juncture.

Simultaneously with this revived interest in the general work of Home Missions, an appeal was made to ministers and churches to devise means

for reclaiming the moral wastes of London. The new secretary prepared, with special care, a statistical account of its moral condition, and mapped out a plan of stations that might be formed for experimental effort in the eastern district.

Attention given to moral wastes of London.

In the spring of 1857, the Rev. Robert Alfred Vaughan, a young minister of rare gifts, and greatly beloved, finished a course, full of promise, amidst the keen regrets of those who had watched his progress with the deepest interest, and anticipated the richest fruit from his varied culture and peculiar discipline. He was born in Worcester, on the 18th of March, 1823, and enjoyed, in his childhood and youth, the judicious teaching of his father (Dr. Vaughan). After graduating in the University of London, and completing his studies in Lancashire College, he went to Germany.

Rev. Alfred Vaughan, born at Worcester, March 18th, 1823.

"It was clear to me," says his father, "that England was destined to be agitated by nearly all the theological questions which had been agitated in Germany. It seemed to me no less certain that the men best qualified to refute the errors of German theologians, must be, for the most part, the men who have taken the most pains to make themselves familiar both with the errors and the truths to be found in writers of that class. Such is the discrepancy natural to all false theories, and such the iconoclastic spirit of our German neighbours, that the source of the poison has naturally become the best source for the antidote. My hope was, that as the result of his German studies, my son would prove capable of rendering me efficient aid in my endeavours to sustain the interests of revealed truth through the press."

Sent to Germany.

The educational experiment was not without serious hazard. In the bewildering maze of theolo-

gical and philosophical theories, conveyed in terms adopted by different professors, rather to conceal or to mystify, than to express their meaning, or as a substitute for definite ideas and conceptions, a foreign student might well feel himself strangely confounded. Whilst attending lectures in this academical Babel, life became, to Mr. Vaughan, an oppressive mystery.

Bewildering experiences.

"To live is, to me," he says, in one of his letters, "like being led blindfold through the streets of a great city. A confusion of sounds, the bustle of feet, and the rolling of vehicles. A sensation that some parts are lighter and others darker, that in some places the pavement is less smooth, in others more so. The crying and the laughing of children on either side, and the hum of the traffickers, the buyers and sellers of varieties—and that is all. It is of no avail to ask where we are. The conductor is a mute. We can only wait till the bandage shall be taken off our eyes; that will be when we can go no further. Then will the opened eyes be dazzled in a palace, or horror-struck by the sights that shall meet them in the eternal lazar-house—the hospital of sick souls, for ever cureless. If a man says he has a purpose, it avails him nothing. He thinks he moves towards it, and hastens as though he were in the right way; yet we cannot be sure that he has not chosen a wholly wrong path. We may fall back for our refuge on our motives, and say, come what will, I *mean* well. But even of that, with the strange mixture of which we are composed, there is no certain judging. Many have said so in their hearts, and yet in their lives done evil, and served Satan when they thought that they were serving God. How unspeakably important that we should have some data whereby to go. Yet what are such, and where to be found? A most happy thing truly to hear a voice where the roads part—'This is the way in which thou shalt go.' But who can be sure as to *whence* the voice comes? We desire guidance, but we cannot know if we have it. We profess to cast aside our own will; but in the very moment have our bias on the one side or the other. A preponderance of motive this way or that—this grows and decides

us—and we imagine we are directed. What is but our own will, our own inclination, that is all the time active? Ask what we will, we feel it is *we* who must decide. To feel the importance of our actions paralyses action. We estimate the consequences somewhat to us, and to others of the steps we take, and the very revelation of what human activity really is makes us fear to act."

From this state of uncertainty and gloom, out of which many around him never emerged, Mr. Vaughan happily escaped.

"Of the despondency," he says, "that as a sort of supernatural power overcame me, I feel nothing. The quiet even progress of the days in regular study seems to have its correspondence in my own mind, and the contrast and conflict between the outer and the inner life no more agitates me. The faith which was overshadowed can once more behold her heaven, and the feeling of contentment, that much-prized blessing, does not disdain to visit me."

Having gained from the elevation of a scriptural faith a clearer and more certain view of the philosophical region below him, half enveloped in mist, he gave the results of his observation and experience in articles in the *British Quarterly*. In a learned disquisition on Schleiermacher, he says: "In our *passion for progress* it behoves us to be careful that we *do not mistake the road;* change and onwardness are not identical," — a caution at the time very needful.

Co-pastor with Rev. W. Jay, Bath.

In 1848 Mr. Vaughan accepted an invitation to become assistant to Mr. Jay, at Bath, then eighty-four years of age. Here he remained two years, not finding entire compatibility with the congregation formed on the model of the venerable pastor, but exciting great interest in the younger part of the congregation. In a letter to a student at college we have proof of

his Christian zeal and sincere attachment to evangelical truth.

"How much there is in college avocations to distract and dissipate the religious feeling, I have had reason to know; but this abides true, that by God's help, devotion and study may be united; and when they are, when the devout feeling does, as it were, inform and irradiate the intellectual toil, and when the labours of the head give a fresh zest to the higher emotions of the heart, there is no sort of life more to be chosen. As you will be so closely engaged during the week, your Sabbaths will be to you of the utmost importance; and among those plans and habits which we resolve to form on entering a new position, let this stand prominent among yours, that you will secure a considerable interval on each Sabbath-day for private reading of the Scriptures and meditation. *To read, and to muse on what we read—above all to pray over it—is the appointed means whereby the truth of God grows up in its reality before the mind, becomes a quickening spirit to us, and no mere dead letter.* The reason why there is so much profitless reading of the Bible, is not merely want of prayer, but for want of thought. We do not expect to become masters of the thoughts of any author, or to enter into his spirit and make him our own, by a cursory view of his pages; reading on without a pause, without any mental summing up or questioning as to where he is and what is the full bearing of his words. And the same is true of the Bible. There is much in it simple, on which the unlettered may lay hold to the saving of the soul. But those, like you, more favoured, accustomed to think, are bound to a more deep and careful study. When you have prayed, 'Open mine eyes to behold wondrous things out of Thy law,' see to it that your mind does its best, that your imagination be devoutly exercised to picture the scenes of the Gospel narrative; that you compare Scripture with Scripture, and see each part in its bearings and connection, exercising your judgment so as to take no erroneous or one-sided view of the things pertaining to salvation. I mention this the more because I *am sensible of the temptation we are under when students to dishonour God, and rate cheaply His bestowments, by giving to secular study all possible attention, and to the divine a very slight measure of it, as*

Letter to a student at college.

though the least appreciable regard would suffice. I do not recommend an elaborate critical study, with Commentary, etc., but a prayerful, earnest one, as the study of the most important of all books. *The great thing is to understand the way of a sinner's acceptance with God;* to lay hold on that great truth, in its relations so infinite, but in its application so simple, that Christ is our atonement. The question the Bible answers is not, What good things must I *do* that I may inherit eternal life? but, How may I be *pardoned* and become reconciled to the God I have offended? And the Redeemer invites all alike, whosoever will, to come and receive this pardon, praying to be cleansed in His blood. You need not wait to qualify yourself, to save yourself, as it were, partially first; but in the guilt, the helplessness, of our fallen nature, you are invited to believe and live. And all scriptural obedience is so much expression of gratitude to the Redeemer to whom you yield yourself, for this His free gift of the eternal life. By this humble reliance upon what He did for us when He accomplished our salvation on the cross, by this alone can you be saved. Saved on the one side from the unhappy toil of those who go about to establish their own righteousness; and on the other, from the many sorrows of those who care not that Christ died, or that they themselves must die, but live without peace of conscience, and die without hope in God. That you may be saved from this—that no current of necessary occupation, no influence of irreligious association, may lead you so to forget Him who died for us, is the earnest prayer of your sincere friend,

"ALFRED VAUGHAN."

On leaving Bath Mr. Vaughan accepted the pastorate of a church in Birmingham, alternating with his ministerial occupations, literary work in articles for the *British Quarterly*. He visited Glasgow in 1854, and was invited to become pastor of the church so long the charge of Dr. Wardlaw. On his return he suffered an attack of serious illness, which left him feeble and threatened with consumption. On the 25th of June, 1855, he wrote:

"MY DEAR FATHER,—Last night I preached my last sermon.

Though it had only been announced the previous Sunday, there was a tremendous attendance. The expressions of affection and sympathy with which I meet on all sides are highly gratifying, and especially the warm thankfulness of those to whom I have been of spiritual benefit. I think my ministry, though not of the kind calculated to fill a large place, has conveyed a very large amount of instruction, lodged much right principle in the mind, and, to a large class among the young, been of very great service. If I have not shaken many stubborn souls, I believe I have won many wavering, and directed many anxious ones."

The Rev. J. B. Paton says of his preaching :—

"While a student in Spring Hill College, it was my privilege to attend his ministry for three years, and to hear him as often as my own preaching engagements would allow. I speak not only for myself, but for some others of my fellow-students, when I thankfully acknowledge how much our spiritual life was deepened and quickened by his ministrations of Divine truth. His style of preaching became somewhat altered these three years, in that *he left the more abstruse themes to which his researches as a student often conducted him, and confined himself to the exposition of those grand spiritual truths which were the strength and joy of his own soul*, and bore at once upon the religious life of his hearers. In proportion as he drew less from the materials of his study, and more from the religious spirit in which he directed his studies, he came nearer to the hearts of his hearers, and spake to them with greater directness and unction, and awoke gently, but irresistibly, their holiest feelings by the unaffected earnestness of his own. *His sermons, during this time, gradually partook of a beautiful simplicity and intense spirituality, which adapted them to all classes of his hearers*, and clothed them with a quiet but thrilling power, such as I have never felt to attend another preacher.

Sketch of Mr. Vaughan's Preaching by Rev. J. B. Paton, M.A.

"Recalling the hallowed impressions of these sermons, *the memory of which yet lingers with me like that of some Divine melody*, I would state briefly some of the causes of that marvellous effect which I know resulted in other cases beside my own, from some of his sublimely simple discourses.

"In preparation for the pulpit, he adopted what must be the happiest and most useful method when there is a fluent and ready command of language—that of only arranging the order of his thoughts. This preparation, however, was carefully made, and extended to the most minute subdivisions of his plan, and to the most careful selection of illustrations and appropriate phrases. Yet he was unshackled from the burden of repeating a composition, the zest of which had passed away in the writing. The energy of his mind was spent in securing the great points of a sermon—perfection of the plan, even in its details, a richly-varied, luminous illustration; while, in delivering them, was the vivacity of a mind earnestly engaged in communicating, by a present living impulse, the thoughts over which it had so carefully brooded. For this style of preaching he had uncommon qualifications. His language was abundant, and exquisitely choice. They who read his works need not be informed of this. Yet often in speaking, whether it was because it was set off by the grace of his manner or not, there seemed a fulness and rhythmical sweetness in his language, which even the finest passages of his writings scarcely evince. Doubtless, much of the charm of his preaching arose from the simple and almost magical way in which the fullest and noblest words came to clothe and beautify his thoughts. Sentence after sentence fell from his lips clear and lustrous as crystal, revealing his thoughts in vivid distinctness, and riveting the attention of his hearers by their purity and compact energy. His manner was singularly quiet; one finger of the right hand occasionally extended, and, moving with the rise and fall of successive sentences, being almost the only action in which he indulged. Neither did his voice rise and swell under deep, passionate excitement. Not that his preaching was devoid of feeling, but his feelings seldom, if ever, in the pulpit, grew to the vehemence of passion.

"Gentle and solemn pathos was the prevailing element of his discourses. His sympathies attached him to those themes which were congenial to his modes of feeling—love, pity, sorrow; and in his expression of these he touched at will with a light or powerful hand, the hearts of all who heard him. Though his manner was so quiet, his power over an audience was indescribable in awakening pathetic emotions. The ballad-like simplicity of his language, the tones of his voice, and the changing

expressions of his face, all showed the intense reality of his own feelings, and hence readily communicated them to others. He wanted the stern and stormy temper of the δεινότης, which is supposed to be essential to an orator, but there was a spell in his gentle and natural manner which was as powerful as the most vehement passion, and produced, as do the soft dews of morning and tempered light of day the most healthful results. His preaching was distinguished by the abundant and happy use of imagery. Often his sermons were a series of pictures, but, like his Lord's, his pictures were all brilliant with the light of heaven. Nature and life became transfigured as they were seen to reveal not only the physical but the spiritual laws of God. How often I have heard him, and his expressions yet dwell with me, thrill the heart by a home picture, in which the love of the child, and the yearning care of the parent, were made to typify the Divine relations of God's family. This imagery might have been excessive and wearisome but for the artlessness and beauty of the language in which it was drawn. I have known no one who in this respect so followed the Great Teacher, whose sermons unveil the hidden things of earth and humanity, that we may see everywhere the kingdom of God which he preached, and whose language is perfect in its divine simplicity.

"Those who heard Mr. Vaughan will remember yet one other characteristic which could never be forgotten by those who saw him; I refer to the pure and often seraphic expression of his countenance. When lit up with the ecstasy of holy feeling which his subject enkindled, his face shone with an effulgence which awed me with its unearthly beauty. They who heard him preach his sermon on 1 John iii. 2: 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is;" they will remember the transcendent power with which every person in the congregation was entranced, not only by the words of his month, but by the unspeakable love and faith that were shadowed in his countenance.

"As a theologian, it is not difficult to ascertain his views from his writings, but it may be necessary to show the rigid watchfulness with which he guarded himself against those theological errors to which his peculiar temperament made him

prone. This is the more needful now, because many whose natures are like his, have rushed unthinkingly into those fallacies the snare of which he carefully avoided.

"The two classes of mind broadly distinguished as the poetic and the logical must ever exist, and traverse with their differences the world of thought, the extreme of each constituting its opposite poles. The one class, by an instinctive sympathy, seeks out the resemblances that underlie things seemingly different, and presses towards that Highest Principle into which all things may be resolved. The other class marks off, and tenaciously defends, the distinctions that differentiate each individual person and thing. They, therefore, relate to each other as the centripetal and centrifugal forces of the mental world, and in their co-operation hold it in 'the mean' of its proper course. In theology these two tendencies of thought have been most conspicuously developed. Some men of catholic nature, seeking after the essential truth of religion, treat slightingly, or altogether ignore, the separate forms in which it may subsist. They anxiously exhibit the unity among different sects of Christians, and in doing so, fritter away, as mere trifles, their distinctive creeds and institutions; while others, exalting these differences as the Shibboleth of their party, and spending their utmost energy in their defence, overlook and ignore the common basis of the Christian Faith. In no age have these opposite tendencies been pushed into more uncontrolled excess than in ours; every one who knew my dear friend knows that by nature he belonged to the former class. His broad catholic sympathies brought him *en rapport* with whatever truth or excellence might be possessed by any party. His logical instinct was not so apt to seize upon their inconsistencies, nor did it necessitate to his own mind a clear systematized formula of the truth which he believed, and by which all others should be tried.

"His sympathy with mysticism, which attracted him to that subject, sufficiently proves this to be the bent of his mind. Yet it is remarkable with what exactitude his sympathies are controlled by his judgment. Against his nature he cultivated and matured his logical faculty, so that while he acknowledged and venerated whatever was good and true in these mystical doctrines, he was not carried away by that love to a blind acceptance of them. In analysis he was expert in the detection of truth,

and decided on the rejection of the falsehood which was curiously inwrought with it.

"He was profoundly convinced that, *since no substance or essence can exist without form, so neither can any essential truth be really known, unless the formal declaration and embodiment of it be correct.* Unless there be this logical completeness, even in detail —for such is the necessity of logic in the presentment of truth— it is only imperfectly known; error is mixed up with it; and hence its moral effects are either diminished or infamously distorted. Often, in conversation with him, has he expressed to me the difficulty he has felt in demanding, as it were, this exact doctrinal statement of his own beliefs, and in applying the test of formal consistency to the doctrines of others."

On resigning his charge, Mr. Vaughan purposed to devote himself to Christian service by his pen.

"I enter a new career," he said, in his diary, "whether to be long or short, bringing with it duties peculiar to itself—with trials, dangers, pleasures, altogether its own. I commence another period with prayer. May I more fully do, more patiently bear, the will of God in my new than in my past vocation. May I be thankful, trustful, uncomplaining, self-denying. May I remember the serious lesson taught me, that mere knowledge is indeed a vain thing without the health and spirits to use it. I could afford to part with much—indeed, have parted with much I have known—it would be well exchanged, were it possible, for more vigorous health. At least, however, I trust life may be spared me to issue one sign of my existence in the shape of my book. And I am happy to know, by the signs of good I have seen, that my existence already has done much good—that the world is a little the better for my being in it."

Failure of health. Proposed service in Christian literature.

Little time remained for further work. The seeds of consumption were rapidly developed, and the hints of the physician apprised him of the frailty of the thread that held him to the scenes, affections, and duties of earth.

"Many thanks," he wrote to his father, "for your sympathy,

and counsel, and kind offer. I trust I am enabled to follow your advice—ready for the worst, hoping the best. Surely, after so many mercies, it would be sinful for me to complain of its abridgment sooner than I expected. And what multitudes, at this very time, are cut off in the prime of early life amidst the horrors of war!"

"The day," adds his heart-stricken father, "when this medical report first reached me, was the darkest day in my history. This stroke came not on the branch only; it seemed to descend to the centre of the root. I felt that the severance threatened left my nature very poor. It was not so much an outward object, as myself, which seemed to be passing away from me. Hopes cherished through half a life fell like a faded flower; untruthfulness seemed to have come into the memories of the past; the visions of the future vanished. The void produced a heart-sickness such as men do not put into words. But the son did not charge God foolishly, and I trust the father did not. We had both been made to know in whom we had believed."

Mr. Vaughan lived to finish his book (his *Hours with the Mystics* was finished in Feb., 1856); but as he wrote page after page, he watched the shadow of death silently closing around him, and beyond it the radiance of a brightening hope. In March, 1856, he wrote in his diary:—

Hours with the Mystics.

"Home this morning. What shall I render? Open wider the door, and let blessings more amply in. Yea, let Christ, the Blessed and Perfect, in. So shalt thou express thy thanks. To do this, thou must meditate thankfully on thy many blessings, throw off faithless anxieties and fears, forget self; and in this way, while seeking to acknowledge what thou hast received, thou receivest more, and art growing in larger capacity for blessedness, clear space for happiness."

Last days.

April 28th, after reading Felice's *French Protestants*:—

"A season of blessed rest. The more I read of the doom of wrong into which some of the most excellent have been born, the

more I am persuaded that what we have to aim at is, not to accomplish any certain thing, to do any certain good, but, in whatever position we are placed, to make it minister to heavenly-mindedness—to spiritual conformity. This is hearing the Shepherd's voice. So may an abbreviated, maimed, and persecuted life still fulfil itself in bearing, in witnessing, which may be enough for this existence—the rest above. So to be contented, grateful, joyful in prosperity, patient in tribulation, making all a help to faith and a means of drawing Godward, instant in prayer, warm and broad in love, vigilant and strenuous in working, if work be possible. So the life will be woven for us by God.

"*Aug. 3rd.*—Sunday afternoon. The other night, lying awake, I reviewed the last ten years of my life. What goodness and mercy! The common lament of lost time, of aimlessness, is not mine. There has been no lack of energy in that work to which I have set my hand, nor any looking back; but my remissness has been in not living near to God—defective spirituality. I wish to set my affections more on things above. I seem to have lived a very long time, and now feel as though I had no particular work to do. Had I health, I could be as ambitious as ever; but the uncertainty of life extinguishes such plans. I am in a sense necessary to my own dear ones; otherwise, there is little I can do now. I should not find it easy to think of leaving them. But, setting that aside, what are a few more years of this life? To have dying well *over—behind* me, not *before*—and life's trial ended happily, would be bliss indeed. But let me not doubt the Son of God. Is death worse in real danger than thirty years of life? Surely not. Have I not been marvellously *kept?* Then I can launch out, I hope, trustfully. Oh! forsake not the work of Thine own hands! At least, let me live as if living only for each single day, as God gives it. My lot at this moment abounds in mercy. Hear my cry, O Lord! May I be ready when Thou comest! This is my duty—the plain duty of my position—not to be afraid. I cannot proclaim Christ, cannot actively serve Him; but I am bound to glorify Him, by rising above the fear of death. Is not cowardice treason? 'Fear not, then, death,' saith my Lord. Great words!—the power of death is broken! Captivity is captive. May Christ set me free from that disgraceful bondage, fear of death! Thy will be done.

"*Jan.* 1*st*, 1857.—*O Lux mundi! da mihi lucem! Multa in uno precor da mihi sapientiam.* Grant me this year, with more of self-forgetful wise-heartedness, to fulfil my duties towards those about me, to repair some of my numerous *hiatus valde deflendi;* to rise to a higher character; to reach a better point to start from at death, and for the eternal progress of Thy world above. More calmness, patience, capacity of suffering—how? By more of Thee! and by diligent action.

"*March* 18*th*, 1857 (his last birth-day).—Now thirty-four years old. How mercifully spared! Christ is Providence to me; the hand pierced gives me this continuance of life. My *Life* gives it me. He will animate it; He will, as I pray, make me bring forth more fruit, true Vine that He is! For this He died; for this very purpose that, whether we wake or sleep, we should live together with Him, the wondrous, far beyond and above, yet mine and every needy soul's unimaginable, inconceivable love and wisdom"

His life, so precious to his family, was continued a little longer; and in the spring of 1857 he derived benefit from a change of climate near the banks of the Rhine; but, on his return to England, the sad tidings of the murder of his brother-in-law, Dr. Carl Buch, by the sepoys at Bareilly, in Upper India, gave a shock to his system from which he never recovered.

On Oct. 26th, 1857, the fatal attack came. Being reminded of the goodness of God, which had helped him through so much, he replied with emphasis, "Yes, God is very good." "These," says Dr. Vaughan, "were all but his last words." He said, soon afterwards, but with much calmness of manner, "This is very like dying." The rest was silence. During the next half hour there was often a smile on his face, which spoke when the tongue could not, and the last breath passed as a gentle sigh, and all

was ended. So his pure spirit came to know, according to his own words, what it is "to have that last event over;" to have "death *behind*, and not *before*;" and was summoned to those regions where it becomes a matter of consciousness, and not merely of faith, that this life is not our only sphere of action.

CHAPTER XI.

Conference of Home Missionary Association at Maidstone, 1859.

At a confidential conference held at the Anniversary Meeting of the Home Missionary Association in Maidstone, Kent, in the autumn of 1859, at which Mr. Joshua Wilson and other influential gentlemen of the county were present, it was reported as the result of a careful preliminary investigation, that there were no fewer than twenty-eight districts, of upwards of 2000 persons in each, without a single mission in connection with the Congregational body, although many of the districts were almost wholly destitute of the means of grace. It was felt by all present that with the appalling amount of heathenism at home it was no time to slumber. Practical measures were adopted to extend the operations of the Society.

Public Letter of Mr. Joshua Wilson.

To call public attention to the subject, Mr. Joshua Wilson sent a letter to the *Patriot*, Dec. 22nd, 1859, urging the imperative necessity of aggressive Home Evangelization, and the importance of reorganizing such associations.

Returning to the subject, Mr. Joshua Wilson

addressed a printed letter to Mr. Morley, March 8th, 1860 :—

"Permit me," he writes, "my dear friend, to congratulate you on the honour lately conferred upon you by your being chosen treasurer of the Home Missionary Society, connected with the English Congregational Churches—an honour to which you are well entitled, on account of the many valuable services which you have rendered to the Congregational denomination, as well as on account of the qualifications for the office which you possess in an eminent degree. I would also congratulate the members of that denomination on their having succeeded in obtaining the 'right man' and putting him in 'the right place.' There is no man who possesses more entirely and more deservedly than yourself the confidence of our churches; no man who will have greater influence or moral power in animating and stimulating their pastors, deacons, and members, to the faithful discharge of the great duty to which the Providence of God, as by a voice from heaven is now calling them—I mean *Aggressive Home Evangelization.*

"You will, I am sure, be more than a treasurer. While faithfully dispensing the funds committed to your care, you will consider it part of your duty, and make it part of your business, to take active means for largely augmenting them; and I confidently anticipate that, if such wise and judicious measures are adopted as will have your sanction and approval, the amount of annual contributions will, before the next anniversary meeting shall arrive, have risen to £20,000. In specifying that amount, it should be understood as including, not only direct contributions to the Society, but also the various sums which may be subscribed to the county associations in England.

"In our occasional friendly colloquies, I have heard you more than once express regret at the disproportionate amount raised for home evangelization by some of our churches, as compared with the sums contributed to foreign missions. I know that you are a warm friend and a liberal supporter of our noble Missionary Society. I may, therefore, freely express my own opinion in this matter, which is, that the true ground of lamentation and complaint, perhaps, also, of admonition and remonstrance is—not that our churches raise too much for foreign evangelistic operations—

for, indeed, none of them do this; some raise far too little; not a few, I lament to say, do nothing in the way of contribution for that glorious work—the converting of heathen nations to the faith of Christ. No! the real cause of regret is, that hitherto they have done too little, far too little, for the millions who are perishing in ignorance and sin in their own country—many thousands, perhaps, in their own immediate neighbourhood. May I not adopt our Lord's words as applicable to the case: 'This ought ye to have done,—this and much more—' and not to leave the other undone.' I entirely concur in the representation made on this matter in the speech delivered by you at the late meeting of the Home Missionary Society. I am convinced that if, during the last five-and-twenty years we had been spending more in wise and well-directed efforts in England, the London Missionary Society's income would be double what it is. I speak in the interests of India and China and Africa, when I appeal to you on behalf of our great English interests in this matter."

Mr. Wilson accompanied this earnest address with practical suggestions.

Of the kind of work done by the agents of the Home Missionary Association we have an example in the report of the station at Morecombelake in Dorsetshire. The Rev. J. Hargreaves, the missionary, writes:—

Rev. J. Hargreaves at Morecombelake.

"Morecombelake is a hamlet of the parish of Whitechurch, Canonicorum—one mile from the parish church. The church living is estimated at from £800 to £1000 a year, comprehending the parishes of Whitechurch, Marsh Wood, Stanton Street, Gabriels, and Chidcock. In 1830 these parishes, except a small Baptist chapel supplied by laymen, and often not at all, were dependent upon the vicar of Whitechurch, who did all that was done for the four parishes for upwards of twenty-five years, unaided by any one. In these parishes there was one parochial school for boys, and a Sabbath school of some thirty or forty children. In visiting three hundred families, scattered on the sides of the hills and

mountains, and living in vales, I could only find seven Bibles and twenty Testaments. In one village, when I began a week evening service, there was not a Bible in the hamlet, except *one*, just brought into the place by a young man who had returned from Dorchester Gaol, where he had been placed for the violation of the laws of his country. The whole was a scene of moral desolation. Whole hamlets were found, and scarcely a man, woman, or child, frequented any place of worship. These are facts which none can deny who have lived there for twelve years. Some did not seem to have heard of a Saviour at all, and not a few had no knowledge of His blessed name, not having been to church for seven or twelve or more years, and there was no other place provided. By circulation of tracts, commencing schools, visiting the poor at their habitations, preaching in houses, barns, and the open air, a spirit of hearing was awakened. In 1832, two chapels were opened—the first at Morecombelake; the second, five miles from it; and a third, at Marshalsea, amidst incredible difficulty."

The Rev. JOHN ANGELL JAMES was now on the verge of heaven, in the spirit and temper congenial with the society he was about to enter. He could adopt the words of John Howe, "Let us labour to divest ourselves and strike off from our spirits everything that shall not go with us to heaven, or is equally unsuitable to our end and way, that there may be nothing to obstruct and hinder our abundant entrance at length into the everlasting kingdom."

Last days of Rev. John Angell James.

"Upon the closing days of his life," Mr. Dale said in a funeral sermon, "we look back with profound and unutterable gratitude. He had always expected a long period of suffering before death, but God's hand loosed the links of life so gently and tenderly that he was free before he knew they were broken. During his last ten days on earth he had been rather weaker than usual, and was conscious that new infirmities were gathering about him; but he preached at Francis Street on Sunday morning, and was present here in the evening. On Wednesday, though feeble, he

was singularly free from all depression, and his great religious joy, though as we now see, the prophecy of his departure, helped to allay much of our anxiety about any immediate danger. That afternoon I saw him, and was so impressed with the unusual elevation of his spirit, that I said to him, 'Mr. James, you have an extraordinary measure of happiness and joy in God today; I remember that when I first came to college your sermons seemed to indicate that you were almost permanently under the shadow of religious despondency, and I cannot help thinking of the contrast.' He smiled, and said, 'Yes, I used to be clouded sometimes, and now I am afraid that my joy only rises from the hope and prospect of release; I want to slip away and be gone.'"

"To quote a letter kindly placed in my hands by one to whom his heart clung with deep and happy affection:—

"'On the evening of Wednesday I sat with him for some time, and read to him the opening address delivered at the meeting of the Evangelical Alliance, to which he listened with intense interest, and afterwards commented with much enjoyment on the principle which it so forcibly laid down—that the only *indispensable* condition for Christian fellowship was mutual acknowledgment of Christ as Son of God and Saviour of the world; that this one truth united the highest and lowest intellects—the most exalted and the feeblest piety, and that the difficulties in the way of Christian union arose from the perpetual attempt to treat other truths as equally important to spiritual life and the unity of the Church.

"'On Thursday morning I had a long conversation with him in his study. I began by expressing my hope and belief that his more recent symptoms were passing away, and he replied that—but I prefer giving you his own most precious words, even in disjointed sentences, to altering them in the slightest particular, in order to give them a more connected form: 'I am a wonder to myself; you know that upon former occasions in illness I have had so much gloom and depression, and now it is all gone; I am perfectly peaceful, nay, happy, and am sure that many have been praying for me; I am sure that other prayers besides my own are being answered in me, as some good man said;' and here he

paused for a minute, and then proceeded, with a sweet smile on his face: 'No, it is not presumption to use the words, "I am like a letter signed and sealed, and waiting for delivery."' 'Dear papa, not to be delivered yet, I trust.' 'I have but one wish *now* on the subject, and that is, that I may be spared a long time of uselessness. To live and not to be able to work would be very painful to me; but I have worked long for God in action, and if He wills that I am soon to glorify Him in suffering, I know that He will help me to do so.' Then, leaning back in his chair, he clasped his hands with the most beaming smile on his face I ever saw on any countenance, and said, 'Oh, to have fellowship with the Father, and with His Son Jesus Christ! Oh! the blessedness of such a support! Oh! cultivate it in health that you may possess it in sickness.' I have no language in which to describe his looks and his voice while uttering these words! I felt that they were spoken by one almost in heaven, and yet I little realized how soon he would be there. I saw him again on Friday before leaving home, as I expected, for a few days, and again he spoke of his desire to depart and his willingness to remain, and of the entire and perfect peace which pervaded his soul.

"'I may mention that one of my sisters, who saw him on Thursday, told him she felt he would be spared to see a revival of true religion here, and a new work begun in China, and he replied to her, 'I shall see them there'; and again on Friday, when another sister told him of the death of a young man, whom he had visited many times during the summer, and whose last regret was that he had not seen Mr. James again before he went to heaven, he replied, speaking of the young man's mother, 'Tell her I shall soon see her son in heaven;' and these were the last words I heard him utter.

"'Throughout Friday he was bright and happy, wrote several letters, and in the evening listened to some missionary reports, read aloud by a friend staying in the house. He afterwards conducted family prayer as usual, and when his daughter took leave of him for the night, he gave her as a good night text the words, 'My grace is sufficient for thee.' Between nine and ten o'clock sickness and pain in the chest suddenly came on, and his kind friend and neighbour, Dr. Evans, was hastily summoned; but before twelve the symptoms had subsided, and at his own request he was left with only the attendance of his old and

attached servant. Throughout the night he was greatly tried by pain and sickness, but had evidently no idea that death was approaching, and would not suffer the servant to send either for Dr. Evans or Mr. Bindley. He spoke much to her of the support he experienced from the consciousness of the presence of God, and repeated at intervals two verses of the hymn, 'Begone, unbelief, my Saviour is near,' and also quoted several texts, which, as yet, are only gradually recurring to her mind.

"'About six o'clock in the morning a sudden and unexpected change took place, and his servant sent in all haste for his son and medical attendants, but they only arrived in time for his son to receive one look of love and word of recognition before he sank into unconsciousness, and about seven o'clock he quietly and painlessly passed away; and so, on last Saturday week, the 1st of October, John Angell James sank to rest, or rather rose to immortal strength and glory.'"

Dr. Redford, the old and faithful friend of Mr. James, long associated with him in labour, and endeared to him by associations and sympathies of the most sacred character, came as his near neighbour to pay him what proved to be his last visit on the 27th of September, 1859.

"I found him," he says, "in his study, seated in his arm-chair by the side of the fire, and as I entered the room he rose to meet me, holding out his hand, saying, 'Well, doctor, how do you do? I am going by great strides and at a rapid pace.' I replied, 'I hope not yet, you have often thought so before, but perhaps the Lord will spare you yet a little longer to us. 'No,' he said, 'I wish to go. I am even anxious to depart, and my only fear is that my anxiety to go arises from a wish to escape suffering; and yet I hope I could bear *that*, if it is to be endured. I have been trying the foundation, and I find it is all right. I have no fears.' 'Yes,' I replied, 'you know whom you have believed, and are persuaded that He is able to keep that which you have committed to Him.' 'I have been preaching His Gospel,' he replied, 'for more than fifty years to others, and I know it is enough to support me *now*, for I have proved its power and grace. But the ways of God with us are very deep,

we cannot understand them. Indeed, I am overwhelmed and confounded when I think of the absolute and infinite.' 'Yes,' I replied, 'that we all are; but, brother, what a blessing it is for us to know God in *Christ*.' 'Ah!' he said, 'that is it, dear brother. Here is Jesus. We have it all brought down to us, and we see the Divine love and faithfulness and condescension, His piety and His mercy, all in the form of our humanity. It is, indeed, God in Christ that fills us with hope and joy and peace. We see the glory of God in Christ and cannot doubt. The Divine infinity adapts itself to our infirmity, and we feel we can love God as He comes to bless and save us in Christ.' In the same strain he continued to speak a little longer, and then referred again to the length of his ministry, and spoke of the great grace given to us to keep us through so long a course, while many whom we had known had not been so kept from falling nor so blessed in their work.

"At this point of the conversation we were interrupted by the arrival of the medical attendant, and I waited below till he was gone, returning to take my leave, at Mr. James's own request.

"He once more repeated the assertion, 'that his work was done,' and I again suggested that perhaps he was mistaken; but if not he could say with Paul, 'I have fought the good fight, I have finished my course, I have kept the faith.' He immediately replied, 'Yes, though deeply conscious of many imperfections and shortcomings, I humbly think I can adopt those words.' I encouraged him to hope that he might be permitted to ascend his pulpit in Carr's Lane, and once more preach the Gospel to his congregation. He said, 'Well! I don't know, but perhaps I may; indeed, I have been thinking of a text for next Lord's-day evening, if I should be spared, and trying to collect some thoughts upon it.' I urged his continuing the effort if possible, as it would pleasantly occupy his mind and raise his thoughts from his sufferings. 'Well! well!' he said, 'I think I will do so.' I replied, 'Do—you will feel, if you should improve in health a little, that you have made the needful preparation. You know you preached last Sabbath morning and delighted us all; and perhaps you may yet have to speak for God.' To this he assented, and said 'he would try to go on with his sermon.' He then said, 'Well, now kneel down and pray for me.' He was

about to kneel himself, but as I saw he was in great suffering, I requested him to keep his seat. He did so, and we joined in prayer together, as it proved for the last time. He then took an affectionate leave of me, reminding me of the grace of God we had both so long proclaimed and enjoyed. I bade him adieu, little supposing that I should not again meet him; but this was my last interview with him. Thus ended the early portion of a friendship formed for an eternal duration. Thus hearts bound by Divine ties may be torn asunder for a little while, but cannot be separated for ever. They must re-unite, and renew that sublime intercourse which has cemented them in a union closer than of soul and body; a friendship growing out of sympathies the purest, noblest, tenderest that can animate the soul of man and bind him to the heart of his fellow-man."

Of the funeral of Mr. James, the Rev. W. Guest writes:—

"Under skies that harmonized in their still and shrouded aspect with the funereal gloom, groups of mournful faces gathered at an early hour. Shops here and there throughout the town, had remained unopened, and drawn blinds everywhere betokened an unusual presence of death. The area of the Jubilee Chapel in Edgbaston was full; there were their ministers, students, officers of churches, and the teachers of Carr's Lane Sunday-schools, waiting to join the mournful procession. At eleven o'clock the coffin, containing the honoured form of the revered dead, upborne on the faithful shoulders of members of the church, was seen leaving the door of that dwelling which for fifty-three years had been his home, and in the presence of uncovered heads, was placed on the hearse. It would have been vain to attempt to estimate the length of the moving procession, composed as it was of the authorities, clergy, and other distinguished inhabitants of the town, and of the long line of Christian men, emulative to testify the love and honour they bore. There was no part of the long route which was not lined with sorrowing countenances; but, as the files approached the main thoroughfare, the spectacle grew overpoweringly sublime. It was noon, but all business was suspended; not a vehicle was seen; the streets were closed for the procession. Except one or two, which were partially darkened,

Funeral.

the whole of the shops were closely shut up. Upper windows in the houses were filled with persons in mourning apparel. Every standing-point was filled with spectators. I had seen the Queen of England passing between these crowds, but the difference in the expression of their countenances on this occasion was so inexpressibly touching, that with great difficulty I kept back an outburst of tears. On the face of the aproned artisan there rested a reverential sorrow. Women took up the corner of their shawls to wipe away their tears. The little children were obviously subdued into wondering seriousness. The death-like silence over those crowds in that great mart of industry was deeply affecting."

The appointment of the Rev. HENRY ROBERT REYNOLDS (born at Romsey 1825) to the office of President of Cheshunt College, 1860, may be taken as an occasion for a brief review of a Congregational pastorate under most favourable conditions, in contrast with the sphere of Home Missionary labour. His father, the Rev. John Reynolds, pastor of the Congregational Church at Romsey, was the third son of Dr. Henry Reynolds, F.R.C.S., for several years Chief Physician in Ordinary to George III. His mother (the sister of Dr. Fletcher, of Stepney) was the daughter of Elizabeth Wolfe, remotely related to General Wolfe. Having enjoyed the advantages of home education in its best form, followed by the admirable tuition of Mr. Buller of Southampton, he was sent to University College, and graduated with honours. After admission to the church at Romsey in 1839, he expressed a desire to enter the Christian ministry. He combined with his University course theological study at Coward College. On the completion of his term in that institution, he accepted the pastoral charge of the church at the Old Meeting House, Halstead, and was ordained July 16th, 1846.

His intelligent and devoted wife, in conjunction with Mr. and Mrs. Reynolds, senior, worked zealously together in the dissemination of the Gospel in this interesting sphere of labour.

The artisans employed in various manufactures, energetic and independent, were fond of discussion, and kept their young pastor from mental stagnation. After two years spent usefully in this active-minded population, Mr. Reynolds was invited to the pastorate of the Congregational Church assembling at East Parade Chapel, Leeds, as the successor of the Rev. John Ely. Associated with his father in the education of some young men entrusted to their superintendence at Halstead, Mr. Reynolds was reluctant to leave the quiet yet bracing seclusion of Essex, and declined the invitation to the wider sphere in Yorkshire; but on its renewal in a more urgent form in the month of October, he complied with the request of the church in Leeds, and entered on his duties at the commencement of 1849, leaving his father at Halstead as his successor in the pastorate of the church, where he continued with the assistance of a junior minister for several years.

The chapel at East Parade was large, as were the other Congregational places of worship in the town, crippling by their magnitude the energies of the denomination for some time; but on the removal of their financial burdens, Sunday-schools were erected in the neighbouring places, followed by substantial and commodious chapels.

The institutions of the church at East Parade were kept up during the ministry of Mr. Reynolds with regularity and vigour. A noble band of fellow-

workers, Edward Baines, Thomas Edward Plint, George Rawson, and many others, well known beyond their Congregational circles, sustained him in every Christian enterprise.

The Congregational ministers of the town dwelt together in unity, and combined their efforts for the public good; at the same time Mr. Reynolds was on intimate and friendly terms with the clergy of the Establishment and the ministers of other denominations, and found in their society a profitable interchange of ideas, without compromise of principle or loss of temper.

With these incentives to work and manifold facilities Mr. Reynolds consecrated his gifts and acquisitions to the varied service required in his position. He was in constant request as Examiner in the College; the Mechanics' Institute and Philosophical Society were indebted to him for lectures; literary articles were supplied by his pen for reviews; and he gave special attention to a class of young men who met for mental improvement, looking well to pulpit preparation and to the pastoral care. The fruit of this sedulous culture and active labour was seen in the stability and growth of the Church. Discussion in the press and on the platform was rife on politics and social questions, the antagonism between Mr. Baines and Dr. Vaughan on the subject of education went on with increasing fervour, so that there was constant necessity for the exercise of sound discretion on the part of the minister of East Parade, and it was not wanting. The Christian was not merged in the party politician, and the patriot was not lost in the time-serving neutral observer.

Things went well therefore in every department; but the continual strain on the physical constitution, never robust, brought on a temporary collapse of the powers of the system. Rest and change were recommended, but the wasted energies were not fully restored. All this experience, work, culture, and enlarged observation, however, was not rendered useless, but proved the disciplinary process and training for a position, if possible, still more important and influential.

The following correspondence on the resignation of his charge at Leeds exhibits, in the most beautiful and interesting manner, the strength and tenderness of the affection existing between the pastor and his flock:—

Last pastoral address of Mr. Reynolds.

"My most beloved Friends,—It is a greater trial to my faith than I am able to describe, to prepare for your acceptance the last pastoral address which it will be my privilege to read to you. I am, however, spared on this occasion the painful duty of breaking to you a distressing secret, or of communicating to you for the first time the conclusion to which I have been brought. You know already what that is, and have kindly acquiesced in the wisdom of the course which I have adopted. A heart's conflict cannot be laid bare to any eye but God's, and therefore I cannot present the details of the sufferings through which I passed before resolving to say farewell to you.

"A man who has but little love to God is hushed into practical submission by the occurrence of that which is obviously inevitable; the child of God may learn in Gethsemane and at the cross to say, 'Father, not my will, but Thine be done;' but it is more difficult to be resigned and content as long as the will of the Father is unrevealed, or so long as we have to weigh arguments and to balance probabilities, to listen to feelings and be guided by circumstances, and by processes like these to search the way and discover the purposes of God. Yet I have had to do this, and

when it was done, I felt that my decision ought to be irrevocable and immediately put into execution.

"Much as I shrink from reviewing the lengthened interchange of hopes and fears by which I have been actuated, it is due that I should remind you of the constancy and frequency with which, for several years, I have resisted a variety of invitations, based upon the obvious fact of my failing health, to leave a position I have loved so fondly. Indeed, I have always felt, and still feel, that there is no position within the possibilities of my poor services, where a minister of God has ampler scope, more noble material, more hearty co-operation, than he may find in the occupancy of my much-loved pastorate. The personal attachment I have felt to you, the pure enjoyment I have found in every part of my work, my great obligation to yourselves for your long forbearance with my infirmities and frequent lack of service, and the influence of various kinds, which has sprung up as the result of eleven years of connection with the dear church at East Parade, gave cogency to every argument by which I sought to persuade myself that it was God's will that I should remain amongst you. During the greater part of last year I was glad to think that my expectations would be realized. In various ways I began to feel secure of life and fit for work amongst you, and able to undertake some of those duties external to the church and congregation which seem to me, by the circumstances of the church, to be imperatively demanded from its minister and pastor. I had, however, hardly recovered these hopes, when I was again smitten by severe illness. Nothing but your kind and earnest request that I should once more try the effect of rest upon my weakened constitution would have persuaded me to linger longer in this delightful hope. I could not then find in my heart to close for ever the door of hope; but though I entered it, it was with considerable misgiving about the result. You know what this has proved. I have not conducted a single service since my return without great discomfort and physical distress, the effort to conquer which has been followed by considerable prostration and weakness; and I became painfully conscious that though discharging a mere fraction of my duties, I was yet going very nearly to the limits of my strength. I was, moreover, satisfied that it might be a difficult and tedious, and even hazardous undertaking, to seek the kind

of ministerial assistance which would have really supplied my lack of service, and consequently that a variety of important interests must be neglected, if I presumed further on your great affection and loving confidence.

"It was at this very time that the *official* invitation to undertake the presidency of Cheshunt College was laid before me. My course then seemed comparatively clear. It was my obvious duty to give the subject a degree of consideration that I had not done before. In order to do this honestly, both to you and to the committee of the College, I placed my resignation in the hands of my beloved friends, the officers of the church. Further inquiry has shown me, that though the responsibilities of the president of such an institution are grave and momentous, yet that the duties are more defined, and, I trust, are more within the capacities of my physical strength.

"Cheshunt College is sometimes charged with being less identified with the denomination to which we have the happiness to belong, than any other of our collegiate institutions. The practical peculiarity of its relation to the 'Connexion of the Countess of Huntingdon' consists mainly in this, that students educated in the College are at liberty to join any section of the Church of Christ without interference, and that portions of the Liturgical services of the Church of England are used in the College chapel. The catholicity of these features of the institution is not ungrateful to my feelings, while I shall at the same time be fully at liberty to propound what I esteem of immeasurable importance in the constitution and government of the churches of Christ.

"It is, then, exceedingly probable that I shall accept the invitation which I have received from the trustees and committee of this institution, and enter upon my duties at the beginning of the next academical year. Although I have left Leeds without uttering a definite farewell, and adopted this course because I believed that any other would have been too great a strain upon my strength, yet I hope the time will come when the great happiness will be given me of taking a calmer leave of the various departments of labour in which we have worked so harmoniously for several years, than would have been possible to me at present. When I reflect upon these blissful years, I can hardly bear the thought of their termination. It is, indeed, a wondrous thing to stand at the door of men's hearts and ask entrance for

the Light of the world ; to strive, by preaching Christ, to conquer the world before it overcomes the faith of God's children ; to argue down the deceitful promises of earth ; to fan the timid flames of earthly love ; to call the little ones to Jesus ; to comfort the mourner ; to pray with and for those whose souls are laid as a precious, awful burden upon a pastor's heart ; and to work with those who are ever listening to these feeble efforts in the cause of righteousness and of Christ.

"I have felt, beloved brethren, when I have called sinners to repentance, and threatened the impenitent with God's judgment, and pleaded hard for God in the name of all His love, that I was, indeed, uttering *your* longings and speaking out your pent-up voices. I knew I had your sympathy and prayers. The Spirit and the Bride,' and those that hear their voice, all cry to the ungodly world, in one mighty chorus of entreaty, 'Come!' and the lips of the pastor are often made the humble instrument of all their gracious pleadings. I came amongst you 'in weakness and fear, and much trembling.' No man could have undertaken the pastorate with less confidence in himself than I did, when I ventured to assume it. However, you aided me from the first by your prayers, sympathy, and ready response to my appeals. I do not remember that I ever presented a case of practical duty before you which you did not generously and heartily accept. If more of sacrifice and effort had been urged, I am satisfied you would not have refused to hearken. It seems to me that *you* have not found Christian duty to be the 'stern daughter of the voice of God ;' you have seen the 'smile upon her face.' More than this, it has been 'the love of Christ' rather than the smile of duty, that has 'constrained you.'

"There has been a great spirit of cohesion and mutual attraction among you, which has harmonized the very different elements of which the church is composed, into something like the unity of a body, the limbs of which are compacted by that which every joint supplies, and which is ever, as a whole, making loving increase.

"The old among you have not ceased their labours, and the young have entered into their steps. Instead of the fathers, the sons have arisen, and the mothers have gathered together in prayer. The rich have not failed in personal service and hard work for God. The poorest have, I believe, felt that they were

among brethren. Many have been added to the Lord, and you have been perfectly joined together in the same mind and judgment. God has called many to their rest, and there are more members of your church in heaven than on earth.

"When I review all this, and think of you, family by family, I hardly know how to endure my absence; my heart aches with unutterable sadness, although I feel that it is God's will and my duty to have done this thing. There is a void in my soul that nothing can fill. The work that I shall undertake will fall, in holy stimulus and deep joy, far short of that from which God has taken me. Still, you have aided me to form such an estimate of the incomparable blessedness of the work of God's minister to His Church, that I may be able to inspire in the hearts of the young men who are preparing for like service, the enthusiastic attachment, the vehement desire, the earnest love for their anticipated work, which will be confirmation and seal of their calling of God. The wounded soldier may shout the battle-cries to his comrades on the field; the disabled warrior may still do some duty in the garrison, even though it were madness to rush again into the pomp and circumstance of war. I believe there is, therefore, something for me to do, even yet, in this sad world and beleaguered church. Meanwhile, of this I am quite satisfied, that if you co-operate with another pastor as you have done with me in days that are now gone by, it is impossible for a servant of Christ to be placed in circumstances more rich in consolation, more free from crushing care, more competent to furnish him with means of abundant usefulness, with deep joy on earth, and with crowns of rejoicing hereafter.

"Before I draw this letter, written with many tears of regret and also of unbounded thankfulness, to its conclusion, will you permit me to put on record a few words of parting counsel?

"May I, beloved friends, ask you to bear in mind what formed the great staple theme of my ministry among you? I refer to that which occupied us for four long years of successive ministrations, and which has never been long neglected, viz., the life of the Lord Jesus Christ, as the life of the Son of God and the only light of men. Christ has been our chief and constant theme, the link of holy love, our only hope. Christ, the atoning Sacrifice, the perfect Example, the King of glory, the God who is over all, blessed for ever, has been our Teacher and our Portion. Let me

entreat you to choose ever the good part of sitting at the feet of Jesus, and no man will be able to take it from you. 'Be ye followers of God as dear children, walking in love.' We have tried to see Christ as He was in the days of His flesh; to listen to the voice by which He has governed His church in every age; to bow down before Him in humble reverence, as to the living Christ who walks amid the golden candlesticks and holds the seven stars in His right hand; and we have sought to cherish and be sanctified by the blessed hope that when He shall appear we shall be like Him. Continue, my dear, dear friends, to remember the solemn responsibility which is laid upon you as professing Christians—the demand which the reception of Christ's salvation makes upon you, for the spirit of forgiveness and holy Christ-like charity; for unswerving faithfulness as the children of Him whose promises are yea and amen; for an honour that can stoop to no compromise: for a manly courage which shall be never ashamed of Jesus or His Cross; for purity of heart, without which the vision of God is impossible; for purity of life and conversation under all circumstances; for simplicity of manners and Christ-like pleasures; for the love of man and the Divine sympathy with orphanage and widowhood, poverty and ignorance; for tender wailing and pity over dying souls; for ever-increasing consecration of self and time and property to the cause of God; for deep and tender longing after the regeneration of the world and after the coming of Christ. I believe I need not entreat you to hold fast the great doctrines of the Gospel; to be mighty in the Scriptures; as teachers of the young, to lay constant emphasis on the great words of the living God—as men and women of this generation, to preserve and contend earnestly for the faith once delivered to the saints. This is your grand and entitled inheritance. *You will sin against your children and your heavenly Father, if you palter with this truth, or fail to guard the eternal flame of love to Him and it.*

"Allow me to urge upon you what, at the same time, I am satisfied you will be ready to do; that is, to place the utmost confidence in the officers of the church, whom you did, with great wisdom and forethought, choose for the most solemn and momentous responsibilities. They have shown by their abundant labours, by their self-denying exertions, by practical sagacity, by their harmony with each other, by their Christian spirit, and

great love to the church, how abundantly they deserve the confidence you have placed in them. Strengthen them by frequent prayer, by patient waiting, by the kindest construction, by earnest sympathy. In their various circumstances and talents, they admirably represent the various interests of the Church; and the greatest possible reliance may be felt in their harmonious judgment.

"I am satisfied, moreover, that your wisest course will be to attend the ministry of God's servants in your beloved sanctuary with as little of the spirit of criticism as is possible under the circumstances. Let your hearts be set upon spiritual improvement, on prayer, on the supply of the Spirit of Christ. Be prepared, each of you, to forego the *peculiarity* on which you may, as a matter of taste, have set your heart, if the majority of the Church should appear to differ from you in judgment. The voice of the Church is, I believe, the nearest approach now to be attained to the actual revelation of Christ's will. Be ready to listen to it, not as the word of men, but as the still, small voice of God. I believe in my heart that our Saviour, the unseen Head of His Church, is now preparing, by sorrows and temptations, by the Word of God, by the mysteries of Providence, and the whisper of the Spirit, the man whom you will choose as your pastor. He will serve you with tenfold more ability, efficiency, earnestness, and success, than I have been able to do, though I am sure he will not do these things with more intense love and joy than I have done. I am conscious of grievous imperfections in the way in which I have done my work, and can only hope, pray, and believe, that as all the vessels of the ministry are purified with blood, so the precious blood of Christ will cleanse me from all sin; and that He who blotteth out transgression, and makes an end of sin, has done this for my soul.

"I have had no sad feeling, no miserable remembrance, but this—that some of you have not been roused into a vigorous, energetic Christian life, with all the words that have been spoken; and that there are some of your fellow-worshippers who have resisted every appeal, and deliberately quenched the Spirit of God. My voice has only been a pleasant song to these; the sermon has only seemed to be an effort of mind or voice—something to witness, or, at most, to listen to. Oh, my friends, I feel as though I could not close this letter until some scores of you

whom I am thinking of shall have yielded yourselves to God! But my hour is over. I dare not say, 'I have delivered my soul;' but you have heard the warning, and you do know the promise of mercy and of life through Jesus Christ our Lord.

"And now, then, my beloved friends, once more receive my humble, earnest, hearty thanks for all your personal and collective kindness to me and mine. My dearest wife has felt, and still feels, this separation from you almost as keenly as I do, and with even greater gratitude for all your love. Up to the hour when I finally resolved to relinquish a position, and to sever a bond, that have been prized as few ministers have had reason to prize them, my wife has been my constant encourager and abundant helpmeet, and has sustained my faith and hope. None can know but myself how great the service she has rendered. Continue to pray for us both. Never did we need so deeply the prayers and the aid of Christian and kindred spirits. God bless you, my beloved friends! I shall ever long after you in the mercies of Jesus Christ.

"And I am, your servant and friend, in the bonds of His eternal love, and the hope of happy and holy fellowship with you in the kingdom of our Father for ever.

"HENRY ROBERT REYNOLDS.

"*Blackheath, June 25th*, 1860."

After the reading of the foregoing epistle on the 28th of June, the following letter was adopted by the Church, the deacons being instructed to forward it to Mr. Reynolds.

"*The Church of Christ meeting in East Parade Chapel, Leeds, to the Rev. H. R. Reynolds.*

"BELOVED AND HONOURED FRIEND,—Although we assembled this evening in the expectation of receiving your letter communicating the reasons which have compelled you to resign the oversight of us as our pastor and teacher, its contents have nevertheless stirred some of the deepest feelings of our hearts. We cannot, indeed, doubt that your decision has been guided by Him who worketh all things after the counsel of His own will. Yet it has filled us with sorrow, that a union so happy, and abounding with so

Response of the Church.

much mutual love, should have been so suddenly dissolved, and that at a period when many of us were cherishing the hope that you would be able to minister to us the words of life through many future years. The few services you have taken, since your return, have revived, and, if that were possible, increased our attachment to your ministry; and whilst we magnified the grace of God for the gift bestowed upon you, we longed for more of the fruits of that deep and varied experience which the protracted discipline of our heavenly Father, sanctified by His Word and Spirit, has produced in you. We little thought that these services were rendered at such an expenditure of physical strength, as to make it probable that, if prolonged, you might for a lengthened period become disqualified to discharge the duties of another sphere, less laborious, though perhaps not less honourable and useful. We cannot be insensible to the fact that the manifold claims of our Church and congregation, to say nothing of any other demands upon the minister occupying such an important position, were doubtless often forcing themselves upon your attention; and that the sense of physical inability to meet them was frequently more exhausting than the work discharged. We are thankful to God that you ever came amongst us, and we shall not cease to remember your works of faith and labours of love. They have produced much fruit; they have not been in vain in the Lord. Many among us, and some who have departed in the faith, are your joy, and will be your crown of rejoicing in the day of the Lord Jesus. Others, who have not yet professed their faith in Christ, will yet have to thank God for your teaching, and it will delight us to report to you from time to time such blessed results.

"We mourn over the little fruit of holy living which your faithful and earnest ministry, combined with your truly Christian deportment and conversation, has produced in us. We feel we have deserved this chastisement of the Lord, and would humble ourselves before Him, and seek a fresh outpouring of His renewing and sanctifying grace.

"You have bidden us a reluctant farewell. To it we respond in the same spirit and tone; and yet we hope, and are delighted to believe, that we shall see your face again, and see it often. Though you have resigned your pastorate, we are still joined to you, we trust, in indissoluble bonds, as we are to

the Lord Himself, being one in Him. We cannot cease to feel the liveliest interest in your future welfare, nor cease to pray for all temporal and spiritual good, to be granted to you from the Father of all our mercies, and to the faithful and much-loved partner of your joys and sorrows. Nor will you, we believe, cease to pray for us, that we may be able to obey from the heart all the faithful admonitions you have in your last pastoral epistle addressed to us; that we may be kept in peace and perfectly joined together in the same judgment, abound in love one toward another, be constant in prayer for heavenly guidance; and that in due time, the Lord may send us a pastor after His own heart to feed us with knowledge and understanding, and to be a pattern to us (as you have been) in word, in conversation, in charity, in spirit, in faith, in purity.

"May the Lord be with you, and God, even our own God, bless you, from this time forth for evermore!

"Done at the Church meeting, this 28th day of June, 1860, and signed on behalf of the Church,

"Wm. Schofield.	John Jowitt, jun.	Deacons.
John Wade.	Samuel Hood.	
Jas. Y. Knight.	Thos. Scattergood.	
Thos. Edwd. Plint.	George Portway.	
Edward Morgan.	Edward Butler."	

Mr. Reynolds was succeeded in the pastorate at Leeds by the Rev. Eustace Conder, adapted in every way to sustain and advance the work unanimously committed to his hands.

We may add, by way of variety, another portrait —that of Rev. Thomas Rees, which appeared in the *Eclectic*, 1861, on the publication of his "History of Nonconformity in Wales":—

"The Rev. Thomas Rees is a man of humble origin. He spent three months at a country school; and he is therefore almost entirely a self-built man. He was little more than twenty years of age when he undertook the charge of a small decayed congregation at Craig-y-byrgoed, an obscure hamlet in the neighbourhood of Merthyr

Rev. Thomas Rees.

Tydvil. Here he must, like innumerable others of his fellow-countrymen in the ministry, have passed rich on something considerably less than forty pounds a year. The chapel was small and dismal. It bore unmistakable marks of neglect and decay. The blight of Unitarianism was visible on it and the surrounding district. Its remains still lingered in nooks and corners. The air of the hills was *expensively* and seriously bracing to a vigorous and eupeptic subject. Society there was none; there were mountains, and a very few books. We remember visiting our author (very unlikely to become one then), at the close of 1835, at this lonely place. He was then a thin, raw-bony, uncouth country lad. The merry twinkle of a small but clear brown eye indicated the presence of some slumbering potentiality. There was a cheerful, stout heart in him, in spite of very unsunny surroundings. He had entered into covenant with *work*, and was therefore content to abide in his mountain solitude. He had resolved to master the English language. At the period of our visit he was engaged in making his first essay. He had procured the 'Life of Rowland Hill;' and, with the aid of an English and Welsh dictionary, he was fagging away most doggedly at translating this book into the mother tongue. It had, conveniently for him, a wide margin, on which he wrote the Welsh of every word whose meaning he did not previously know; and for several pages every available spot of white was efficiently darkened; but as he neared the end of the volume, the entrances became fewer and fewer, so that the last page presented a virgin clean margin. It was to him a significant circumstance; *one* English book had been mastered.

"Finding his income wretchedly small, he wrote to Dr. Pye Smith, soliciting a little assistance out of some funds which he understood were at his command. In enumerating the various causes which had reduced the 'interest' at Craig-y-byrgoed, and increased his own difficulties, he stated that he had to contend with the remains of Unitarianism, which still lurked in the neighbourhood. The letter, according to the account given us of it the other day by the writer, must have been quite a curiosity as regarded penmanship, orthography, and composition. It was well that Dr. Smith was a first-rate classical scholar, or he would have been sadly puzzled to make out the meaning of this ancient Briton's hieroglyphic communication. The doctor, with

his usual kindness and promptness, sent him pecuniary aid, but wrote to say that he entertained very serious doubts as to whether a person so obviously illiterate as he showed himself to be was a fit and competent man to cope with Unitarians, who, as a general rule, are not wanting in learning and intelligence, and urging him to betake himself to the study of the English language, as an introductory step towards education. Such a communication, from such a quarter, would have knocked all heart out of many men; but it had the desired effect on Rees, for it stimulated him to *work;* and work he did, until he was able to publish the 'History of Nonconformity in Wales' in *good* English. Had Dr. Pye Smith been now living, no one would have hailed with greater delight the appearance of the present volume—perhaps not alone for what it is in itself, as for the evidence it affords of the patience and diligence of its excellent author.

"By hard labour our author worked his way out of the obscurity of Craig-y-byrgoed into the populous and stirring district of Aberdare, and thence in course of time to Llanelly, a rising port in Carmarthenshire, and finally to Beaufort, where he now ministers with signal success to a very numerous congregation. During his stay at Llanelly he translated into the Welsh language the whole of Barnes' 'Commentary on the New Testament.' It was this exercise which familiarized him with the idioms of the English language, which, considering his antecedents, he writes with wonderful correctness."

By the general consent of his ministerial brethren in the principality, Dr. Rees is recognized amongst the living pastors as their foremost representative man.

Preparations of Mr. Joshua Wilson for Bicentenary of the Ejectment, etc.

In anticipation of the Bicentenary of the Ejectment of the Puritan ministers from the Anglican Establishment, a general desire was felt that there should be an appropriate commemoration of the event. Mr. Joshua Wilson, who had made Puritan biography a special study for many years, was expected to supply from his large stores of information the facts

to be brought into prominence on the great occasion. The failure of his health at the time occasioned to his friends the most anxious and affectionate solicitude. Mr. George Hadfield writes :—

"Conyngham Road, Victoria Park, Manchester,
"*April* 14*th*, 1860.

"My dear Sir,—We have heard with much concern of your being a heavy sufferer. I assure you we feel much on your account. Many old friends seem to be on the verge of time and in prospect of heaven. My good wife is weak and feeble, and Mr. Turner of Knutsford, one of our old fellow-controversialists, has lately had an alarming attack. Mr. Birt is incapacitated and helpless. I trust all of us are in hope of a glory to be revealed, and I earnestly pray we may be ripe for God and heaven. We have served the best of Masters, and He will not forsake us when flesh and heart shall fail. I assure you, with much and unaffected sincerity, how highly I have esteemed you since I have known you, and that has been very many years. To you and Mr. J. R. Mills I have often looked for counsel and aid; and, blessed be God! never in vain, and never with diminished regard. I hope we shall enjoy a blessed eternity. We are full of hope that your son will follow the example of his fathers and even excel them all. God preserve and bless the youth, and make him an abundant blessing in his day."

Letter of Mr. George Hadfield to Mr. Wilson, April 14th, 1860, on the failure of his health.

Mr. Wilson, in reply to Mr. Hadfield, explained the cause of his disqualification for more active service :—

"Tunbridge Wells, *May* 1*st*, 1860.

"My dear Sir,—Since February I have been suffering from an attack of influenza, which greatly aggravated the chronic ailment to which I have been subject for some years, but which did not before seriously affect my general health. I am now much more an invalid than previously to the attack, and I am at times a sufferer, but, mercifully, I am not laid aside, although unable to get through the same amount of work as

Letter of Mr. Joshua Wilson to Mr. Hadfield.

formerly, and *quite unfit for most public engagements.* I hope in a few days to be able to go to London for the purpose of consulting an eminent surgeon on my case. I shall be glad, if possible, to attend the meeting of Lady Hewley's trustees, to be held in London on Wednesday next, but unless my new medical adviser should take a more favourable view of the case than I anticipate, it is my intention to retire from the Trust.

"I am deeply sensible of your kind expressions of esteem and regard, which I can sincerely reciprocate. We have laboured together in a good cause—the cause of truth and righteousness—and when my work on earth is finished I shall, I trust, enter into that rest which remaineth for the people of God. You are filling an important sphere of usefulness, and will, I hope, long be spared to occupy that important post. I may yet be permitted to do a little *at home* with my pen. I am very desirous that in 1862 there should be some public commemoration of that noble band of confessors who resigned their livings to preserve their conscience inviolate. I am collecting and arranging materials for an historical record of the infamous Act of Uniformity. I should like much to ascertain the exact majority."

"Essays and Reviews."

The publication of a volume at Oxford, in 1860, entitled "Essays and Reviews," gave rise to general and very exciting discussion. The Unitarians were delighted with the prospect of a universal comprehension of which this outspoken manifesto might be hailed as the precursor—a Latitudinarian Establishment in which no concessions would be demanded and no compromise involved :—

Latitudinarian Comprehension.

"It does not appear to us (the *National Reviewer*), that on admission into orders, or induction into a cure, any serious inconvenience could arise, after the public mind had been sufficiently prepared by previous discussion in Parliament, and at public meetings, from *substituting for subscription to the Thirty-nine Articles the simple declaration of a desire to enter the ministry of the Church of England as actually constituted*, accompanied by a solemn promise to abide

by its laws, and submit to its authorities. With regard to the Prayer Book, a distinction might be made between its fixed and its variable parts. The former should constitute its permanent frame-work, containing those universal forms of adoration and confession, *untinged by doctrinal peculiarities*, which for their beauty, sublimity, and catholic spirit, have commended themselves warmly to the national heart, and are freely used with the greatest acceptance by Nonconformists of various denominations. For the remainder, an option might be left to the clergyman, in conjunction with his flock, to retain or *omit them*, or *use certain portions* of them, as was found most accordant with their united feeling and judgment.

"It may be urged that such congregational freedom would draw after it variations in the liturgical forms used in different parishes. But there would still be a fundamental in them; the spirit of the Prayer Book would pervade them all. Again, it may be apprehended by some persons that the allowance of the freedom for which we contend, must breed divisions of opinion and fruitless controversies in a parish, that would be anything but favourable for its peace and moral improvement. Admitting the possibility of some occasional collision of feeling, this would be better for the spiritual health of the Church than the immovable apathy and deadness in which some parishes are now sunk. But the chief cause of such mischief is the narrow sectarian zeal which a *better education and free ministry*, combined with the increasing diffusion of knowledge, would, above all things, tend to extinguish. We confess that we have great faith in the influence of an earnest and *well-cultivated man*, supported by his *obvious interest* to maintain the unity of the parish, in *keeping down* unnecessary divisions among his people, especially where he has secured their moral confidence and respect, and habitually concentrates their attention on the worth and beauty of a Christian life. Much of our sectarian strife and animosity is of purely factitious origin. Should it come to the worst, and the malcontents prove implacable, a new church must be erected, *with a fair division of parochial funds*, and an invocation of the aid of the voluntary principle to supply deficiencies. We do not believe that this would often be the case. In large towns where, from the complex character of the population and the greater mental activity, it would be most likely to occur, there would always be

different churches where the wants of different minds might be met, and different tastes gratified."

The official machinery would, in this new system, require a little more adaptation to the altered conditions, and some friction at first might be caused; but the authors of the plan persuaded themselves that it would work admirably in the end.

"Believe in human nature, treat it fairly, and *it will right itself*. There is a Divine element at work within it which it is impiety to distrust. Sects and parties originate in prejudice, ignorance, and selfishness. They will disappear in the light of knowledge and love."

It did not escape the observation of these "liberal" Church reformers that there were some persons in the community to whom the Book of Common Prayer and the Holy Scriptures could never be made acceptable, however divested of "doctrinal peculiarities." They would prefer extracts from classical English literature, varied with lessons from Confucius and the Hindoo Shasters, by way of intellectual recreation, accompanied by the music of the "first masters." To Christian worship in any form they had an invincible objection. So hopeful, however, was the prospect now opened by the "Essayists and Reviewers," that it was deemed quite possible to accommodate even such people in the national scheme.

"From the present tendencies of thought in many quarters, we think it not unlikely that societies for worship and mutual edification may hereafter be formed among devout Theists, who cannot find the spiritual aid and comfort which they seek in any of the existing forms of Christian communion. The co-existence of such independent religious associations with a National Establishment would be of great service to the spiritual development

of the nation. It would prevent the Establishment from lapsing into apathy, and offer to it that sharp contrast of religious ideas and religious observances which arouses reflection, corrects prejudice, and promotes charity. The members of such communities, having free access to the national seats of learning, and sharing in the *general illumination of the age*, would no longer be looked down upon as proscribed and disqualified sectaries, but be regarded as the *natural and genuine products of an advancing civilization*, and would probably number among them some of the best minds and characters of the time." *

At the anniversary of the Bible Society (May, 1860), in expressing his abhorrence of the sentiments contained in the "Essays and Reviews," Rev. Canon Miller said:—

"This is the kind of thing which is within the Church of England; and I shall not offend my Dissenting brethren when I say that it is without the Church too, to a great extent; for I think there are a great many Dissenting chapels in which the sheep are sighing for the good old truths of the old Puritan divines."

The Rev. Samuel Martin, who was present on the platform, constrained to silence by the regulations of the meeting, indignantly repelled the accusation at the Congregational Union meeting, held May 17th.

"If there were any personal reference," Mr. Martin said, "I can forget it, and forgive it; but I am concerned for our churches, because I believe that our church polity is one of God's great instruments for the establishment of Christ's kingdom in this land. I look, therefore, with extreme sadness on anything that weakens our influence in this country. It is of the most sacred kind. Now, for a man to stand on the platform of a public society, and say we are not preaching the Gospel, is to *entirely undermine our influence, and to take away that which is our chief strength.* If there be among us men who are not preaching

* *National Review*, No. 861.

the Gospel, I call, in the name of my Saviour, upon the churches over which they preach, to request their withdrawal; even on the low ground of the trust-deeds of their buildings, they are bound, as honest men, to dismiss such ministers. But where are they? (cheers). Then there are the County Associations. If there be connected with the Congregational Board, or with this Union, men who are not preaching the Gospel, the Board and the Union should withdraw from them (hear, hear). It should be impossible for men suspected to continue among us. They should retire, or be expelled. It is high time we should deal with this thing. If I can exert any influence for this purpose, it shall be fairly and thoroughly tested (loud and repeated cheers). If we cannot find the men who are not preaching the Gospel, let us at once deny the charge, and take every public opportunity of declaring that the ministers of our denomination are loyal and faithful to their Saviour (cheers)."

This exciting incident became the occasion of bicentenary warfare, that passed along the whole line in both camps, Conformist and Nonconformist. If it could be shown that the Congregational ministers were recreant to the truth, their testimony in favour of the principles for which the ejected suffered the loss of their livings would have little or no value. The hint, once suggested, was taken up with eagerness. Even in the Colonies, where Nonconformist pastors gave lectures in commemoration of the event, the Anglican clergy took up the cry of Congregationalist defection, and, in a Sydney paper, conducted, as a whole, with great ability, the hint was given that there should be some restraint in this discussion on the part of those who had been permitted to enjoy privileges in the Colonies of which they could have had no expectation at home.

CHAPTER XII.

UNDAUNTED by the controversies raging around them, Mr. Morley and his active coadjutors in the work of evangelization continued their work of exploration into the spiritual destitution existing in different parts of the country, and took counsel with judicious friends respecting the best methods of meeting the religious wants of the people.

Lay Evangelists.

The Rev. Henry Addiscott, of Frome, who had made the experiment of employing "evangelists," reported the result of the efforts made in this direction in a letter to Mr. Morley:—

"BOWDEN, *Sept. 26th*, 1860.

"MY DEAR SIR,—I regret not being with you to-morrow: the state of my health is the sole reason of my absence. The evangelistic movement which you contemplate, in connection with the Home Missionary Society, if carried into effect, will, I am certain, be productive of great blessing to our rural districts. I introduced the plan into Somerset about five years since; we are reaping the fruits; we have four evangelists connected with our Association; others are sustained by the munificent liberality of our Christian friends. The Association agents are located by us in the centre of dark districts, of which, I regret to say, we have not a few. Our plan is to obtain from the district half the salary of the agents, the other half the Association supplies. We pay him his entire salary, and he is regarded as our agent.

Letter of Rev. H. Addiscott to Mr. Samuel Morley.

He is expected to employ six hours daily in domiciliary visitation; also to preach, if places are found in the locality for that purpose. But he is sent not to wait for people to come to hear him preach, but to take the Gospel to the people there. When he has found an entrance into their homes, and the Word an entrance into their hearts, they will attend his cottage or chapel service. The agent is expected to send a monthly report to a committee appointed to superintend the evangelistic movement. He is not regarded as a pastor of a church; if he accepts that position, we at once withdraw our aid. Ordination to the ministry is not thought of; he is not expected to attach the title to his name; he is the 'messenger of the church,' and proves himself to be the 'glory of Christ.' The reports we receive are of a truly encouraging character. I will forward you a few as a specimen on my return to Taunton: it would have afforded me pleasure to have propounded our entire plan to the meeting. Your secretary, Mr. Wilson, and Dr. Brown, know my views on the subject. I believe it is the plan to prevent the increase of small Independent churches, to diminish the number of Independent ministers; it is a mode of aggression which the clergyman of the parish finds greater difficulty in arresting and successfully opposing, than he does in preventing attendance at the little meeting-house. He too frequently succeeded against the latter; but how to overturn domiciliary visitation, when our agent has instructed the ignoraut, comforted the afflicted, and directed the dying to Christ, he has yet to discover.

"Whilst the agent independently of the people, he is unfettered, and is without care, receiving his salary from the Association. It is a large subject, but I am confident, if we are to tell upon the rural districts of our counties, it will not be by locating ministers in every small place, leaving them to the uncertain support of a few, but by placing evangelists in the centre of a cluster of villages, they being sustained by a recognized and responsible Society.

"I write this hastily, after a journey, but was anxious to give you these few jottings, after hearing the announcement of your meeting to-morrow afternoon. The towns generally will take care of themselves; the rural districts are our difficulty.—I remain, dear Sir, yours sincerely, "H. ADDISCOTT.

"S. Morley, Esq."

This was the last letter Mr. Addiscott wrote. He died on the journey.

In the employment of lay agents as evangelists and rural pastors, it was felt by many that they would require special instruction to adapt them to their work. An institution was commenced in Manchester, called Cavendish College, by the Rev. Joseph Parker, with the generous co-operation of Mr. James Sidebottom and others. The new institution, unfortunately, was brought into unenviable notoriety by a strange imposition, practised by one of the early students, who seems to have been a special favourite with Mr. Parker. The importance of the object, nevertheless, remained the same, and, under more favourable auspices, the Nottingham Institute was opened under the presidency of the Rev. J. B. Paton, who had given proof of his efficiency as a tutor in Cavendish College. A large building for the Institute was erected, and, by the zeal and liberality of its promoters, the work prospered.

Cavendish College.

Nottingham Institute.

A similar institution was opened at Bristol; and as the minutes, kept in admirable order by the secretary, show distinctly its origin, character, and progress, we avail ourselves of the record therein contained:—

"At the annual meeting of the Bristol and Gloucestershire Congregational Union, held at Highbury Chapel, Bristol, 15th April, 1862, the subject of ministerial education was brought under its consideration. After some earnest discussion, it was resolved, on the motion of the Rev. H. Quick, seconded by Rev. H. J. Roper, that it be referred to the Executive Committee, to consider in what way it may be best able to provide suitable

candidates for ministerial work in the country, and prepare them for most efficient service.

"The Executive Committee so appointed held a meeting in Gloucester, 17th September, 1862, and requested Mr. Hartland to prepare a paper on the subject, and read it at the autumnal meeting, with a view to its full consideration.

"After the reading of the paper prepared by Mr. Hartland at the meeting of the Union at Weston-super-Mare, 21st October 1862, the following resolutions were carried unanimously:— 1. Moved by the Rev. David Thomas, seconded by Mr. W. D. Wills,—'That, in the judgment of the Union, it is of supreme importance that an institution of the kind suggested for the education of rural pastors, home missionaries, and evangelists, be established in Bristol.' Bristol Institution. 2. Moved by Mr. Coham, and seconded by the Rev. W. Rose, —'That, in order to aid in raising the necessary funds, the paper read by Mr. Hartland be printed and circulated, under the direction of the Executive Committee.' The following promises of assistance were then made: The Rev. Dr. Brown, £100 per annum for five years; Mr. W. D. Wills, £50 per annum for four years; Mr. H. O. Wills, £50; Mr. Coham, £50; and the Rev. J. Edwards, £50 per annum for the same time.

"Mr. Somerville having offered to raise the remaining sum of £300 per annum for four years, to make the experiment suggested by Mr. Hartland, it was unanimously resolved,—'That Mr. Somerville's kind offer be accepted, and that the whole subject be referred to the Executive Committee, that such steps may be taken towards the realization of the design in question as may be deemed necessary, before the annual meeting of the Union."

The ministers and deacons of the Bristol churches were invited to a meeting at Arley Chapel, on the 22nd of December, 1862. At a special meeting of the Executive Committee, held at Brunswick Chapel, Bristol, Feb. 3rd, 1863, Mr. Somerville reported that he had received promises of support to the amount of £541 per annum for four years; and for the first year, £20 beyond this sum. It was then

resolved,—"That the result of the appeal to the churches in support of the proposed Institution for the Education of Home Missionaries, etc., is such as to warrant this committee in advising the Union to proceed with its establishment as speedily as possible." Mr. Hartland then read a draft of the rules he had proposed for the government of this institution. As to determining its general character and objects, the following may be cited:—

"I. The Institution shall be called 'The Gloucestershire Institution for the Education of Home Missionaries.'

"II. The object shall be the education of young men for ministerial labour as evangelists, home missionaries, or village pastors, in connection with the Congregational denomination.

General character and objects.

"VIII. The course of instruction in the Institution shall consist of the English language and literature, the evidences of the Divine authority of the Scriptures, Biblical literature and exposition, systematic divinity, homiletics, ecclesiastical history, and such other branches of general learning as the committee or tutors may from time to time appoint.

"IX. The religious and ecclesiastical instruction given shall be in general harmony with the 'Declaration of Faith, Church Order and Discipline,' published by the Congregational Union of England and Wales.

"X. This instruction shall be carried on by a tutor, who shall be appointed by the committee, with such aid from ministers and others in the neighbourhood as the committee may deem necessary for the remaining portion of the term of two years.

"XV. Every student shall be required, on his full admission to the Institution, to connect himself with some Christian church in Bristol.

"XVI. During the Session, the preaching engagements of the students shall be under the direction of the tutor.

"XVII. A district shall be allotted to every student for City Mission work; and he shall be required to make a monthly

report of his labours in it to the tutor, by whom it shall be laid before the committee.

A sub-committee, appointed "to select a gentleman qualified for the office of tutor, March 23rd, 1863, unanimously recommended the Rev. Edwin J. Hartland for this office. In accepting this important trust Mr. Hartland, in a note dated Bristol, May 1st, 1863, says :—

"I beg to accept the responsible office which the confidence and esteem of my brethren had led them to confer upon me. I do this after careful and prolonged thought and prayer for Divine direction. I look forward to the duties which will devolve upon me with an anxious and a trembling heart, but at the same time with a trustful and hopeful spirit. May I be enabled to make the Institution a blessing to the Church and the world, we all long it should become."

Rev. E. J. Hartland accepts the office of tutor, May 1st, 1863.

The first meeting of the sub-committee of management was held at Arley Chapel on the 27th of May, 1863, when several applications for admission to the Institution were read, and four of the candidates were in attendance, and after appearing before the committee they were admitted for the usual term of probation, appropriately addressed by the Rev. E. J. Hartland, and commended to God in prayer by the Rev. J. Edwards.

The class-rooms of Arley Street Chapel were then obtained for lectures to the students; an inaugural service was appointed for the 9th of September at Brunswick Chapel, and during the interval numerous additional applications were made by candidates in different parts of the country. The special inauguration service was opened by Rev. F. W. Gotch, LL.D.,

of the Bristol Baptist College, by reading Rom. xv. and by prayer. The Rev. H. J. Roper stated the origin, nature, and aim of the Institution. The Rev. J. Glendenning, in the absence of the Rev. D. Thomas through indisposition, commended it to God in prayer. The Rev. A. M. Brown, LL.D., gave a solemn charge to the tutor, and the Rev. T. Hughes concluded the service by prayer.

The following is the report of Mr. Roper's address:—

Inaugural address of Rev. H. J. Roper.

"I have been requested to offer a few remarks bearing on the nature and claims of that institution the inauguration, the solemn dedication of which to the service of the Gospel has gathered us in the sanctuary and around the throne of our Father in heaven. *The institution has arisen out of the prosperity which God has graciously vouchsafed to the operations of our Gloucestershire Home Missionary Society*—a society which of late years has called forth an enlarged spirit of liberality on the part of several of the Christian friends and churches of this county, and which has altered very much the religious aspect of not a few of the rural districts thereof. The Lancashire Home Missionary Society, for so lengthened a period under the presidency of that honoured servant of God, Dr. Raffles, who has so recently been taken from us, has long been known, indeed, pre-eminent among kindred institutions, for its zeal and fidelity in the missionary service in that district of our land; and perhaps it is not too much to say that now the Gloucestershire Society occupies a position second only to that of Lancashire. We should be thankful to God for this; it is a great change. Some of us can remember when only feebleness and inefficiency marked our county operations—when our stations were few and ill-supplied with agents—when our churches, failing to feel their obligations to make Christ known in the rural parts around them, furnished funds quite inadequate to their evangelization—and when little of prayerful thoughtfulness existed on the subject; whereas *now a greatly quickened state of things exists*, and though much remains to be done, we may well, as we call to mind our many stations, and our comparatively ample means,

and especially the manifest signs of the Divine blessing and favour, thank God and take courage now—out of this altered form of things—and I cannot refrain from saying that we owe it very largely to two men—to the intelligent and unwearied earnestness of our late treasurer, Mr. Somerville, and to the remarkable tact and business powers of our friend Mr. Hartland—out of this altered form of things has arisen that new institution we are now inaugurating. Very difficult was it found to obtain agents for our increasing missionary work. Not men alone of serious godliness, but men of special adaptation were needed. Not learned men, or deeply studious, but plain, strong-sensed, well-informed men; men with much of the love of Christ in their hearts, and much concern for souls prompting their lives; men well read in Bible truth, full of labour, apt to teach, and to teach not alone amid the quietness of village sanctuaries—but to teach where Whitefield and Wesley taught, by the hedgeside, and beneath the open canopy of the heavens; if not eloquent men, yet men with that sort of ready tact and familiarity of illustration which workers among the comparatively uninformed and unthoughtful of our rural population must have, or fail to prepare a highway for the Lord. It was not easy, I say, to find men ready to the hand and work of your mission, and hence, after much prayer and anxious thought, it was resolved to found an institution for the training of such men, an institution from which not only this and the bordering counties, but other and distant parts, might obtain men fitted for the work of evangelists. It was felt that in most of our churches there were the materials out of which, under God, such evangelizing agents might be fashioned—men of the right stamp, with a certain Christian bravery of heart and a certain inward yearning to do the work of God, and who, by a course of academic preparation running through some three years, might have opened to them sources of Biblical information, and be matured in habits of thought and reading, and study, that so, what else they could not have done, or done but feebly, they might by God's help do and do well. You will understand, then, that our new institution is not, in the strict sense of the word, a College. It is not intended to take rank by the side of those institutions which, by their longer course and their higher order of classical and philosophical study, and their larger entrance into critical and

controversial theology, are preparing men for our more prominent pulpits. Its work is different, though scarcely less important. It will be more akin to that educational movement which Mr. Spurgeon is conducting with so much success in connection with the Metropolitan Tabernacle. Its sphere will be the training of men to be evangelists and village pastors: that is its aim. Without that it would not have been, and its course of study will be one answering thereto—conscientiously and continuously answering thereto. Whatever may adapt men addicting themselves to this special service for fulfilling it with credit to themselves and with religious advantage to others, will be present, and whatever points not that way will have no place. I will not say how much our hopes in connection with our new institution rest on our brethren. With so much of unanimity and cordial goodwill burning on the altar of your hearts, your academical course, instead of being, as, alas, it has sometimes been, the grave of your piety, will be an aid to your after and, under God's blessing, extensive usefulness. And deal kindly, I would say to the members of our congregations, with these young men, and give them a cordial welcome. They come from different, some of them distant parts; let them feel that they come among friends; that, if they have left fathers and mothers, and sisters in the flesh, they have in Bristol found such kindred in spirit. Let us, by our hospitality, make them understand that they have the password to our households. We, by our kindness and Christian counsels, may prove a blessing to them; and they, in return, by the freshness of their youthful aims, and the fervour of their youthful piety, may prove a blessing to us."

Some fears were entertained that the Bristol Institute, in the event of the removal of Mr. Hartland, might not continue until more firmly rooted, but on his resignation to accept the office of Secretary to the Church Aid Association, a new Principal was appointed, in a manner the most satisfactory and assuring for the future prosperity of the Institution.

On his retirement, Mr. Hartland wrote to Mr. Somerville:—

"6, Cotham Gardens, Redland, Bristol,
"*April 9th*, 1879.

"My dear Friend,—As Chairman of the Committee of the Bristol Congregational Institute, I feel it is due to you that I should send my formal resignation of the trust which has been so long confided to me. I need not recapitulate here the circumstances which have led to this step. You are familiar with them all. It is proposed that I should enter upon my duties as Secretary of the Church Aid Society on the 24th June. I must therefore resign my office of Tutor in the Institute from the close of the present session.

Letter of Resignation from Rev. E. J. Hartland.

"If the Committee could see their way to allowing the annual meeting to be held on the 18th or 19th of June, it would be a personal convenience and kindness to me.

"I cannot close my connection of sixteen years with the Institution, without expressing my gratitude to the Committee for the uniform kindness, confidence, and courtesy with which they have ever treated me. To you, personally, my dear friend, I owe a debt of gratitude I can never hope to repay. Through all these years you have stood by me in my work, and have lightened its burthen by innumerable acts of kindness. I know not how adequately to express my sense of obligation to you. But for you, the Institute could not have existed, and any good I may have done through it, would not have been accomplished. I thank all the Committee, but towards you I cherish a grateful affection, which will last as long as life continues.

"Trusting that the Committee will be rightly guided in the anxious deliberations which my resignation must involve,—I am, my dear friend, very faithfully yours,—Edwin J. Hartland.

"William Somerville, Esq., Bitton."

The Rev. J. P. Allen, M.A., the successor of Mr. Hartland, accepted the appointment in the following letter:—

"Gloucester, *July 9th*, 1879.

"*To the Committee of the Bristol Institute.*

"Gentlemen,—In reply to your letter of June 11th, calling me to the Tutorship of the Institute, in conjunction with my friend and former fellow-student, the Rev. T. B. Knight,

Acceptance of the Appointment by Mr. Allen.

I have pleasure in stating that besides giving the subject most earnest attention from the very first moment it was broached by the sub-Committee early in May, I have sought with diligence the counsel of many friends, personal and ministerial, and above all, have not ceased to make supplication for the wisdom which cometh from above.

"My conviction as to the path of duty has been deepened by the circumstances under which simultaneously, I have been invited to the pastorate at Sneyd Park. But I need not detail the successive steps by which I have travelled to my present conclusion. It will suffice to say, that in the entire matter, I feel as one led of God, and that to your high and honourable call I am constrained to respond, to devote myself to this great work of training young men for the sublime service of the Christian ministry.

"Conscious of the arduousness of the task, of the responsibility of undertaking it, I throw myself on your generous confidence and co-operation, assured that He who summons to the work, will vouchsafe strength proportionate to the day. Most painful will be the rending of the tie which binds me to the church of which for nearly ten years I have been the happy pastor; my solace lies in the thought that I go to serve many churches, and that the Hand which creates the vacancy, may be trusted wisely to fill it.

"In the fervent hope that our Institute may grow into still greater efficiency, and in the confidence that each one of us will bear it on his heart, and remember it in his prayers,—Believe me to be, gentlemen, yours in the love and service of the Lord Jesus, "J. P. Allen."

Paper by Mr. Joshua Wilson—Preparation for Bicentenary.

At the autumnal meeting of the Congregational Union, held at Birmingham, a paper, sent by Mr. Joshua Wilson, was read by Mr. Morley, recommending practical operations. "Fifty new chapels should be opened on or before the 24th of August, 1862. The foundation-stones of fifty more should be laid on that day. Vigorous measures should be adopted for

diffusing the knowledge, and extending the practical adoption of those principles which they avowed and advocated. Week-evening lectures might be given, and popular tracts written.

"Let us work the press," Mr. Wilson said, "as we have never done it, and scatter authentic information broadcast through the whole length and breadth of the land. Let the people of England know on what an anti-Christian and sectarian foundation the ecclesiastical Establishment in this country was reconstructed in 1662, and that it still rests on the same basis. An Act of Parliament, and *such an Act!* Let the infamous character of this Act, the base spirit in which it was framed, the base arts by which it was carried, the base purpose for which it was intended, be exposed to the public gaze in all their hideous deformity.

"Energetic means should be employed, moreover, to excite a more general and lively interest among the members of our congregations in our historical literature. Dr. Calamy's 'Lives of the Ejected Ministers' might be reprinted. If a subscription were originated, under the direction of a small committee, including some of our Baptist brethren, five thousand subscribers of one guinea might be obtained for four full-sized octavo volumes. If ten friends would contribute fifty pounds each, the amount might be considered as a guarantee fund, to defray any expenses that might be incurred in connection with the collecting of materials for this work, and the carrying it through the press."

Memorial Hall.

The erection of the intended "Memorial Hall," from the difficulty of obtaining a site, and other obstacles, afforded the finest test of the patience, unanimity, and liberality of the denomination. The idea of providing a more suitable building for the purposes intended had been long entertained. Mr. Joshua Wilson, Mr. Samuel Morley, and Mr. James Spicer, and others, engaged in a similar design, and submitted the project to

some of their affluent brethren. In reply to their circular, they received the following communication from one of the most influential gentlemen in the denomination :—

"CLEVEDON, *June 16th*, 1851.

"MY DEAR FRIENDS,—The place from which I date my letter will show you that it was not in my power to be present at the meeting to which your letter of the 15th inst. refers. I the less regret, as, had I been there, my judgment would have led me to be adverse to the measure for which you had called it. I cannot see the objections you take against the *Congregational Library*, so far as they can consistently be urged, or feeling the desirableness of taxing one denomination with the large expense of erecting a public building which might be considered 'worthy of our body.' I am unfortunate enough to differ from the subscribers to the circular in *all* the grounds on which the project is based. I took a considerable share in the erection of Exeter Hall, and well remember that, from its *size* and central position, it was regarded and intended as a complement to all the places in which our denominational meetings were to be held; and I can conceive of no building that we could, as Congregationalists, meet in, to compare with it in the accommodation it affords. In its accommodations, together with those afforded by *other* places of minor extent and varied position accessible to us, it appears that we have all the *interests* of our denomination do or can need; and that it would be a waste of property could we in any *form of contribution* raise the necessary amount; and from *any* that I can think of I can only say that I should stand aloof, believing that, in the cost of our new College, and in the further erection of places of worship, schools, etc., in and about the Metropolis, we, as a body, have our hands *quite full*. As to the argument, in the words 'worthy of our body,' I regard them as of no weight, and, at least, must say that they have no weight *with me*, and that I should consider every pound so laid out as a *waste* of that which might be more usefully applied, and a sacrifice to *denominational vanity*.

Former Project opposed. Letter of Mr. Alers Hankey.

"I hope, my dear friends, that you will forgive the plain expression of my sentiments which I have employed. If they

are plain and strong in terms, I can truly say that they fall short of, rather than overstate the feelings which the *proposed* measure if it should be seriously brought forward, will excite in my mind and that of many others. Various other considerations, as the non-necessity and the inexpediency of such a measure, which a letter does not allow me to enter upon, forcibly occupy my mind, and will withhold me from taking a share in the project.—With every sentiment of respect and regard, I am, my dear friends, yours sincerely,

W. ALERS HANKEY.

"Joshua Wilson,
Samuel Morley,
James Spicer, Esqs."

At the period when Mr. Hankey put his decided veto on the proposed undertaking, the official potentates in Blomfield Street were quite satisfied with the old concert-room called the "Congregational Library." The venerable pastors who met there in a kind of ecclesiastical conclave, exacted and received the respectful homage of the "country brethren," and kept them, by indirect influence, within proper bounds. The honours coveted in public engagements, and in the gallery of "portraits" in the "Evangelical," were dispensed judiciously, and there was peace in Israel, verging on a degree of stupor. The times were now greatly changed. In every part of the country men had risen by their intelligence, integrity, enterprise, and public spirit into the highest social positions for the accomplishment of the purest and noblest objects. Merchant princes, members of Parliament, magistrates, and untitled leaders of thought and action were to be found in Congregational churches, exerting an influence the more powerful from their independence and well-regulated freedom. Desiring

scope for their energies, they were prepared for an enterprise worthy of their position.

So far from shrinking from the work of raising a Memorial Hall, Mr. Hadfield was inclined to consider it as one that might be accomplished by single-handed effort. In a letter to Mr. Joshua Wilson, dated "9, Gloucester Street, Pimlico, London, 7th Feb. 1863," he elaborated a scheme for the building of magnificent proportions, and seriously submitted the design as one that might be achieved by his cousin:—

Letter of Mr. G. Hadfield to Mr. Joshua Wilson suggesting that Mr. Mills should build the Hall as a memorial of himself.

"Your worthy relative, Mr. Mills has," he says, "himself suggested to my mind the project of a public hall in London for the denomination primarily, but not exclusively. I felt at once its importance to the work of carrying on the cause of Christ in London—the heart of the world—from whence a vital influence might be exerted in the world." After sketching the plan of the proposed structure, Mr. Hadfield adds: "It has been for many years a real enjoyment to me to have the friendship of yourself and Mr. Mills. You have had for each other an affection that I have always admired, and, as far as I know, it never was more ardent than it is at the present time.

"I feel a delicacy in offering any suggestion to a mind like that of Mr. Mills, which, however, you may not.

"We all know the power which Providence has placed in his hands, and this may enable you to speak to him with the freedom of his oldest friend, whilst it suggests additional motives to others of delicacy of conduct towards him. I should, however, be very glad indeed if God put it into his heart in the enjoyment of life, health, and a masculine intellect, to memoralize himself to ages yet to come and generations yet unborn. This task should be considered, and, as I have before noticed, he is inclined to this very subject. Let me hypothetically suppose him to be inclined to take this subject into consideration, and at his sole charge to build such a Hall as I have described for the

better thoughts of himself, and others, and then let us with one voice and heart inscribe on the Hall—"The Remington Mills Hall.'"

The memorial intended was not that of an individual, however eminent, but for the worthies of the Ejectment. Mr. Mills therefore did not monopolize the honour of the undertaking, but shared it in common with many. Reference was made by the chairman at this meeting to Mr. James and to other members of the Union, who had been removed by death:—

"The name of Plint will remind us of one who was no common worker in his Master's vineyard—a man of wide sympathies and untiring labours; of such men the Church has need. The name of Townley will recall one, the early accidents of whose life might have gained for him a position in society which for the love of Christ he never filled, whilst with simple and unhesitating devotedness he consecrated all to the cause of God; and *for many years, amidst unflagging labours,* '*took not from a thread even to a shoe-latchet,*' always gracious, benignant, and expansive, till after years of service and honours, he sank, in the matured evening of his days, quietly into rest. And though we have often recalled it before, this place of our meeting shall remind us again of another, at once a patriarch and an apostle; uniting the fire of youth with the wisdom of mature age; a man alive to every want."

The following resolution in reference to Mr. James was adopted unanimously, the assembly rising;—

"That the pastors, delegates, and other members of the Congregational Union of England and Wales assembled in Birmingham, embrace the earliest opportunity on meeting here, of placing on record an expression of their esteem and veneration for the memory of their late departed friend and brother, the Rev. John Angell James. To his wise and earnest counsel the Union was deeply indebted at the time of its formation and in

the stages of its early history. He welcomed its representatives to the first autumnal provincial meeting which was held in this town, and he continued its warm and consistent friend to the end of his life. While his brethren in the ministry cannot fail to appreciate the loving, gentle spirit he evinced towards them, the whole denomination of which he was a distinguished ornament will long cherish a recollection of his abundant labours through the press and in the pulpit; his firm and Christian maintenance of the great principles of our Evangelical Nonconformity, and his large and fervent desires for the visible unity of the whole Church of Christ. In the review of his holy, useful career, and triumphant death, this assembly would adore the grace of our Lord Jesus Christ in him, and desire for his family, for his successor in the pastorate, and for the church over which the Holy Ghost made him a faithful overseer, a rich continuance of all needful favour and benediction."

Mr. Dale, in response, said:—

"It is impossible for me to rise in order to acknowledge on my own behalf, and on behalf of Mr. James's church and congregation, your kind vote, without the greatest agitation of feeling. The scene this morning, and what has been listened to, has recalled all the trouble and all the sorrow through which we were passing two years ago. I do, however, from my very heart, and on behalf of the church and congregation over which I now preside, thank you for the love and for the veneration which you have expressed for him whom we have lost. It is quite true that however much Mr. James may have been loved by all the churches of his order in England, he was loved best by the churches of this town. However highly he may have been respected by those who knew his public life, he was respected most by those who knew how consistent his private life was with all his public professions. But it is not for me, in this town, and in this assembly, to pronounce the eulogy of John Angell James. His eulogy is to be found in that great church gathered by his labours, in whose heart of hearts he will ever be enthroned—in the multitudes, belonging to all races and to all ranks, who have been taught by his writings to trust in, and to love, the Lord Jesus Christ—in the troubled hearts of widows to whom he has spoken consolation in the bitterness of their grief—in ministers

belonging to the various departments of the Christian Church, who are ready to acknowledge that from his example and from his sayings, they have received some of the best and holiest impulses of their ministerial life. We thank God that He gave us, in this town, John Angell James, and in thanking Him ourselves, we know that thanksgiving rises from multitudes of hearts all the world over.

> "'His memory shall live alone
> In all our hearts, as mournful light
> That broods above the fallen sun,
> And dwells in heaven half the night.'

"Though he has been taken to his rest, his memory is a blessing and a power still. It is impossible to speak in this place about Mr. James, with his great powers, extensive usefulness, and protracted labours, without thinking of one who once ministered in this pulpit, who was endowed with a singular genius, whose mind was enriched with manifold and various learning, and in whom were garnered the hopes of multitudes belonging to other denominations, who looked to him to be one of the noblest and ablest representatives of our great principles in the world of literature—Robert Alfred Vaughan, who was beloved for the gentleness and unselfishness of his spirit as much as he was respected for his great powers. He was permitted to labour but for a short time in the service of his Master, but he has left an impress upon some of us that we would not willingly let die. And these two men, taken away, together seem to represent those various powers we should covet from God's hand for the strength and glory of our churches, and for the advancement of His truth. Different as they were in their original powers and culture, they were both the servants of the same Lord, and have now met, we believe, before the same throne and received there the same welcome. Surely it is well to recall, as you, sir, have done, the memories of the sainted dead. I remember that Canon Stanley, in his beautiful book on the Eastern Church, tells us that the hand of Gregory the Illuminator has been kept by the churches that sprung from his labours, and is used in the consecration of every succeeding Patriarch of their communion; and we in our work may be blessed, not by the natural members of those who have served God before us, but by the memory of what God's grace enabled them to do in

His service; and we do this to stimulate our zeal by recalling theirs, and to encourage our despondency by rejoicing in their success."

The Chairman, on introducing the Rev. Andrew Reed, as the mover of a resolution adopting the report, made a touching allusion to his father (Dr. Reed) recently removed by death. Mr. Reed, at this time pastor of the Church at Preston, testified his approval of the names of the Committee, and especially of the Secretaries.

Speech of Rev. Andrew Reed, B.A.

"He could not pass," he said, "two of the names by in silence—namely, those of the Secretaries, the Rev. G. Smith and the Rev. R. Ashton; for to both of these gentlemen the Union was deeply indebted, not only for the efficient discharge of their duties, but also for the spirit of good sense, warm-hearted affection, and brotherhood thrown by them into all its movements. He had been much touched by the allusion made to the departure of one near and dear to himself. Though frequently called into other walks of usefulness, he was warmly attached to Congregational principles, and anxious for their spread. In some of his private memoranda a paper had been discovered, written just after his ordination, in which were these words: 'God has given me a good beginning; but I am anxious to run well; setting out is something, but holding out is much more.' About dear Edward Swaine he need not speak, as his pastor was about to second the resolution now before the meeting. Mr. Plint had been his schoolfellow, and was a friend whom he, as well as many others, would greatly miss. Mr. Plint's life was not thoroughly squared to logical principles, but he was a warm-hearted and really good man. With reference to the loyalty of Dissenters, he might mention as an illustration that he had been informed by his father-in-law, Mr. Cullen, of Leith, that, in combination with other ministers, they had resolved to call the people of Edinburgh to solemn prayer for the Queen and the Royal Family on Her Majesty's birthday, the Queen having desired that that day should not be celebrated with the usual rejoicings. *It was*

very gratifying to hear the report which had been read, for it showed that the Union was advancing in importance and usefulness, the warm discussions of its early days having only tended to strengthen it and to promote unanimity of action. He was satisfied that such union of the churches was a good and desirable thing, and this was the first association of the kind, he believed, to open its doors to the press, and so to conduct their discussions in the face of the public. Just now the public mind was very largely turned to the consideration of ecclesiastical questions, and in this there was ground for encouragment and hope. The press was doing a most important service in this direction at the present time, and it should be used to the utmost extent. One word with respect to the Bicentenary movement. He cordially approved of the remarks in the chairman's address concerning the spirit in which the event should be commemorated. He would have his brethren never to forget to take the meek and gentle temper of the men whom they delighted to honour for their example. They did not return reviling for reviling, nor taunt for taunt; but yet if any men might have been provoked into the use of hard words, it surely was the ejected Nonconformists. The sermons which they preached on the Sabbath before being thrust out from their flocks were not controversial or personal; they hardly alluded to the circumstances in which they had been placed, but preached Christ as aforetime. Let us imitate their spirit while we honour their memories. By no means, however, did he counsel Nonconformists to be silent as to their principles. On the contrary, he would have them to be asserted in all their strength. Indeed, they had been challenged to this by their opponents, who had put forth defences for their conformity—as for example, Mr. Wilson, of the 'Essays and Reviews;' Dr. Vaughan, of Doncaster; and the *Record* newspaper. These and other writers had attempted to show the consistency and truthfulness of their conformity; and Nonconformists, therefore, had a right to say whether they thought it consistent and truthful or not."

At the Autumnal Meeting of the Congregational Union, 1861, the arrangements for the Bicentenary Commemoration were finally settled. A statement

from Mr. Joshua Wilson, of the various objects proposed, was given. Dr. Vaughan proposed the following resolution, which was adopted with the utmost enthusiasm :—

"That this assembly, in anticipation of the 24th of August, 1862, the Bicentenary day of the ejectment of 2000 ministers from their homes and livings, as ministers of Christ, in the Church of England, under the stringent, inhuman, and unjust provisions of the Act of Uniformity, deems it a most suitable opportunity for commemorating the zeal, the self-denial, and consistency of these noble men, to whom the Nonconformity of this and every subsequent age, is and will be indebted; and of magnifying the grace of God in their high conscientious attachment to religious truths and freedom; and would earnestly call on all the Pastors and Churches of the Congregational Order in England and Wales, to make such provision for a due observance of the event as may appear desirable."

In the course of his memorable address, Dr. Vaughan said :—

"Many of these good men did not hold our views as to State Churchism. They did not, for the greater part, take exception to the principle of an Established Church. Their grand complaint was about things that were in the Ritual, and if these had been for the most part removed—and it would have been a very easy thing to have done so—we had hardly have looked on two thousand men coming out on the day of St. Bartholomew. But the men of power in that day said to our fathers :—'Will you lie to continue your living; or will you be truthful men at the cost of the losses which your fidelity will bring upon you?' Having this alternative before them, our fathers gave the answer which was to be for the benefit of that generation, and of all time to come :—'We will not lie for emolument or place; we will be truthful men, if it be at the loss of station, at the loss of means of existence, at the loss of the means of usefulness; we will not do evil that good may come, come what may.' Now surely this was a lesson, a noble lesson, for the men of that time; and is it not a lesson for those among ourselves who can

drift so easily in that direction—who can go over there and do what these good men dared not do—profess to believe what they do not believe? And what shall we say of certain in that Church who have lately been at so much pains to show, not only how lightly they hold the matters of its ritual, but that they account even the Book upon which the Church is professedly founded to be a book more disfigured almost than any other ancient book by false science, false history, false teaching of nearly all descriptions? What shall we say when we look at men like Baxter and Howe, and bring them into the same room with men like Dr. Williams and Mr. Wilson (the Essayist)? Baxter and Howe believed nearly all the teaching of the Church of England. Their exceptions were about these matters of ritual. These men believe scarcely anything. Yet Baxter and Howe could not conform, but these men, dressed in the trappings of the priesthood, stand at the altars of the English Church and avail themselves of all the influence which that status gives them. What a difference in consciences! No doubt pious members of the Church of England deplore this, and, for one, I must say I deeply deplore it too. Mr. Macnaughten has indeed given up his connection with the ministry of the Church of England. He finds that he cannot give the assent and consent necessary to that vocation. I have said a smart thing or two now and then to the best of my ability against some of his notions, but I do hold an honest man in veneration, and he has only set an example which some others ought to follow. I do not think that we Nonconformists are altogether out of court in this Church Establishment, and I do not think we should allow ourselves to be put there. Tithes are a tax upon land. Every tax upon land ends in being a tax upon the loaf—the loaf of the poor man and the rich man, of the Dissenter and of the Conformist—and as long as I am taxed for what is called a 'National Church,' I have a right to look to the whereabouts of that church. If the Church of England shall become altogether severed from everything of this kind, she will be free from interference and meddling from others. But she is not in that position. I do not think we ought to be indifferent as to how all the wealth, all the *prestige*, all the influence of that Church is derived. This I know, that those fathers of whom we are now speaking braved a civil war rather than they would see the Church of England brought to

the side of a semi-Romanism; and I think we ought to be prepared to brave not a little rather than see her perverted to the side of a semi-deism. I am happy, however, in being able to call to mind just at this time one chapter in the history of the Church of England greatly to her credit, and bearing somewhat, too, upon a question like that which we now have before us. You will remember that in 1688 James II. sent out his memorable Declaration of Endowments, the drift of which was to legalize the Romish worship, and no doubt to smooth the way for the return of the Romish hierarchy to this country. Two-thirds of the bishops of the Church of England refused to publish that proclamation when requested by the king to do so. They would not ask their clergy to do it, and of all the clergy in England there were not more than two hundred that could be induced to do it. It was to their honour. But when the bishops of the Church of England who did that were—some of them—sent, as you know, to the Tower, and put upon their trial in the King's Bench on the charge of sedition, they knew full well that the eyes of the country were upon them—that the gentry were with them—that the nobility and clergy were with them—that the masses of the people were with them—not only on their side but enthusiastically so—prepared to hail them as confessors and martyrs; and it was not exactly so with our good fathers in 1662.

"In the last century, too, in Scotland, there was a noble secession there, under the Erskines and others, of men who would not have their pastors imposed upon them by the civil power. And in later times the Chalmers, the Candlishes, the Cunninghams, the Guthries, who came arm-in-arm in long procession down the streets of Edinburgh when they left that church, came as they saw and heard amidst the plaudits and admiration of myriads of their people—people more prepared to follow than they were to lead. It was not exactly so with our fathers of 1662. The nobility were not with them; the gentry were not with them; the majority of those who called themselves clergymen were not with them. Amid the rush and mad reaction of that time, the brawls and violence that came to the surface, all was directed against them, and they had to bear up and be strong. No one who has not by some effort of imagination tried to place himself in their circumstances, can at all apprehend what those circumstances were. Thus you see them not only all but hooted from their places, but

chased from every city—away from their flocks, away from books, away from nearly everything which educated men can covet. And if they worshipped at all, they had to worship in secret at the peril of forfeiture, of the gaol, and even of death, just as the first Christians had to worship under Nero. Honour, say I, to the protesting bishops; and honour greater, say I, to the Scotch friends of last century and of this; but honour, above all, say I, to our Nonconformist forefathers! They were faithful in the face of trials and losses greater by far than all the rest put together. Oh, yes, ye departed spirits! here, as in your presence I speak. Partakers, we trust, of your faith and feeling, we lift up our hearts to that Father that bestowed upon you the gifts that were yours. We lift up our voices to Him who Himself was made perfect through suffering—who has long since made you perfect through suffering—and the deepest prayer bursting from our spirits is this,—that He would give it to us, if we have to suffer, like you to suffer and be strong—to live while we live as you lived—to die when we die as you died. It will be said, in connection with the discussion that will come up on this subject, that these good men were not opposed to the principle of an Established Church, and so on. It is enough for us to answer that the things that made them Nonconformists in 1662, apart from the Established Church principle, are the things that would make us Nonconformists now apart from that principle. There we are, at least, on common ground; and if those pious men who then came out of the Church of England had lived in our time, we cannot doubt that they would have seen very much as we now do. Religious intelligence, like all other intelligence, is a growth. It does not become perfect at once; it would be unnatural if it did. Added to which, we as Congregationalists are much older than 1662. We take our dissent from the time when the first proclamation went forth that man should go and preach the Gospel to his fellow, telling him to believe and be saved, and that if he rejected the message, he should die The right of private judgment, the responsibility for individual belief, was included in that first and simple message. All that we have now, was simply the development of principles that are inseparable from that state of things. Some have been much surprised, or have affected to be so of late, in having discovered, as they would lead us to suppose

that Dissenters are really opposed to an Established Church. Why, a Congregational Dissenter, from the very essence of what is distinctive in his profession, must be opposed to it. If there be a State endowment of religion, there must be State influence and control in relation to it. That is very proper. If I were a statesman, and I thought myself at liberty to endow religion, I should think it right to look after that. But it is of the very essence of our Independency to resist all such interference. In the nature of things, therefore, Congregationalists can never be parties to a State religion. They would cease to be Congregationalists if they submitted to a State Establishment. It is said that we need to take very high ground if we maintain this principle; that we must have recourse to harsh measures to sever the connection of the Church and the State. But if the State Establishment ever ceases to exist, it should do so by the will of the nation—and what the nation chooses to do of its own free will surely can hardly be a hardship or a wrong. I think that is our view of the question. All grades of Nonconformists hold this view—Mr. Edward Miall and Robert Vaughan alike. We cannot forego this controversy—we dare not; but we want nothing brought into it inconsistent with the courtesy and the fairness due from Englishmen to Englishmen, or from one Christian to another."

The impression of the address was overpowering:—

"Through dishonour, through evil report and good report," he said; "and such were the men of 1662; each of them said to his conscience, 'Come what may, I will be at peace with thee;' and we are here to-day to echo that sentiment and to act upon it." (Loud and long-continued applause.)

Few who saw or heard Dr. Vaughan will forget his oration: the calm, grave majesty of his utterances; the sweetness and rhythm of his language; the marshalled array of his illustrations; the noble pathos that toned his voice and shook the hearts of his hearers; above all, the fervid faith which kindled

at the review of the glorious company of confessors —the two thousand Nonconformists whose history he pourtrayed—these combined to make Dr. Vaughan's oration a masterpiece of sacred eloquence.

The enthusiasm excited did not evaporate in mere words. A course of steady persevering action followed in the various counties, which it is impossible to describe in detail. In Manchester the movement was adopted with a cordiality and earnestness peculiar to the genius of the place. Self-denying men who had risen from simple beginnings, simultaneously working together in the spirit of mutual confidence, friendly intercourse, and Christian zeal, of kindred spirit with Mr. George Hadfield, Mr. William Armitage, Sir James Watts—the Haworths—Rigbys —stimulated and sustained each other. The following communications from Mr. Hadfield may be taken in illustration of the intelligence, ardour, and patience with which they laboured to accomplish the one common object:—

Mr. Hadfield —Manchester Chapel Building movement.

"9, Gloucester Street, Warwick Square, Pimlico, S.W.,
"London, *March 16th*, 1862.

"My dear Sir,—I have already replied to Mr. Davies' letter, as he will inform you.

"Be assured of this—viz., that I am anxious to fall into any arrangement for the good of the cause that its earnest and active friends may desire. I can scarcely realize the thought of anything that would be disapproved by me, which their practical and better judgment would devise and recommend to my adoption.

Letters of Mr. Hadfield.

"Let me only have a perfect understanding of the plans approved by the committee, and I think you will not need to fear my disapproval.

"I will enclose a list of chapels to which I am pledged for sums set apart and assigned to each. . . . .

"I am very anxious to see the funds increased. Earl Russell thinks that a change may take place, in three months, in America.

"My own subscription of three thousand pounds for thirty chapels cannot be called for too soon, on the terms stated by me to Mr. Davies and in this letter. My earnest desire is to see it employed, with the Divine blessing upon it.

"For obvious reasons it is very desirable that my account should be the subject of early settlement.

"I may, therefore, be permitted to express my hope that the committee will take action promptly on this momentous subject.

"You are all of one heart amongst yourselves. The public is with you, and I am convinced will raise thirty thousand pounds.

"*Make the money go as far as you can*, in the most business-like way. It will give confidence to future exertion.

"Mr. Davies says there are fifty applicants for chapels, and he would not refuse one of them, if he had command of funds for them all.

"Like a rolling snowball your power of accretion will increase as you enlarge its dimensions.

"It may be a race between your enterprise and the growing wants of an increasing population; and Christians should learn that wherever the Great Shepherd opens a door for the spread of His Gospel, the Church should enter.

"I rejoice in the *growing opinion* that the committee will acquit themselves like men of business, in earnest, and as Christian men should do.

"This is the present call of duty, and as our divine Head calls on us, and should be duly attended to before other and even more momentous duty is demanded of the Church by Him.

"Cheerfully, with heart and hand I join in this enterprise, and I shall exceedingly exult to be permitted to see its prosperity and triumph.

"My hope (and my belief also) is, that far greater and brighter days await the Christian Church, which you and others, my juvenile friends, will live not only to see, but to take a share in, but from which I shall be precluded from engaging in.

"During the last half century I have been a *feeble* and very *humble* servant of my divine Master.

"These are not affected words, for they proceed from the heart, and I shall be gratified if I be permitted to see younger, abler, and stouter hearts undertake the work, which I must so soon resign.

"I need not assure you and others that success cannot be expected instinctively and impulsively.

"Incessant prayer must be offered for guidance and success, as if all depended, as it really does, on help from above; yet by industry and perseverance, as if everything were dependent on human agency.

"Tell my younger brethren from me, that, in one sense, they may expect to be often defeated; yet, in another sense, they will never be defeated in Christian enterprise. 'Faint, yet pursuing' (Judges viii. 4), must be their motto, as Gideon taught us. We are *not responsible for success* in the exercise of right means, for that belongs to the Sovereign Ruler alone, but we are responsible to the calls of duty; and be assured that God never withholds success from those who answer to the claims of duty, though not always in the way that we should like to have it.

"I have snatched a few minutes from Sabbath's rest and enjoyment, to reply to your favour of the 12th instant.

"It has been utterly beyond my power to reply sooner, but I hope this will be in time for every useful purpose.—I remain, dear sir, yours very truly, "GEORGE HADFIELD.

"Abraham Haworth, Esq.,
New Market Hall, Manchester."

"CONYNGHAM ROAD, VICTORIA PARK, MANCHESTER,
"*November 23rd*, 1867.

"MY DEAR SIR,—I am very much obliged to you for the copy of the Calendar and your esteemed favour. I rejoice with you in the accomplishment of your great enterprise.

"What next? Are you and the other gentlemen ready to proceed further?

"Rely on my desire to assist in any new undertaking.—Yours very truly, "GEORGE HADFIELD.

"To Abraham Haworth, Esq.,
"New Market Hall, Manchester."

"SOUTHPORT, *Dec. 8th*, 1867.

"MY DEAR SIR,—I am truly obliged and cheered by your two favours and the report.

"You and your co-workers may rejoice indeed, as Christian men, in the success given to your efforts.

"Thirty new places of worship in such a community as ours are a public benefit, and as patriots and Christians we ought to be thankful.

"The first thing to be done is to clear away the remaining balance of debt, £800, and to this I will gladly contribute £100 whenever you can report to me that it is wanted to clear away the debt completely.

"Let us not, however, be satisfied with what has been accomplished, but let us take courage and renew our efforts to meet the wants of our community which continually increase upon us.

"Some public notice should be taken of the complete accomplishment of our work, entered upon five years ago.

"I think another undertaking of thirty new chapels would he easier of being achieved than the former one. We have greater strength, better experience, and more access to the public than we had formerly, and new men will constantly offer themselves.

"Mr. Bachelor's address should be sent out in every direction.

"We have a noble people to work with and for, and I think we ought to consider ourselves only at the beginning of an enterprise which is only to close with our lives.

"You know how little time I have left to work in, and how feeble I am to do anything, but I should rejoice indeed to see the commencement of a further effort before my final departure from the world.—I remain, dear Sir, yours very truly,

"Abraham Haworth, Esq. "GEO. HADFIELD."

"24, FOUNTAIN STREET, *Dec. 14th*, 1867.

"MY DEAR SIR,—Thank you for sending me Mr. Davies' letter, now returned.

"Mr. Tubbs, bookseller in King Street, is the publisher of Mr. Bachelor's address, price sixpence, and I will request the bearer to purchase and leave two copies with this note.

"Mr. Davies' list is large, and should include Patrycroft, where land is bought, I am told.

"If the gentlemen named by you will arrange a new movement in their accustomed way, it will indeed deserve, and shall have, my early and best consideration. You know time with me is serious. My old friend and coadjutor in every good work, Mr. Slate, is gone.

"Sir Elkanah (Armitage) wisely says, 'We must not tire of work here, for soon we shall have nothing to do but to rest'—a noble sentiment.

"The choicest thing we have is in the men we possess of youthful enterprise and Christianity. I will not offend delicacy by giving names. Poor Liverpool! Do help her if you can.—I remain yours very truly, "GEO. HADFIELD.

"To Abraham Haworth, Esq."

"92, ST. GEORGE'S ROAD, BELGRAVIA, S.W., LONDON,
"*April* 17*th*, 1872.

"MY DEAR SIR,—Enclosed is a cheque on Messrs. Cunliffe, Brookes, and Co., for £500, the balance of my chapel building agreement.

"Oblige me with my agreement directed to this place duly receipted.

"I thank you for so prompt a reply to my letter; the cheque is crossed to secure safety, and made payable at Messrs. C. B. and Co., where your chapel account is kept, as well as my personal account.

"It is a relief to me to settle personally my engagement with the committee, and quite enjoyment to my mind that such good results are given to us already, and many more in prospect also.

"What our hands design to do should be done quickly. My daughter and I are solemnly warned of this, and much grieved to hear this morning of the death of Mr. Samuel P. Callender, my nephew, at Malvern, leaving a widow, and ten children very young, and he has departed in the prime of his days.

"I am gratified indeed to know from yourself that your arduous duties and responsibilities have contributed so much to your pleasure.

"God gives excellent wages to His servants for all their

labours in this work. His blessing is priceless in all respects, and makes us rich indeed in heavenly treasure, and leaves no sting behind.

"I hope the society will continue to flourish, and water the thirsty souls in your great population. For myself, let me assure you all, I wish to bear fruit in old age, and never to cease working until the great and good Ruler says to me, 'Come up hither.'

—Yours very truly, "GEO. HADFIELD.

"To Abraham Haworth, Esq., Pall Mall,
Manchester."

"92, ST. GEORGE'S ROAD, S.W., LONDON.
June 10th, 1872.

"MY DEAR SIR,—I am obliged by the copy you sent me with the address—which is beautifully and touchingly expressed—but kindly omits all mention of the many mistakes of a life of toil which look me in the face whilst reading it.

"An artist at Sheffield has been engaged by me to paint a copy of the portrait of Sir John Hewley, and, if permitted, a copy of a portrait at York of Lady Hewley, but the Unitarian possessor of the original is so infuriated against me for rescuing the charity, that he finds pleasure in denying me the pleasure of presenting to the College a copy of her ladyship.

"He gloats in the miserable power of displeasing those who wished to honour her memory. We, therefore, intend to insert in a separate frame, written on vellum by Messrs. Meredith and Ray, law stationers, in a beautiful style, an extract from Dr. Colton's funeral sermon, of her character and virtues. She was a friend of the sufferers in the time of persecution. This frame and record are to be placed side by side with the portrait of Sir John in the College Library.

"Professor Scott will call on the artist at Sheffield to-day to make some arrangements. The portrait will be ready *before* the College anniversary on the 27th inst., and will be exhibited there on that day.

"This is a long introduction to what I have to submit to you and the other gentlemen of the chapel committee, but it is important. I will endeavour to reach home to receive the address on the 26th if you will arrange matters with the committee.

"It will not suit to interfere with the College business on the 27th, and there are reasons against presenting the address to me at the College.

"I would propose, therefore, that the address be received at my house on the 26th, at some hour to be agreed on; and that being done, I will have luncheon ready for all the gentlemen that can attend, and for a few members, perhaps, of my family who may be able to attend. The time proposed is likely to be such as may be when some may be from home for health and recreation; but I hope to receive a goodly number. The Professors at the College, or some one or more of them, may be able to join us.

"Can you arrange this matter for me with the Chapel Committee and with Professor Scott and others.

"I shall be glad to see you all and to go through my part of the business.

"If I find my strength unequal to the occasion, I will have some one ready to read my reply to the address, which shall be short, though it may express my grateful and respectful feelings for the kindness shown me.

"As there is ample time to prepare, can the Committee undertake to manage matters for me, and to inform me how many will engage to favour me with their presence? Professor Scott will render you any assistance you may require of him. I will send him a copy of this, and have the portrait at my house to be seen by all comers, and it shall be sent to the College in good time for the 27th, meeting them on that day.—Yours very truly,

"GEO. HADFIELD.

"To Abraham Haworth, Esq., Manchester.

"Can you undertake to provide, at my cost, carriages suitable to convey all Manchester friends to and from my house on the 26th inst.?"

"CONYNGHAM ROAD, VICTORIA PARK, MANCHESTER,
"*Sept.* 24*th*, 1878.

"MY DEAR SIR,—Enclosed is a cheque for £300, which completes my engagement with the Chapel Society, and for which please to send me the usual official receipt.

"Great events appear to be pending, an account of which your Society is preparing, and will be found very useful.

"In the North of England we have five colleges for educating

and training pious candidates for the Christian ministry, viz., Lancashire, Rotherham, Bradford, Rawdon, and Brighton-grove, near Manchester, all of which are likely to take a prominent part, I trust, with God's blessing, in future events.

"Nothing can be more appropriate, I think, than the Society for building new places of worship, for which you are the honoured treasurer.

"On Saturday last I had the pleasure of a call from Samuel Morley, Esq, M.P., one of the trustees of Lady Hewley's charity, on his way to a meeting of the trustees now sitting at Harrogate. He gave me a gratifying account of the usefulness of the funds now distributing.

"Amidst all these prospects I hope we shall earnestly ask for Divine guidance and blessing. I trust this will be granted, for on it all success depends.

"Accept for yourself, and convey to all the Christian gentlemen of your Society, my affectionate regards. My services are drawing to a close, but be assured I shall feel interested in this subject while life remains.—Yours, my dear sir, very truly,

"GEO. HADFIELD.

"Abraham Haworth, Esq., Pall Mall, Manchester."

Bicentenary lectures; clerical opposition.

As the lectures of the Bicentenary Commemoration were given by effective speakers throughout the country and afterwards printed for extensive circulation, the Anglican clergy were roused to active opposition. Some who brought into the contention more heat than light began to villify the character of the ejected ministers and to depreciate their work and service. Mr. Joshua Wilson, in defence of the men it was intended by the movement to honour—as examples of fidelity to conscience—wrote an historical pamphlet in their vindication, and circulated it widely amongst Churchmen and others, trusting to their candour to admit the facts fully attested in the publication. The corre-

Historical pamphlet by Mr. Joshua Wilson.

spondence elicited in some instances was extremely curious. Mr. Isaac Taylor, in a characteristic note, recognized the justice of the statements given by Mr. Wilson, though he deprecated the controversy.

Letter of Mr. Isaac Taylor, May 28th, 1863.

"42, Chapel Street, Belgrave Square, S.W.,
"*May* 28*th*, 1863.

"Dear Sir,—I presume that it is to your kindness that I am indebted for a copy of your pamphlet on the Bicentenary. I have read it with much interest. It seems to me—if you will allow me to say so—a very careful and temperate reply to a very intemperate attack, the only question being whether any bluebottle-fly, however large or noisy, deserves to have a whole street all to himself. I deeply regret that this Bicentenary agitation has not had the effect which three years ago seemed possible, of stirring up Churchmen and Dissenters to endeavour to heal the wounds inflicted by the Act of Nonconformity. On the contrary, it has only embittered the strife and made mutual action in many cases impossible. I fear that anything like a comprehension—or concessions of any kind on either side, are now more impossible than ever. But I rejoice to think, from the tone of your pamphlet, that there is one at least in a position to speak with authority who will not lend himself to these unchristian proceedings. You seem to be so thoroughly acquainted with the literature—old and new—pertaining to the subject, that it would be probably superfluous to attempt to add to your stock, otherwise I would send you an article, taking up nearly the same ground as your pamphlet, which I wrote for the *North British Review* a year ago.—Believe me, yours very faithfully,

"Isaac Taylor."

During the time that the Congregational leaders were occupied in the arrangements for the Bicentenary movement considerable interest was excited in the "revivals" in America, Ireland, and Scotland; and, according to their different point of view or peculiar temperament,

Revivals.

spectators of the religious awakening and its general effect gave expression to opinions, either of grateful surprise, or of grave suspicion and distrust. The sudden and beautiful show of blossom, it is true, did not all set in rich and abiding fruit; but, notwithstanding the disappointment felt in many of the most promising cases, in some instances the results were manifestly those of divine influence. We may cite an instance of religious interest awakened in the minds of young children, as witnessed by Dr. Alexander of Edinburgh, and illustrative of the impressions produced. In the course of a discussion on the subject the Doctor said :—

Dr. Alexander among the children.

"I will give expression to one or two feelings that have been excited in my mind with regard to the Musselburgh meeting. The first thing that struck me on going out there was the increased number of attendants. I went out upon a week evening, and preached in a place where I hardly ever saw a full house upon a Sabbath-day, and I found myself called upon to address a congregation that crowded the place from wall to wall, and even filled up the steps leading to the pulpit. That struck me as very remarkable ; it immediately satisfied my mind that some very great work was going on there. Another thing that struck me very much was the multitude of young persons, of children, who were in the meeting, and who seemed interested in the work that was going on then and there. I may mention that before going into the meeting I had been in the vestry, which I found quite full of children. Mr. Hammond was in the midst of them, and he must allow me to say I was struck—and it was the first time I had ever heard him speak—with the few words he said to the children, and with the way in which he adapted himself to them. I found he talked as well to their understanding as to their hearts with great facility, and he showed that he possessed a very happy faculty—one that I do not possess in the least myself. When he did not seem to interest them so much by talking to them, he began to sing to them, and they joined at once in the song. I was struck further, after I

had been preaching, on going into the vestry, with the number of young lads—ragged-looking collier-lads, fisher-lads, and that class of young men who, from my knowledge of Musselburgh, seemed to me really almost beyond the reach of evangelistic efforts. I had a sort of feeling that they were a hopeless class altogether. There they were, however, in the room, listening with the greatest attention. When I went in they were engaged in singing, and the gentleman who was conducting the meeting—a very valuable, good man, a missionary in the town, who is supported by Lady Mary Oswald, a lady from the West, who resides there—said to me, 'I have asked one of the converts to pray after singing; I hope you will not object.' I said, 'By no means; I want to hear how you get on, and nothing will gratify me more.'

"After they were done singing, the whole company went down on their knees. They had been accustomed to do so in prayer—and that was part of Mr. Hammond's system, I was going to say tactics. I shall say more in regard to that in a moment. One of the party engaged in prayer—I looked at the man; I knew him well enough; I knew him of old. He was a man who was pretty well known in the town as a very rough character indeed; and he still retains upon his outward appearance something of his original roughness. His prayer was very short; I don't think it lasted for three minutes. It was the prayer of a man who had never been taught by any human being to pray. There was not a single expression in his prayer that we are accustomed to hear in prayers. He had evidently been taught by his own meditation, and by the Spirit of God to pray. Some of his expressions were very striking. I do not know that I ever felt more touched by a prayer than I was by that, though it was so short and simple. It was very striking, coming from a person who had never learned to pray; indeed, whose only prayer before probably was taking his Maker's name in vain.

"Allow me to mention also what struck me very much—the work among the children. I confess I had something of the unbelieving state of mind upon that subject to which reference has been made. I certainly never had the feeling of the clergyman whom Mr. Cox quoted in his admirable address, and who thought the narrative was peculiarly shocking; but having never come in contact myself with anything of the kind, I frankly con-

fess I had not just the same cordial belief in the conversion of very young children as I have now. I happened, when I was out there one evening, to leave my greatcoat in one of the small vestries, and feeling the night air a little chilly, I thought I would put it on. When I went to the vestry door I found it bolted. I was going to retire, when the door opened, and a very little girl appeared. I asked if there was anybody in. She said, 'Yes, sir,' whispering. I said, 'I was going in for my greatcoat, but I will not disturb you; but who is it?' She said, 'A wheen o' us lassies.' I said, 'I will not go in, then; could you get me my coat?' She said, 'It's here, sir, but I canna get up to't.' I was going away, when she said, 'You might come in.' So I went in, and there found some six or eight—I forget exactly how many—little girls like herself upon their knees, and one of them was engaged in prayer when I stepped in. Whether she had overheard us talking at the door, or supposed that some person had come in, I don't know, but her voice faltered and she concluded very quickly. I hardly heard her; but immediately she had concluded, another girl began to pray without their rising from their knees, and a very simple, very childlike, but very beautiful prayer it was. I stood listening to that child's prayer, and the tears rushed down my cheeks as I listened; I could not help it, because I felt that I was reproved, that I had doubted the work of God in that particular, and now He had brought me face to face with the work itself. After she had concluded her little, short prayer, they rose up, and how abashed the poor little things looked when they saw I was standing in the midst of them. However, I began to talk to them—and I mention what I am going to state because it confirms so thoroughly what my friend Mr. Cox so justly remarked—that if people have doubt upon this point they should go and witness the work among the children themselves.

"I began to talk to this little girl, who had been engaged in prayer, and I said to her, after I had assured her a little, 'Well, now, I heard you thanking God for pardoning your sins, and for the peace of mind you have; I suppose you feel that you have been converted?' And she said, 'Yes, sir,' with great quietness and assurance of mind. I said, 'How did that come to pass? you didn't always think of these things.' The little girl seemed to me a child about twelve years of age. 'Oh, no,'

she said, 'I never cared about these things at all.' 'Well,' I said, 'just tell me how it came to pass that you did come to care about them.' She said, 'I came to the meetings and attended them for a while, but I did not care much about what was going on. One night I went with some others into a room, there were a good many women there, and some of them were greetin', and they were greetin' about their sins; and a lady was present who spoke to them and told them about their sins; and told them how they were to get pardon of their sins; and,' she added, in her simple sort of way, 'the thought just came into my mind that I was a sinner too.' I said, 'And did you go away with that thought?' 'Yes,' she replied. I said, 'Did that grieve you?' Looking up in my face with a most earnest and striking expression, she said, 'Eh, sir, I was in an awfu' way!' In this state she continued, she said, for a good while. I asked, 'How did you find peace of mind?' 'Oh, sir,' she said, 'it was something that Mr. Hammond said when he was preaching.' I asked, 'What gave you peace of mind?' Turning on me again the same intense and earnest look, she exclaimed, 'Oh, there is nothing *can* give peace of mind to the sinner but the blood that was shed on Calvary.'

"Now I just put it to any experienced minister whether a statement like that does not show that this child knows the way of salvation, and affords evidence of having experienced the grace of God in truth. For my own part, all my doubts and unbelieving suspicions were gone. I may just mention that as this talk was going on, there was a little boy in the corner of the room, so little a fellow that he had just emerged from the condition of petticoats, and had not reached the dignity of a jacket, his whole costume being in one piece from his neck to his heels. He was standing in the corner of the room, and sobbing very hard. The only idea that came into my mind was that the little fellow was sleepy, and that he wanted to go away home, as it was now about ten o'clock. I said to one of the girls that he was wearied, and that some one had better take him home. She said, 'Oh, no, sir, he is not wearied; he is crying for his sins.' I went to the little fellow and I spoke to him; however, he was really past speaking to. He was in great distress, whatever was the cause. I said to one of the girls, 'Perhaps you could speak to him better than I could,' and she said to me, 'Well, yes, sir, I will

speak to him, but he does not belong to this place.' I said, 'Indeed?' 'No,' she said. 'Puir fellow, he has walked all the way from Prestonpans to-night.'

"Now this was a dark winter night, and yet this little creature had walked by himself about four miles to get to the meeting. I asked about him the last time I was out. This little girl told me that she believed he was going on in the right way, but that he did not come to Musselburgh now, as there was a revival in Cockenzie in his own neighbourhood. This was a very striking instance to me, and I was struck also with the manifestation of a kindly interest in him on the part of his juvenile companion. I said, 'This poor little fellow cannot go home at this time of night.' 'Oh,' says one little girl, 'I'll no' let him gang hame; I'll tak him hame wi' me.' This struck me as like the time of the beginning of the Gospel, when they had all things in common, and every man received into his house those from a distance who were converted to the truth."

CHAPTER XIII.

The Committee of the Congregational Union, in their report, proposed a course of action for the commemoration of the Ejection of 1662.

"The autumnal meeting of the Union held at Birmingham in October last was in all respects satisfactory. The numbers who attended and the unanimity which characterized the assemblies were alike gratifying. The kindness and hospitality of our friends in that town, both of our own and of other denominations, made a deep and indelible impression on the numerous visitors; while solemn recollections of departed worth clustered around the memory of the sainted former pastor of Carr's-lane, and chastened the joy and triumph universally felt. A resolution was enthusiastically adopted by the assembly, calling on our churches to make such improvement as they deem proper of the approaching 24th of August, the bicentenary of the ejectment of two thousand ministers from their homes and livings as ministers of Christ in the Church of England under the provisions of the Act of Uniformity, and instructing the Committee to convene a conference to deliberate on the best means of honouring the memory and perpetuating the spirit of these men, whose fidelity to conscience deserves to be had in perpetual remembrance. That conference was convened, and resulted in the appointment of a committee who will to-day furnish you with a report of their proceedings. A fund has been opened to which many liberal contributions have been made, but which it is hoped will be largely augmented this day. The objects contemplated by it are the erection of new chapels, and the strengthening of all our denominational organizations, with the erection of a memorial hall in this metropolis. While all these objects are

important, your Committee are especially anxious that means may be forthwith furnished for building an appropriate hall, in which the meetings of the Union may be held, and the business of the denomination transacted. The Congregational Library is inadequate for these purposes, and is, moreover, held on a lease-hold tenure, which will shortly expire. The committee have voted £2,000 to the Bicentenary Fund, and have indicated their impression of the importance of this erection by applying one-half of the amount to the building. They earnestly hope that gentlemen in the provinces as well as in the metropolis will liberally aid in this undertaking, the necessity and utility of which are apparent. You will be gratified to learn that the contributions to the fund amount to more than £81,000.

"The natural and not illaudible desire of the Independent Dissenters of the nineteenth century to do honour to the memory of their Puritan Nonconforming ancestors of the seventeenth century, has been met by such opposition and misrepresentation in various quarters as to awaken surprise and regret. Our relation to these men has been questioned, though many of them on their ejection collected Congregational churches who erected edifices for public worship which continue in our denomination to this day. We do not derive our origin from them; but they were the means of multiplying churches of our faith and order. As such we honour them; and, if their agreement with us had been far less perfect than it is, we should still have delighted to honour the memory of men who made great sacrifices for truth and righteousness, and who, though dead, continue to speak. As originating the bicentenary conference and promoting the object of the bicentenary fund, we are accused of aggressive action on the Church of England, and of promoting strife and alienation among Christian brethren. To this we plead not guilty, and refer with confidence to the publications and doings of the Bicentenary Committee for our justification. It is our aim to vindicate our own position as conscientious Dissenters, and not to judge our brethren; it is ours to diffuse in a Christian spirit the belief of truths which are dear to us, not only because they were held by Owen and Howe, by Henry and Flavel, or even by men of an earlier age, but because we find them in the New Testament, the only authentic record of our Saviour's will. If this is to be vile, we must still embrace the ignominy and endeavour to bear

it in a Christian spirit, remembering that the wrath of man worketh not the righteousness of God. Our concern is for truth and holiness, and we wish to advocate right principles in a becoming spirit. We would have this commemorative year one of prayer as well as one of contribution and activity. And if this and the two following years allotted for raising and collecting the fund should be wisely employed by all our churches, the results will be incomparably blessed. No such period has hitherto passed over the heads of living men, and no such period will be witnessed by the next generation. There are great lessons to be learnt and taught by the memorable Ejectment, which it behoves all the churches to ponder and understand. Among these one of the most important is the debt of gratitude we owe to the memory of men who were valiant for the truth in evil times. Herein is that saying true, 'One soweth and another reapeth;' other men laboured, and we have entered into their labours. The lines have fallen to us in pleasant places. The right of free, open speech on platform and in pulpit is ours. Unrestricted freedom of worship and Christian endeavour is a heritage these our fathers secured for their children. Let us cherish the true spirit of the age in which we live. Let us imitate as we can the self-denial of men of whom the world was not worthy, and at the same time imbibe their attachment to evangelical truth and liberty of conscience. With a wider field of labour and with greater facilities for toil than they had, and with the same dew of the Divine blessing which they so largely enjoyed, let us, in a dependence on the love of our Saviour and the grace of the Holy Spirit, do our work as unto the Lord, and not as unto men, and in due season we shall reap if we faint not."

The tone of the report pervaded all the proceedings of the assembly.

Glancing at the events of the time the Rev. Samuel Martin said (from the chair) :—

"The present day is, in many respects, a day of gloom and thick darkness, and we specially need the brightness of the Saviour's face. The shadow of the angel of death is upon the nation—the land mourneth—our beloved Queen sits in the desolation of a widow—and her children drink of the bitter

cup of orphanage. The noble Princess Alice anticipates a marriage beneath the cypress, with every harp hung upon the willows, and every guest weighed down by sad memories.

"Forty-five pastors," he added, "have died since the meeting of the Union in last year, and several honoured laymen. Thanks be to God who giveth us the victory, our dead are not dead; our dead are only in a trance, our dead but sleep, our dead are translated, our dead live; John Reynolds is not dead; John Muir and Andrew Reed are not dead; James Sherman is not dead; Richard Fletcher is not dead; Edward Swaine is not dead; nor are the dead far away. We occupy lower, and they higher apartments in our Father's house. We know that they are living, for our spirits feel them to be near, and, if we may not salute them, we will, by memory's power bring them down, and we will encompass ourselves with them as a cloud of witnesses."

After this exordium, Mr. Martin proceeded to discuss three topics: (1.) The intended relation of church life to individual life; (2.) The adaptation of the Congregational form of church life to sustain the above relation; and, (3.) The necessity in this country and in our times of a most *devout and religious Nonconformity*, so that a true church type may be exhibited, and individual religious life be promoted by church organization and association.

In the course of his address Mr. Martin said:—

"We appreciate to the extent of our power all that is Christian in the Church from which we dissent. We believe that in her communion will be found a large multitude of Christians to whom the Apostle Paul would speak as to the Romans, 'I am persuaded of you, my brethren, that you also are full of goodness—filled with all knowledge, able also to admonish one another.' We believe that among her bishops, and priests, and deacons are men anointed by the Holy Ghost to preach and teach, and that they are sealed by the Holy Spirit's benediction. We believe that the Lord adds daily to the communion of the saints in this Church 'the saved.' In every path of life we find members of

this communion adorning a Christian profession. The good now being wrought by her ministers and laity is incalculable. We are all under immense obligation to her theologians, historians, poets, and Biblical critics. She has increased the army of martyrs by the addition of some of her noble sons; but, what is far better, she has now a vast multitude of successful sowers in the field of the world. To destroy the Christian life which is in the Anglican Church would be to remove a chief part of the salt of our land and of the light of the nations? Who amongst us has ever, when heated by controversy, approached a wish for such destruction? We are not her enemies, because we have dared to tell her the truth and have boldly resisted the slanders of some of her sons. We are not her enemy because, instead of saying, Yea *and* Nay, we have said as occasion has demanded, Yea, *or* Nay. We are not her enemies, because we defend vigorously our own churches. We could not say, Destroy her, but do say, Reform her; break her bondage to the State; purify her liturgy from heresy; let her prelates be true bishops; give more liberty to her clergy, and relieve them of a subscription which does not secure uniformity of creed and worship, and which, being common to men of very different religious views and practice, in some cases appears to involve declension from truth and uprightness. Until the so-called Church of the nation is completely reformed, and entirely Protestantized, we must stand outside chafing her by our Nonconformity, and provoking her by our Dissent.

"'Must,' did I say? Yes, 'must,' in fidelity to our own consciences, and in loyalty to Jesus Christ; our opposition is a moral and religious necessity. Woe would be unto men of our convictions if we were Conformists and Assenters, for it is not the hoarse voice of wilfulness or the harsh tone of obstinacy, or the clamorous voice of lawlessness, that saith to us, Never conform; but a voice that speaks to us from heaven. Obeying that voice we dare not acknowledge any head of the Church beside Christ Jesus our Lord; we dare not ask permission of any legislature to revise our worship; we dare not bind ourselves by the traditions of the Church of past ages. By the Word of God, and through the ministrations of His Spirit, we believe ourselves to be in contact with the Eternal Light, and to have communion with the Father of Spirits, and with His Son, upon

all that pertains to religious life, whether personal or social, and we cannot accept inferior guidance.

> "'To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.'

"But some will say that the points of difference are so few as scarcely to justify separation. With those members of the Church of England who hold that baptism is regeneration; that the ministers of Christ can pardon sin; that partaking of the Lord's supper is essential to salvation; that their Church is the only Church, and that there is no salvation out of her pale—the points of difference are essential, and the Apostle Paul tells us, let such be accursed. With those, moreover, who deny the inspiration of the Holy Scriptures, reject the witness of miracles, and trample under foot the blood of the Son of God, the points of difference are essential. All these and ourselves have no common ground.

"With all ministers and members of the Church of England who believe that we are saved by grace through faith, and that not of ourselves, but the gift of God, we have common ground upon which we may meet for religious objects, the united pursuit of which does not involve church questions. But even with our Evangelical brethren we must all see, as your chairman has ventured to say upon two occasions when such matters have been under discussion, the moment we touch principles of ecclesiastical polity, or sacraments, or facts in church history like the Bartholomew of 1662, we are all driven into our particular church enclosures. Nor can we upon such occasions yield the points of difference between us. It is true that, by not yielding, we revive the nickname of Precisians which was given to our pioneers in church separation; but if exactness be important anywhere, it is surely of supreme moment in all that pertains to religion. What makes the scholar? Exactness. What is most likely to secure success in the learned professions? Exactness. What raises men of various callings to the highest position attainable by persons in their occupations? Exactness. What makes a man's word pass current as gold? His known exactness. What, above all things, is essential in the laboratory? Exactness. Precision! Exactness! With what precision the Great Worker has made all things! Telescope and microscope, and all instruments of

vision, and inspection, and analysis, unite to reveal the exactness of the works of the Father of all. In the wide universe, systems are so delicately balanced and nicely adjusted that the slightest derangement in any portion would affect the whole. The steady revolutions of the planets in our solar system are due to the exact proportions between their weight and velocities and distances from the sun, and these would all lose their way in space if one were diminished or if one were increased. Reverse the proportion of the gases which constitute the atmosphere, and the fluid which in its natural state is the elixir of life becomes the subtle agent of death. Inject into the circulating system of the human body the minutest drop of certain foreign substances, say the poison of a serpent, and, though entering the smallest vessel at the greatest distance from the heart, it will vitiate all the blood and stop the pulse of life. A grain of sand between the corner of the eye and the eyelid throws out of gear the whole of that wondrous mechanism. Precision! there is wonderful exactness in every organization, inimitable exactness pervades the universe, and like a thread of gold holds the innumerable parts together. Nor is it absent from our spiritual constitution. All our emotional susceptibilities taken in connection with their exciting causes show exactness. The varieties of love show exactness. How exact a spiritual mechanism is conscience! Exactness is the perfection of morality; without it there cannot be truth and righteousness. The beauty and harmony of godliness are exactness. We may not strain at a gnat and swallow a camel, because we are constituted not to swallow a camel, but to strain at a gnat. He is a hypocrite who, having swallowed a camel, strains at a gnat; but he is a well-formed man who cannot swallow a camel and who does strain at a gnat. Was not one of the popes choked by a fly? 'He that sinneth shall fall by little and little.' 'Offending in one point, though we keep otherwise the whole law, makes us guilty of all.' It is no sin to tithe mint, and anise, and cummin, if we neglect not the weightier matters of the law. A cypher on the right side of a numeral is a small mark, but increases the value of that figure tenfold. A royal decree is but a few signs upon an almost worthless piece of material, but it may affect the well-being of millions. So that if it be a small thing for political rulers to govern the Church of Christ, and for parliaments to control the worship of Christians,

and for an unfeigned assent and consent to be professed by men like ourselves who cannot consent with all the heart, we dare not be unfaithful in that which is least.

"The least unfaithfulness may bring a curse upon us; as the foot of the chamois on the snowy mountains, or the breath of a traveller who sings or shouts on his snowy road, may cause an avalanche which shall entomb the village now full of life at the mountain's base.

> "'It is the little rift within the lute
> That by-and-by will make the music mute,
> And, ever widening, slowly silence all.
> The little rift within the lover's lute,
> Or little pitted speck in garnered fruit,
> That rotting inwards slowly moulders all.'

"Our Nonconformity, then, is to us a moral necessity, and a religious duty, and a Christian obligation. We are Nonconformists for Christ's sake; and if we feel strongly, it is not the strong emotion of political strife, or of sectarian emulation, but we trust it is the fervour and ardour of religious life.

"The historical development of our church principles is as full of encouragement as of instruction. At first our policy was like the source of our River Thames—like that spring or springs in the hills of Gloucester county, where our noble river has its rise. Now it is like the Thames on its lengthened course from West to East—from the inland vale to the English Channel. The present favoured position of Nonconformists involves, however, grave responsibilities and solemn duties, among which is humble but manly self-assertion, and a meek but bold showing unto all Israel. The day was when He who Himself went back to Nazareth led our churches into seclusion; the day now is when He who came forth to Israel leads us to church manifestation and open confession.

"The principles of Congregational polity, so far as we understand them, are, 1. Personal responsibility in matters of religion. 2. Personal conviction as the basis of individual action. 3. Freedom from the control of men as spiritual masters and fathers; and, 4. Independence between distinct congregations; that is, 'so far as the right or power to interfere with the faith or discipline of any other church is concerned,' except to 'separate from such as in faith or practice depart from the Gospel of Christ.'

"Now, these principles embodied in a church are calculated, we believe, to secure the chief ends of church life. Such a community requires every man to prove himself and to know himself. Such a community requires religious convictions and fosters religious convictions. A church thus constituted leads all its members to think and judge, and deliberate, and determine. It brings a man face to face with God upon all church matters; it constrains a man to consult his own conscience, having first submitted that conscience to God; it appeals ceaselessly to the highest religious principles; it strengthens those principles by exercising them, and it demands for its own prosperity a rich and full religious life in the individual.

"The highest ends of church life may be secured by the working of our own church principles, and the noblest church development secured, while the sins and evils which beset our churches appear to us to be the accidents of our church system, and not its properties.

"The question which we raise to-day is, Can we renounce or ignore these principles? Can we cease to be dissenters and become assenters? Can we drop our nonconformity and conform? We believe that many who do conform are true Christian men and divinely called Christian ministers, and we believe that they 'subscribe' with perfect conscientiousness and self-harmony. But what is consistent with their views and convictions is out of all accord with ours. In this thing we cannot follow them; although to some among us there may be strong inducements. Peaceableness seems to stand before us like that pale, passionate, imploring woman in Millais' 'Huguenot,' and she whispers, '*Conform*,' but, without judging others, for ourselves we say we dare not subscribe; it is true words are but air, and the best language is equivocal, and we might swear with reservation, but we dare not subscribe because we cannot do it truthfully, and we dare not lie. No! not by gesture. No! not even for sweet and gentle Peace. *Social elevation* draws near to us like that flushed and queenly woman in the 'Order of Release,' carrying in her arms the pledge of her affection; she opens our prison door, our fingers are interlaced with hers, her arm is about our neck, we are starting with her to occupy the higher places of conformists but we retrace our steps, having recovered from a false excite-

ment, and we proclaim to all around us that until we see a form more divine than social elevation we dare not conform, because the order of release which she brings us bears not the image and superscription of our King. The praise of men takes hold of us like that gay and beautiful damsel in the 'Black Brunswicker'; she holds the door of a place of revelry into which we have strayed, and tries to prevent our exit. But we cannot listen to her entreaties to abide with her in the banqueting house under the banner of love, for we hear the noise of a holy war arising from at least two thousand good soldiers of Christ, who took their position on the battle-field two centuries before us, and, true to our colours and to our cause, we must clothe ourselves with armour and unsheathe our swords.

"The question, Can we conform? is most satisfactorily answered by the reply we are prepared to give to another, viz., Do we hear the voice of the Great Shepherd calling His disciples in this land to Nonconformity, and bidding them stand fast? We reply that 'we do.'"

At the close of the Bicentenary year Dr. Vaughan gave a brief summary of its results.

"The £150,000 and more already contributed to the Memorial Fund does not by any means present the whole of the contributions that will be made in connection with this commemorative movement before the proposed three years of action in this form shall have closed. Many grants made for this fund will be made as a stimulus to further expenditure. It was proposed to build one hundred memorial chapels. The number will not be less than three hundred. Somewhat more than half these edifices will be reared without looking for extraneous help; the remainder are seeking aid from the Chapel Building Committee. The Pastors Retiring Fund will be considerably augmented. And in regard to the literature of the controversy which has thus been raised, the higher class of Churchmen have so far avoided the subject that Nonconformists have hardly had an antagonist whom it has not been a humiliation to vanquish; for the most part their assailants have been either so ignorant as to betray their weakness in that form at almost every step, or so narrow-minded as to show that they were utterly unfit to meddle with such a

question. In the lectures which have been delivered there has been, with scarcely an exception, an intelligence and a tone of moderation highly creditable. The first real history of the passing of the Act of Nonconformity has been given to Englishmen by a Nonconformist pastor, the Rev. John Stoughton, in 1862. Mr. Stanford's 'Life of Alleine' will be read with interest in days to come. The volume of Documents will place the means of knowing the real truth on the questions raised in 1662.

"Dr. Angus has spoken wisely about the constitution of Christian Churches, and Dr. Waddington has spoken learnedly concerning 'Congregational Church History' among us before 1662. Last has come the 'Memorial Volume,' entitled 'English Nonconformity.'* This work, as emanating from a Congregational body, would of course be expected to do justice, though no more than simple justice, to the history of English Congregationalism. This Congregationalism has always embraced the two sections of Baptists and Pædo-Baptists, but in the great struggle on the side of religious liberty, these two have been one, and on the whole we do not see that either should claim in this respect to take precedence of the other. In both connections there have been men of great enlightenment, and men who did not see so far as their brethren, and no thoughtful person will suppose that the virtues on either hand were without imperfections. But to those men it was given to constitute the advance guard in the conflict so long sustained in our history, in the cause of religious freedom. From the ground taken by Churchmen in their censures of the Bicentenary Commemoration, it could not fail to be a matter of regret to the author of this volume, that he could not describe the English Presbyterians as sympathizing more than very partially with the advanced sentiments of the Congregationalists. Every one acquainted with the history, will know that the author has touched on the shortcomings of that class among the confessors of 1662 as lightly as possible, if the truth was to be told."

A central committee was formed, consisting mainly of Baptists and Independents, to aid in the general objects of the commemoration. In anticipa-

* By Dr. Vaughan.

tion of St. Bartholomew's Day, they issued the following address :—

"On Sunday, the 24th of August, 1662, two thousand pulpits of the Established Church were simultaneously vacated by men most of whom were worthy of being described as able and faithful ministers of Jesus Christ. They had been shut up to the alternative of continuing to hold their posts by doing dishonour to their religious convictions, or of quitting them 'to keep a conscience void of offence.' Parliament, incited and guided by the ruling authorities of the National Church, had required, on pain of instant eviction from their benefices, their 'unfeigned assent and consent to all and everything contained and prescribed' in a book of devotion drawn up by fallible men about a hundred years before, and revised and altered by equally fallible men of their own time. They were ashamed and afraid to make a solemn profession before God of a belief which they could not justify even before men. They, therefore, did what the dominant party in Church and State expected them to do—what, on the presumption of their honesty, a legal test had been advisedly and deliberately framed to compel them to do—they refused to make a declaration which, in their case, would have been untrue or casuistical; and, trusting in the God of truth, that, in due time, He 'would bring forth their righteousness as the light, and their judgment as the noonday,' they nobly accepted the penalty which the Act of Uniformity entailed upon them for non-compliance with its provisions.

"Up to that memorable Sunday they had been Conformists—thenceforth, but with sore reluctance, they took their place in the ranks of Nonconformity. Until then, in exercising their pastoral functions, they had acted under the appointment of the State, and had received legal maintenance; from that time, driven by new exactions which they found it impossible to obey from the Church sanctioned and supported by civil authority, they had to content themselves in their ministerial labours with the sole sanction of their Divine Master. They accepted their altered position with sore reluctance. To it they brought with them a theological faith which a majority of Christians both in and out of the Establishment still regard as sound, and ecclesiastical views some of which are now universally condemned as in-

tolerant—the first derived from the Word of God, the last from the policy of men. Their unwearied labours, their calm endurance of wrong, their scrupulous fidelity to conscience, and the blessing graciously vouchsafed to them by their Lord and ours, may be looked upon, though not as constituting the origin of modern Nonconformity, as infusing into it the life and vigour to which its subsequent solidity and growth are largely owing.

"Protestant Dissenters! The devout celebration of the Bicentenary of that day will well become you—you, pre-eminently, but not exclusively—for it is a day to be had in grateful remembrance by all Englishmen. To the unswerving firmness and the godly self-sacrifice of the Two Thousand on St. Bartholomew's Day, historians have concurred in ascribing, in great measure, the civil and religious liberties which are the precious heritage and the proud boast of our country. Had the morality of those holy men been of a low type and flimsy texture —had it permitted them to declare, as 'part and parcel' of their creed, doctrines which they had publicly and privately protested against as contrary to Holy Writ—or had they, whatever may have been their theories, practically subscribed to the supremacy of law within the domain of conscience—that eventful chapter of English history would have been wanting which records the Revolution of 1688 and all the constitutional guarantees it has given us of a rational and liberal policy. We can see what these confessors could not—that, in quitting what they took to be a vantage-ground of influence and usefulness, in simple obedience to conscience, they entered upon a course which gave to both a wider scope and a grander success. We are called upon to give thanks to God that, in His wise and beneficent providence, out of the restrictions which were designed to silence them, succeeding generations got their liberty of prophesying and worship. As citizens and as Christians we owe much of what we now most prize and enjoy to their resolute resistance of temptation, their patient endurance of suffering, their steadfast allegiance to truth, and their heroism in asserting the personal rights of man in his personal relation to God. Bravely and to the death they held for us the Thermopylæ of freedom against an overwhelming host. and every Englishman capable of appreciating his birthright may fitly thank God that honesty and piety, truthfulness and

trust, won for this country, against fearful odds, a fruitful victory on that black Bartholomew's Day.

"For us, fellow-Dissenters, there are additional and special reasons for commemorating the Bicentenary of that event. True, suffering for conscience' sake is no uncommon fruit of the religion we profess; nor, unhappily, have eviction from the pulpits of the Church Establishment, the violent rupture of pastoral ties, and the sudden exposure of ministers of the Gospel to want, disabilities, and hardships been confined to one religious party. Equally true is it that the two thousand, although, for the most part, they bore testimony to Christian truths to which we attach importance, held views regarding the relation of the civil power to the Church which we deem irreconcilable with both the letter and the spirit of the New Testament. But it becomes us gratefully to acknowledge that the legacy they bequeathed us far transcends in worth their own estimate of it, and that the irresistible logic of their deeds swept away the fallacies and errors which adhered to their ecclesiastical policy. They vindicated for themselves the right of private judgment—the foundation of all the religious rights we possess or claim. They preserved from destruction the germ which, since their day, has expanded into the forms of beauty in which we take increasing pride. They handed to us, at the expense of all that they held dear, the sacred fire at which we kindle our lamps. We receive not our opinions from them—but we do recognize in their united confession one of the grandest illustrations contained in history of the singular unsuitableness of secular authority and power as an agency for building up the Church of the living God, and of the all-conquering might of simple truthfulness and godliness as weapons wielded for spiritual ends. If Dissent may be rightly regarded as the protest of religious Individualism against Multitudinism, we, as Dissenters, have abundant reasons for a thankful commemoration of Sunday, August the 24th, 1662—when that protest was so solemnly and impressively given in to the ruling powers of this country.

"But whilst you have motives both as citizens and as Nonconformists for observing the Bicentenary of that day, it is chiefly on account of our common Christianity that you will be anxious to recall the facts and lessons with which it is associated, and to give expression to the devout gratitude of your hearts. The

time at which the ejected ministers bore such unfaltering testimony to the sincerity of their faith was the beginning of a reactionary period of licentiousness and scepticism. Their immovable conscientiousness opposed to the incoming flood a solid embankment over which the waters rolled in tumultuous fury, but which effectually broke their force. The course of the Reformation and of Evangelical Christianity in England might have been stayed for an indefinite interval if these godly men had paltered, even in appearance, with the sanctity of their convictions. In unspeakable mercy to this country and to the world, grace was given to them of God to hold that fast which was committed to them, and to be faithful unto death. Our commemoration of the event, and our endeavour to draw from it the instruction of which it is full, is surely a fitting mode in which to praise God for His goodness in making us the heirs of so costly a bequest.

"Protestant Dissenters! Much preparatory work has been already done, and various proposals have been made, both by individuals and by associated bodies, in anticipation of the Bicentenary Sunday. We presume not to prescribe, nor even to suggest, how it may best be turned to useful account. But we rejoice in the belief that you will celebrate the day in a spirit worthy of the occasion which it recalls—not in the heat of controversy, still less, as some have anticipated, in resentment of the wrongs of the past—but with intelligent and fervent gratitude to the Great Head of the Church for having qualified men in the darkest and most troublous times to bear up the ark of His testimony, and with unfeigned and earnest prayers that the teachings of the event commemorated may have their legitimate influence upon religious character and conduct in this age.

"The heroism of men of God in vindication of His exclusive prerogative to rule over conscience, imposes on all succeeding generations a sacred trust which they are bound to cherish with grateful veneration, and to preserve inviolate from corruption or assault. This responsibility, we are convinced, you will accept, not merely as a duty but as an honour—and we pray that the services of Sunday, the 24th of August, conducted under a deep sense of that responsibility in both its aspects, may, under God, be eminently conducive to the purity, the charity, and the self-

denying zeal of the churches of Christ of all denominations in our highly-favoured land.

"SAMUEL MORLEY, Chairman.
S. MORTON PETO, Treasurer.
SAMUEL COX, Secretary.

"10, Broad-street Buildings, E.C."

The Bicentenary movement brought essential and most welcome relief to ministers and congregations committed beyond their strength to the work of erecting chapels, and left under a burden of responsibilities, preventing their usefulness, and leading to the desertion of the people they had gathered from the over-pressure of debt without the prospect of escape.

The regulations of the London Chapel Building Societies strangely prevented a grant being made to a church desirous of perpetuating its existence on the loss of their chapel from the lapse of the lease, and offered help only to new chapels and committees formed for the purpose of the erection; the enterprise became in consequence a kind of speculation: if the venture proved successful, the means of sustentation were obtained without difficulty; if from any cause the initiatory steps were not encouraging, difficulties arose, and not unfrequently embarrassment of the most trying character.

The erection of the Memorial Church in Southwark in commemoration of the Pilgrim Fathers was attended with peculiar difficulties. The ancient church, tracing its origin to the days of the Congregational martyrs and the Pilgrim Fathers, was compelled to vacate its place of worship in Union Street, Borough, by the lapse of the lease. Extinction, from local circumstances, seemed to be

inevitable, and many of its members were prepared to disband, but the discovery of some original letters of the martyr Penry, written when under sentence of death, awakened the deepest interest in the minds of a few, who felt in consequence an earnest desire to preserve the link of succession and to perpetuate the testimony that had been given for more than two centuries and a half. They resolved to make a beginning, however humble, to raise funds for the erection of a memorial building. Their design was approved by the leading Congregational ministers in London. Mr. Binney wrote an appeal, commending the object to the churches throughout the country; the Congregational Union adopted a resolution in its favour; the Honourable Abbot Lawrence and other American friends expressed their interest in the object: but on losing the chapel in Union Street, no site could be found for the erection of a new sanctuary.

For two years the remnant of the church was in a pilgrim state, worshipping in rooms and changing from one place to another. Ultimately a site was found, and the church secured a permanent abode in a portion of the intended edifice called the "Pilgrim Hall." The Building Committee resolved to commence the erection of the main structure, but shrinking from the work, suddenly withdrew, and the foundation-stone was left for seven years before another stone was placed upon it. The pastor visited America, and additional funds were raised, but not sufficient for the object. The Chapel Building Society declined to render further help, except on condition that the memorial design should be relinquished and

the church dissolved, and the pastor removed from London. This proposition to those who had received subscriptions for a special purpose, appeared to be equivalent to moral suicide. In their strait and perplexity Mr. Samuel Morley, Mr. Benjamin Scott, Chamberlain of London, and Mr. William Armitage, and Mr. Alderman Wire, came to their help. Mr. Apsley Pellat having thoroughly examined the case, the building was raised; thus maintaining good faith and preserving the honour of the denomination.

The erection of chapels in other instances, according to local circumstances and the varied conditions under which the enterprise was undertaken, involved the promoters of it in trial or difficulty, or led to a state of uninterrupted success. The Rev. J. B. French gives us the following example :—

James Clifford Hooper was born at Westbury Leigh on the 16th of April, 1822. At fifteen years of age he joined the church in Zion Chapel, Frome, under the pastoral care of the Rev. Spedding Curwen, and while a youth he was sent to preach in the surrounding villages where his services were attended with much success. Thus encouraged, after a preparatory course of study he entered the college at Highbury, and won the esteem of the tutors and his fellow-students. On leaving college he became the minister of a congregation at Millwall, Poplar, but shortly removed to East Dereham, Norfolk, where for several years his ministry was a great blessing. But in the midst of his usefulness he was arrested by affliction and brought face to face with death. He therefore resigned his charge, and sought perfect rest, and in his retirement realized, as he had never done before, the transcendent importance of the 'truth as it is in Jesus.' Learning Christ more fully in the school of affliction, his soul was stirred with the conviction that when restored to active service he must work with greater diligence in his Master's vineyard. Thus nerved for vigorous action, he recommenced his ministry in 1850, having accepted an invitation from the church in London

Road Chapel, Brighton, and here he exercised his ministry not only with considerable popularity, but with increased efficiency and success.

"Mr. Hooper had laboured about five years in Brighton when the London Congregational Chapel Building Society sought his services for the purpose of gathering a congregation and forming a church in a building purchased by them in Radnor Street, Chelsea. He yielded to their desire, and soon received a memorial signed by fifty-eight persons, who were members of other churches, but resident in Chelsea, to form them into a Congregational church and assume the pastorate over them. According to this request, the church was formed, and under Mr. Hooper's ministry prospered abundantly. The congregation so greatly increased as to render a larger building necessary, and after much consultation and prayer, the people determined to go forth and build, sustained by the assistance of the Chapel Building Society and that of many friends. The result was the beautiful structure in Markham Square. It was from no want of affection on the part of the people—who had gathered around him—that in the spring of 1863 he resigned his pastorate; nor was it that he met with no success in the church. Spite of the difficulties of the position and of his loss of health, *brought on to no small extent by the anxieties arising out of it*, his congregation was more than double what it had been in the old building—and often on the Sabbath evening it was very large. His heart was also cheered by the conversion of many souls under his ministry, and by the increase of the church. Nor was there any diminution of effort on his part to the very end. Nevertheless, Mr. Hooper felt that he must resign into other hands the building up of the church of which he had laid the foundation, and which by that time numbered about two hundred members; and so, shattered in constitution and disappointed by his blighted prospects, he withdrew from the sphere which, by the blessing of God, he had created for himself, and turned his face elsewhere, 'not knowing whither he went.' His services were, however, in considerable request. He preached in London and in many parts of the country with great acceptance, and there is reason to believe that he would have received invitations from more than one church to become its pastor had it not been for the fear awakened by the state of his health that he would not prove

equal to the pressing duties of a large sphere of labour. In January, 1864, he preached at Wardour Chapel, Soho, and was heard with so much advantage that he was urged to continue his ministrations, the people being 'willing to take him,' to use his own phrase, 'as he was.' During his brief ministry of a week at Wardour Chapel many gathered around him, and there seemed to be great promise that under his ministry the church would be resuscitated, and a fitting sphere of service afforded for his future labours. But God had other purposes. On the day following that on which he sent to the church to signify his acceptance of the invitation, he became worse. He got no sleep; he could not fix his mind on the work of pulpit preparation. His devoted wife became anxious, but not alarmed. There is reason, however, to believe that he himself felt that his days were numbered. Friday, March 4th, he walked out, and afterwards partook of a hearty meal. On the Saturday he rose, after a sleepless night, and chose his subject for the Sabbath, one of his texts being, 'Behold I lay in Zion for a foundation, a stone,' &c. Before retiring to rest for that night he placed his spectacles and hymns ready for the morning—a course he had never before adopted. Early in the morning he called his wife, who was attending to her sick child, and on her entering the room he said, 'I am dying.' Medical aid was sent for, and his faithful friend, Dr. Scatliff, was soon in attendance. Ultimately a consultation was held, but both gentlemen were agreed that nothing could save him. He knew it, and was prepared for it. It was no trouble to him to die. 'This is death,' he said, as he looked at Dr. Scatliff. 'I am dying,' he said again, 'but I have no fear —is it not strange I am not afraid?' To another friend he said, 'I fear not—I wish I had been more faithful and fruitful.' Shortly afterwards, referring to his intention to introduce the *Te Deum* at the evening service, he said, 'I am going now to join in singing the grand *Te Deum* above.' 'Jesus is precious to you?' asked his beloved partner. 'Yes,' he replied. 'I am going home to Jesus.' To his eldest child he said, 'I am going home; mind you follow me.' Overcome with emotion, she exclaimed, 'Father, I will come with you!' He had before requested Mrs. Hooper to read him a favourite hymn, 'Abide with me,' and another beginning, 'Now I have found the ground whereon.' In the afternoon of the Sabbath the house was filled

with friends from both Chelsea and Wardour Chapel. As they entered the room he recognized them and spoke first fully and cheerfully to all. To a friend and relation he said, 'Oh, I wish you knew Jesus as I do.' In the course of the afternoon he fell into unconsciousness, and he passed away about ten o'clock on Sabbath evening, March 6th."

"*He died, no doubt*," said the Rev. Paxton Hood, "*a martyr to his labour and his work.* There seems little reason to doubt that the *erection of the new chapel in Chelsea killed him*—the perpetual strain upon his nerves, and a system in which seeds were sown of consumption, joined to the *responsibility of a fearfully heavy chapel debt*, compelled him at last to resign his pastorate."

Very different were the auspices in which a successful London pastor entered on the tide of continual prosperity at Park Chapel, Camden Town. In an interesting autobiographical sketch we have the simple story from his own pen.

The Rev. JOSHUA CLARKSON HARRISON says :—

"I was born March 7th, 1813, at Wooburn—a large and beautiful village in Buckinghamshire, about four miles from Great Marlow and five from High Wycombe.

"My father, the Rev. Joshua Harrison (son of Mr. Joshua Harrison, member and deacon of the church in Marlborough Chapel during the pastorates of Dr. Edward Williams and Dr. James Bennet), was pastor of the Independent church—a church which took its rise, somewhat more than a hundred years ago, under the following circumstances. In the year 1768, six young men, all belonging to Edmond Hall, were expelled from Oxford, for reading, praying, and expounding the Scriptures in private houses. Among these were Mr. Thomas Grove, who had property in Wooburn, and who gave a piece of ground, together with a barn for the erection of a place of worship. A chapel was built in 1768 at his expense on the site of the barn, and a church was formed in 1773 on Congregational principles, of which Mr.

Grove became the first pastor. With this church, in subsequent years, the majority of the mill-owners and their men connected themselves, as the state of things in the Church of England was at that time deplorable.

"Mr. Grove, after leaving Wooburn, became pastor first at Masborough and then at Walsal, and was succeeded in 1778, June 10th, by the Rev. Thomas English, who was a good scholar, an able preacher, and a most Christian man. On his death, May 29th, 1809, the church appointed my father, who had been educated in Hoxton Academy, under Dr. Robert Simpson, to the vacant office. He entered on his work August 1st, 1810, and was ordained March 6th, 1811. Soon after he married Miss Mary Cobden, of Worthing, cousin of Richard Cobden, who became leader in the great movement which ended in the repeal of the corn laws. I was the eldest of seven children. I was trained by my mother, a woman of exquisite mind and deep piety, till I was ten years of age, when I was sent to the Congregational School at Lewisham in August, 1823. There I enjoyed great advantages. The Rev. William J. Hope was a very superior classic, and he was assisted by his cousin, Mr. John Hope, who was equally distinguished in mathematics. I left this school in the summer of 1828, and stayed with a friend of my father's—a builder at Greenwich—who allowed me the use of his office for a few months till I could obtain a situation to my mind. Then I returned for a time to Lewisham as assistant teacher, but afterwards became classical tutor at Reading. There I remained some two years. In 1831 my father and mother both died—my mother on the 16th of August, my father on the 5th September. My father had been so useful a pastor—his chapel was so crowded and his influence in the village was so great—my mother had been so truly his helper—that their loss made a profound impression in the neighbourhood, and for a time was followed by great depression in the state of the church. Only a few weeks before the death of my parents I had given up teaching, and obtained a situation in the large mercantile house of J. and R. Morley, 18, Wood Street (of which Mr. Samuel Morley, M.P., for Bristol, is now the head). There I united myself with the congregation at the Poultry Chapel, of which the Rev. John Clayton, junr., was the pastor, and joined his church in May, 1834. After active service in the Sunday-school, and preach-

ing to the poor, I entered Homerton College to study for the ministry, September 1835. My tutors were the Rev. Dr. John Pye Smith, and Rev. Daniel Godfrey Bishop. In the summer of 1838, when I had completed my third session, I took a violent cold in the chest, which brought on congestion of the lungs, with slight hæmorrhage. This obliged me to spend a winter in the south of England and a second in the south of France, whence I made my way home through Switzerland, having quite regained my health. It was in October, 1839, that I reached Montauban, where I attended some of the classes, especially those of Professor Talaquier, Dr. Felice, and Adolphe Monod. There, too, I was so happy as to obtain the private friendship of Adolphe Monod, who was at that time the first preacher in France, and from whom I received the most valuable hints, not only in reference to study in general, but to preaching in particular.

"I returned to Homerton at the commencement of the Session of 1840, when the Rev. Henry Lee Berry had succeeded Mr. Bishop (who went over to the Church of England), and remained till Midsummer 1841. I then accepted the unanimous invitation of the church in Edmonton and Tottenham Chapel to become their pastor, and entered on active ministerial life. I was ordained September 15th, 1841. October 5th, 1842, I was married to Bethiah Blades Grove, second daughter of Mr. Thomas Grove, of Wandsworth Road, and sister of Mr. George Grove, so celebrated as a Biblical scholar. My father-in-law was second cousin to the Rev. Thomas Grove, who founded the church at Wooburn. The chapel at Tottenham held only four hundred and fifty people. During the whole of my pastorate the chapel was quite full, and many of the congregation were persons of good position and ample means. I spent nearly five years with them in friendship and harmony, and could I have obtained ground for the erection of a new chapel I should, in all probability, have continued with them. My successor, the Rev. John De Kewer Williams achieved what I was unable to do.

"In January, 1846, I was strongly urged to take the oversight of Park Street Chapel, Camden Town—a chapel which had been erected in the midst of a rapidly-growing population, by the Metropolitan Chapel Fund Association. It seated nine hundred and seventy-five persons, and was opened for public worship December 6th, 1843, Dr. Raffles and Dr. Leifchild being

the preachers. In May 15th, 1844, a church was formed consisting of eighteen members, these had increased to forty-seven, when on March 22nd, 1846, I preached my first sermon as their pastor. The chapel was planted on the point where Delancy Street (then called Warren Street) and Grove Street intersect, and being on the road to Regent's Park attracted notice, and soon became densely filled. Deacons were unanimously chosen in March, 1848, the church was growing, schools and societies were flourishing, but on the evening of June 6th, 1848, after some workmen who were engaged to improve the ventilation had retired, the building was discovered to be on fire, and with the exception of the walls, was quickly destroyed. It was rebuilt on an enlarged scale, so as to hold fifteen hundred persons, together with schools for five hundred children. The new buildings were finished and opened on Thursday, November 8th, 1848, when the Rev. Thomas Binney preached in the morning, and the Rev James Parsons in the evening. Boys and girls' day-schools, in addition to the Sunday-schools were established.

"The chapel in a few months became well filled as before the enlargement, and has continued to be so to the present date (February, 1875). The rebuilding cost over six thousand pounds, and as the congregation though numerous had only been recently gathered, and the church members were only two hundred and fifty, it was a formidable task to raise so large a sum. It was all cleared off by March, 1854. Being strong and well I worked very hard—for parts of the neighbourhood were new, and I was called to visit the sick and ignorant to a large extent. I had large Bible-classes for young men, young ladies, and for children. I was continually preaching and speaking away from home. I had been nominated to the chairmanship of the Congregational Union, and was to have entered on my office in May, 1864. But in January, 1864, I was seized with severe nervous exhaustion, which laid me aside for nearly ten months. I resumed preaching the end of November, 1864, but only once on each Sunday till June, 1865, when I resumed full work, and have continued without interruption to the present time. Our school buildings having become too small, we purchased a freehold site at 134, Grove Street, and built ample and handsome schools, at a cost of nearly six hundred pounds, which were opened in June, 1865, and have been crowded with children ever since.

"By the kindness of my brethren I was elected to the chair of the Congregational Union for 1870-71, and delivered the address from the chair in Finsbury Chapel, May 10th, 1870—subject 'Liberty in its Relation to Christ.' The adjourned meeting was held at Plymouth, and in Sherwell Chapel on October 11th, 1870. I opened the session by an address—the sequel to that in May—on 'Liberty' in Relation to Ecclesiastical Policy.' In March, 1871, I completed twenty-five years of service in connection with Park Chapel, and received a warm expression of esteem from my ministerial brethren, who assembled with my flock on the occasion to offer their congratulations. On Wednesday evening, March 22nd, my people presented me with £500, in a silver casket. I have written many short articles and reviews for periodicals, but have published nothing except a few sermons and addresses —such as my missionary sermon at Surrey Chapel, May 13th, 1857, on Rev. xiv. 13: a sermon on the Papal aggression; a sermon entitled the 'Soldier's Funeral;' my address as Chairman of the Congregational Union; another to young men on 'Influence,' and several more. During my pastorate I have received nearly 2,200 members into fellowship, and there are about 600 now in communion; the congregation each Sunday is about 1,500, of course not always so large, but, generally, we are full."

The erection of new chapels in places associated with memorable incidents in connection with the history of Nonconformity, or religious history, naturally lead to a public recital of the interesting facts. The 5th of September, 1862, was a high day in Stepney, when the foundation-stone of the new meeting-house was laid by Mr. Thomas Scrutton, in the presence of twelve hundred people and of the onlookers from the windows of the surrounding houses.

The Rev. John Kennedy, M.A., the pastor of the church, said:—

"Two hundred and eighteen years ago six persons were assembled in this neighbourhood, in a place now unknown, and gave to each other the right hand of fellowship, and by mutual consent and agreement constituted themselves a church of the

Lord Jesus Christ, to walk, they said, in all the ways of the Lord as laid down in the Gospel. In this solemn act they were presided over by a man of well-known name—Henry Burton, at that time pastor of a church in London. A few years before, Henry Burton was the rector of St. Matthew's, Friday Street. Some years earlier he was clerk of the closet to Prince Charles, son of James the First, and when Charles, the first of that name, ascended the throne, Henry Burton and William Laud came into collision in the royal palace. Henry Burton was the representative of liberty and of evangelical truth; William Laud was the representative of tyranny and of Romanistic, if not Romish, error. They were both men of determined spirit, men who could have no communion the one with the other, neither of whom could submit to any compromise. Laud gained the ascendency, and the day that he did so we must ever speak of as an evil day for England, and Henry Burton retired into comparative privacy. But he was a man, like some others, who could not hold his tongue, and could not hold his pen. From his pulpit in Friday Street he denounced the tyranny of Laud; he denounced the course through which Laud and his followers were hurrying England. For this offence he was charged before the Star Chamber with sedition. He was convicted according to the law and practice of that court, and was sentenced to have his ears cut off, to stand in the pillory at Westminster, and then to imprisonment in a distant castle. This cruel sentence was executed in its utmost barbarity. But Henry Burton regained his liberty in the days of the Long Parliament. When the prison doors were first shut upon him he was a good Episcopalian, an enemy to prelates and their lordly assumptions, but not to the government of the Church by bishops. His prison studies, however, converted him to Independency; and, perhaps, his prison experience had something to do with his conversion as well. When he came out of prison he was received all the way from Hounslow with a perfect ovation; the people greeted him as if he were a mighty conqueror. It was seven years after he had stood in the pillory that he came down to Stepney, and presided over the six persons who here constituted themselves into a church of the Lord Jesus Christ. Of the six there is one whose name was famous at the time, and is not forgotten now. That was William Greenhill. He was a graduate

of Oxford, and a Puritan from his youth, one whom we should now call a Low Churchman. He was opposed to the prevailing power —that is, to Laud and men of his school and stamp. A very short time before the year 1644, William Greenhill was a popular preacher in our old parish church. Jeremiah Boroughs was called the 'Morning Star,' and William Greenhill the 'Evening Star' of Stepney. In 1642 Jeremiah Boroughs returned from his exile in Holland; and it was between 1642 and 1644 that William Greenhill preached in the old parish church. .This good man became the pastor of the small church formed in 1644, and continued to be its pastor till 1671. Some five or six years immediately preceding the return of Charles II., he was not only pastor of the little flock, which met somewhere in this neighbourhood, but he was the vicar of the parish church as well. How such irregularities could happen I will not now stop to explain; I have had opportunities of doing so elsewhere; but I have ascertained, through the courtesy of the Rector of Stepney, that William Greenhill was vicar of Stepney and pastor of a small Independent church at the same time. The latter office he held from 1644 till his death in 1671. The vicarage he held only some five or six years. I presume he was ejected, if he did not resign, in 1660, on the return of Charles II.

"William Greenhill was succeeded in the pastorate of the church by one whose name is very familiar to us—Matthew Mead. He was likewise a clergyman of the Church of England, and was one of the Ejected of 1662. At that time he had the cure of some place down in Shadwell, and there he preached that farewell sermon of which I gave to my own congregation an abstract and extracts last Lord's-day evening. Matthew Mead became the pastor of the church on the death of William Greenhill. In 1674, three years after the death of William Greenhill, Matthew Mead and his friends built the sanctuary which you see by the side of you, and well-known as Old Stepney Meeting House. To prevent all boasting in these modern times, I may state that the foundation of that building was laid on the 10th of May, 1674, and the first sermon was preached in it on the 13th of September of the same year—the house being then finished. That was clever work for the architects and builders of those olden times. It is usually supposed that the place was built during the Indulgence granted by Charles II.—an Indulgence

which, although it gave liberty to those who had been unrighteously deprived of liberty, gave it by an unconstitutional act of the monarch. But I find that the Indulgence of Charles II. was granted in 1672, and that early in 1673 he was compelled by his parliament, more intolerant than himself, to recall the Indulgence; and it was one year after, when persecution seems to have been at its height, that Matthew Mead, a bold and brave man, built that sanctuary and devoted it to the worship of God. How they went on, unobserved, so to speak, I cannot tell you. It may be that the form of the structure, as unchurchlike as possible, prevented suspicion. But, be that as it may, it was in the midst of persecution that the structure was reared. It has in its ceiling now the hiding places into which the worshippers went, I presume, many a time when the doors were invaded by the police. Matthew Mead had been twice in exile, and was co-pastor with John Howe, at Utrecht. He died in 1699, after the Toleration Act had been passed ten years; and his funeral sermon was preached in that old structure by a man bearing one of the most honoured names in English history—secular or sacred—no other than John Howe. Within those walls—I don't know that I can say in the same pulpit that is there now—did John Howe pronounce that beautiful encomium on the character of Matthew Mead which is still preserved in John Howe's published works. During the next six-and-forty years the church had three pastors. Then came Samuel Brewer, who preached for fifty years. The last sermon preached by Matthew Mead was the May-day lecture to the young; and, as Providence ordered it, the last sermon preached by Samuel Brewer was likewise the May-day sermon to the young. It was the old man's heart's desire to preach his fiftieth May-day sermon, and it was granted to him. Samuel Brewer was succeeded by George Ford, whose pastorate extended over twenty-five years, and whose person and ministry are remembered by some now present. I need not tell you who succeeded George Ford. Dr. Joseph Fletcher's ministry extended over twenty-one years. His person, his character, his powers as a preacher, his usefulness as a minister of Jesus Christ, and as a pastor of one of Christ's flocks, are still fresh in the memories and hearts of hundreds around us; and on him, therefore, it were idle for me to pronounce any encomium. This, however, I have to say in connection with him; it is well known that Dr. Fletcher

desired most earnestly to see Old Stepney Meeting House pulled down, not with sacrilegious hands, but that another structure better suited to the times, and more conducive to the comfort of the hearers, and the health of the minister, might occupy its place. Mr. George Green, who was then a deacon of this church, and who afterwards built that noble chapel in which our honoured friend the Rev. George Smith now ministers, offered £1,000 if the people would rebuild the sanctuary. But they did not accept the offer. Providence would have it that the work should fall into our hands. At a later period, our good and dear friend, Mr. Joseph Crane, then a deacon of the church, likewise offered £1,000 if the people would rebuild the sanctuary; but neither was Mr. Crane's offer accepted. I am glad that our dear friend lives to see an object on which his heart has long been set likely to be accomplished, and that he is himself one of the most munificent contributors to the work, having given £700 towards it —though he has now no formal or official connection with the church. After what I have said you will be prepared to be told that the rebuilding of this place is no new idea, and that one of the greatest difficulties in the way of its being carried into effect has been that, although we call ourselves Protestants of Protestants, some of our friends are so attached to the old pillars and the bricks that it seemed as if it would break their very hearts to have a hammer laid upon them. Those friends, I believe, now feel, with scarcely any exception, that the time is come for the rebuilding of this house for God. And here we are to-day, under circumstances the most auspicious, to praise the Giver of all good, and to lay what we call the foundation stone of our new sanctuary. We stand here to-day as Englishmen, I do not say proud of our position, but thankful for it. We look at the times of the past, when that building was erected, and when a good man who differed from the Established Church dared not to speak above his breath lest the next hour he should find himself in prison; and now we can think as we please and speak what we think, and worship God according to the dictates of our conscience, none daring to make us afraid. And as Englishmen there are not more loyal subjects of Queen Victoria in all her wide dominions than the Nonconformists of England, and I will say, on this occasion the Nonconformists of Stepney. 'God save the Queen' is a prayer that

comes from our heart of hearts. Our loyalty is a thing of conscience, and of heart as well. We do not covet the position of Dissenters, but we are not ashamed of it. We have good reasons, as we believe, for keeping apart from the Church, which two hundred years ago drove out our fathers from its bosom. We believe that we have a work to do, and we wish to emulate those who have occupied this place for two hundred years. We sympathize with Matthew Mead, who wrote in the church book upon the opening of this structure, 'The Lord make it a place for begetting many souls to Christ!' And we will write in the same church book, when this sanctuary is completed and we are permitted to worship within its walls, words of like import. No higher ambition have I and the people of my charge than to prove a blessing to the rich and the poor, the idle and the industrious, the worthy and the worthless around us, and if this be granted us we shall be satisfied that we have not lived in vain. We hold out the right hand of fellowship to Episcopalian, Presbyterian, Baptist, and Methodist, and whosoever else loves the Lord Jesus Christ in sincerity. What we desire is not to perpetuate a party but the Church of God, whose living members shall prove a blessing to the dead and dying all around. God help us in our work, for 'except the Lord build the house, they labour in vain that build it.'"

On the laying of the foundation stone of the new Chapel at Westminster (built at a cost of £12,758), by Sir Francis Crossley, Bart., M.P. (June 22nd, 1864), Dr. Vaughan gave the following historical address:—

"Westminster!—such is the name of the neighbourhood in which we are assembled. It is a name that has an ecclesiastical origin—the Minster of the West. It is a name, too, that takes the imagination backward to those times when priestly power in this country was full blown, when the ashes of Edward the Confessor were laid within Westminster Abbey, and were supposed to have imparted a special sanctity to that enclosure. It leads us back also to the time, somewhat later, when the Abbot of Westminster ruled it as a kind of prince bishop; when, beside a trembling colony of monks and a large body of secular clergy

under his control, he here had a memorable sanctuary, a place to which culprits of every kind might flee for refuge, and when the arm of that Abbot could shield the culprits against the strength of any peer of the realm, any minister of State, and even against the power of the crowned head. There are some traces of that state of things still to be found in the municipal arrangements of this City of Westminster, in the special relation that subsists between the Dean of Westminster and the Steward and Bailiff of Westminster. Then again it may be regarded as representative beyond any other spot of the head and heart of the British Empire. Hither our sovereigns have come for long centuries past to be crowned amidst the acclamations of their subjects. Here, too, our legislation has its centre. Here all our laws are made; and the administration of our laws, in their ultimate and last resort, has its seat here. Struggles carried on by the spear and the sword have spread themselves out to the extremities of the land; but here in Westminster it has been where the great conflict has gone on in the history of our nation's intelligence and feeling. Not long since the very edifices were standing in which our Lords and Commons had assembled for many generations. Strange sights those edifices had seen. Some very bad things were done here; about as bad as such assemblies could be well capable of perpetrating. But many good things were done here, things instinct with nobility and freedom; and in the course of events the good was made, by God's providence, greatly to preponderate over the evil. Upon the floors of those old apartments, those great debating halls, great men have stood; and as great as the greatest in any age or land have lifted up their voices on the side of justice and humanity, and have had to iterate their voice for the good cause again and again until it should prevail. Almost within the sound of my voice, the representatives of this empire meet and have their discussions, of which the civilized world may be said to be an auditor and looker-on; and the issues of those discussions, embrace the interests of civilization and barbarism to the ends of the earth. A very interesting spot, then, is this on which we are met. Very true it is that men through whose agency this country has developed itself politically, socially, and religiously, as it has done, have been for the most part men attached to the principle and usage of an Established Church. Very natural that it should have been so.

English Christianity can hardly be said to be older than the seventh century. Coming into this country so late, and for the most part from Rome, it was very natural that it should bring the Church Establishment type along with it; and, founded in that form, it was equally natural that it should be continued in it, that it should take root and grow, and become consolidated in that shape. But what may have been very natural in those remote times may be anything but natural in times widely different like our own—may be very unlike, too, what Christianity was in its earlier and better ages. No doubt, much that is very plausible may be said in favour of what is called a State Establishment of religion. There are people who cannot divest their minds of the impression that there ought to be some special channels through which power, wealth, education, and taste should make their contributions to the honour of religion; but we venture to submit to such persons that there are a thousand ways through which power, and wealth, and education, and taste may do homage to sacred things without resorting to such coarse implements as the implements of force in their favour—to speak plainly, without calling in as helpers the tax-gatherer and, it may be, the staff of the constable and the bayonet of the soldier. Let there be such structures as Westminster Abbey and our other cathedrals, say I, provided always that as much care be taken to build up the spiritual Church, consisting of redeemed souls, as is taken to build up the material church, which at best can only be the image of the true. Oh yes! rich carved work in stone or in wood may be very beautiful, but richly adorned souls are more beautiful. The spiritual grandeur of that heaven which the Gospel has revealed to us, transcends immeasurably all possible material grandeur upon this earth. But unhappily the men who are the most concerned for rearing and adorning material structures connected with religion, are too often found to be the bitter enemies of men of a more spiritual character, and who live for more spiritual objects. We can appreciate all the contributions that taste and culture may bring to the service of religion, so long as those things are really brought to the service of religion and not put in the place of it; but let them be put into the place of it, and then, as Hezekiah smashed the brazen serpent, we say smash these things into fragments as our fathers sometimes have done before us. We

are fascinated not a little, it must be confessed, by the graceful in outward form, but we hope we are more fascinated by the graceful in spirit. We can admire all the conceptions of human genius, but the grandeur of moral and spiritual achievements is to us the loftiest form of grandeur.

"These are some of the thoughts which characterize the habit of thinking among the people to whom we Independents belong. And here we are but descendants of the stern old English Independents, presuming to raise our heads in the cause of religion under the shade, as it were, of Westminster Abbey; ay, and while we do it, we can forget there was a time when Independency was a great power in this same Westminster, when the preacher's voice heard from the pulpit of St. Margaret's, and even from that of the Abbey itself, was often the voice of the Congregational minister, when the heel of Cromwell trod the floors of Whitehall Palace, being its owner, when the chaplains that officiated there were Independent pastors, when among the men who joined in lifting up the morning and evening psalm, and who bent their knees in family prayer, included such men as John Milton. Not far away, too, is the Jerusalem Chamber, where the great assembly of divines was convened to deliberate as to the future faith and the future usage of the Church of England —where a small body of Independent ministers had to impose a useful check upon men who were so imperfectly enlightened as to endeavour to establish an order of rule hardly less oppressive than that which had been overthrown. We do not come into Westminster to-day under these circumstances to sound the note of triumph, in military array such as accompanied Cromwell when he came in this city of Westminster from the fields of Dunbar or of Worcester. Happily we are now placed under laws comparatively equal—laws as impartially administered as law has ever been upon this earth—under a system of liberty, too, as well regulated and defined as anything the world has known —civil and religious liberty. We should be forgetful of things we ought never to forget if in looking to that past we could forget the nature of the present. Were it otherwise, why then the temper and ways of modern Independence would be other than they are; were we driven, as our fathers long ago were, into midnight secresy, if we would worship God with safety; into onely woods, into distant countries, into remote and inhospitable

places; often the poor trembling worshippers did not dare to lift up their voices in their hymn of praise, and often the preacher was obliged to deliver his message in subdued tones, lest the sound should give note to a hostile neighbourhood, and officers of an oppressive power should rush into the assembly, hurrying men from their families, and throwing them into wretched prisons, which became to many of them living graves. We are not in those circumstances; but if we were, then I suppose it would be that many of us might be fighting men, as our fathers in those days were, to break asunder that yoke, and to claim for humanity the rights that belong to it. But we have no need of this. We are placed under circumstances widely different from that of the men of whom I have spoken, the men who secured for us this large liberty which we possess. The price paid to place us where we are was paid in their toil, in their suffering, and by their blood. In consequence of what has been brought about by God's blessing upon pious and patriotic effort, we can come into Westminster to-day upon a very peaceful errand. We are aiming to do that which no man can well take exception to. If there be vice we wish to search it out; if there be ignorance, to see what we can do towards dispersing it; if there be wretchedness, we are here to work that we may abate it; if there be ungodliness, we are here to combine in effort to diffuse the fear of God in the place of it. We have come here, and are about to erect this noble structure, that the Gospel which takes with it the promise of the life that now is and of that which is to come, may be made more effectual among the people. In doing this we do not mean to say that we think Westminster has been made for Independents, any more than we say that we think this great country has been made for Independents, but we have it as a settled conviction that Independency has a work to do in Westminster, and the labours of your honoured and beloved pastor have had so much of the Divine blessing upon them as to make this a felt truth throughout the neighbourhood. We know that God has had a work for Independency to do in the past history of our land, and we believe that He has a work for it to do in the annals of the future. But that work for us we are thankful to believe is not a strife such as our fathers were driven to, but a strife as to who shall do most good in the name of our common Lord. Whether men generally

understand it or not, I venture to say that we Independents are about the most harmless folks in the world—if people will only let us alone. If they will let us alone we shall be the last people ever to interfere with the liberty of our neighbours. The great principle of our system is resistance to coercion in the matter of religion. We cannot bear with that coming either from Parliaments or Synods. We must be in that respect independent, and the independence that we claim, we as Independents cede heartily to others. The essence of our system is before you in the old English maxim, 'Live and let live,' and that maxim I need not tell you is near akin to another, namely, —'Whatsoever ye would that men should do to you, do ye even so unto them.' I do not think a man needs be ashamed to avow such principles in the presence of the courts of law in Westminster, in the presence of the two Houses of Parliament, or in the presence of the occupant of the throne. The self-reliance and the profound sense of right which make us Independents and constrain us necessarily to wish that others might be free, at the same time makes us very jealous of any attempt to invade our freedom. We are so conscious of what is just and generous towards others, that, perhaps, we are a little touchy respecting anything that looks like an invasion of our freedom. But, though I have said thus much about these independent principles, I value these principles merely as means to an end, value them as promising a pure and more effective proclamation of the Gospel of Christ to men. We do what we can to insure that the members of our churches shall be Christian men, but we do this because a church thus insured to be Christian is obviously most adapted to perform two departments of service, to conserve the truth deposited with it, and to diffuse that truth unto others. We wish that these churches should be centres of spiritual power, that they may thus become strong to influence neighbourhoods in the direction of spiritual things. If Independency be in the New Testament—and we believe it is there—the presumption is strong, that there must be in it an adaptation to secure the great spiritual objects of the Gospel dispensation. We believe it is so. We hold to it because we find it in the record, and hold to it more firmly because we think we see in it influences and tendencies that contribute to nurture the soul into Christian manhood, and to fit it for the exercise of

the whole manhood in the cause of God. But, while I say this, I am quite conscious there are other denominations around us who, though they do not see with us in these particulars, are intent upon the same great spiritual work; and in the measure that they are so, we bid them God-speed. What we want is that this great empire of ours should be leavened more and more with the Gospel of Christ. I believe most seriously that if Great Britain, with its high civilization, its enormous wealth, its abounding luxury, is to be saved from sensuous selfishness, and corruption, and the things that have come from such sources, and so commonly have wasted and destroyed the ancient empires of the world—if we are to be an exception to that rule of events, one thing only can bring about the exception, I mean the Gospel, the religion we possess, and which those ancient empires did not possess. The influence of this we can believe will be to cultivate the moral and religious side of humanity, and apart from which cultivation, there can be no strength, no real abiding of nations. You may have pure science, you may have your arts and commerce, you may augment your wealth, you may cultivate taste, you may rival Greece herself in all the achievements of genius, but if you have not a power among you to form honest men—a power among you, in other words, to fill man with the fear of God, and thus to fit him for being just towards his Maker, the grand element of national strength and endurance must be wanting. Those nations of which I have spoken, rose high as we have done. Their arts and refinements reached their culminating point, and when the wave curled, it may be in beauty, and began to descend, it was just when they had reached their highest intellectual and social culture. We rejoice here in the success of all Christian communities, in every effort to convert and renovate the country in which we live. We are attached to our own particular views; we should like the nation to see as we see; but so long as the state of things is such as now exists, we have to work cheerfully and in brotherly temper side by side with others for our common Lord. May God bless you, my friends, in your new sanctuary, and make the glory of the latter house to be indeed greater than the glory of the former."

CHAPTER XIV.

After a brief allusion to the events and changes of the time—the marriage of the Prince of Wales—the distress in Lancashire, the state of Poland, and the delay of the treaty of Italy, by the policy of the unfathomable Emperor of the French, the Rev. Enoch Mellor, M.A., in his introductory address from the chair of the Congregational Union, reviewed the incidents connected with the Bicentenary movement:— Mr. Mellor's address.

"Since we parted from each other in October," he said, "the Bicentenary year has closed; a year which, I trust, has left behind it influences for centuries to come. Though no worshippers of saints, of whatever church or age, it has been with no ordinary joy that we have been brought into fuller acquaintance and close communion with men whose memories deserve to be imperishable on earth, and will be, so long as there survives a love of piety or honour for men who could starve or die, but who could not forswear their deepest faith, or violate their allegiance to God. Review of the Bicentenary year.

"If we have not visited their tombs, we have seen their lives and read their works—works that will be rich and productive even when more pretentious ones of modern times are exhausted and closed in, like coal-shafts that will yield no more. We have gone to them not as masters, for one only is our Master, even Christ; but as brethren who saw far into man, far into the Divine Word, far into the blessedness of the righteous, and into the saint's everlasting rest. We have not professed to pay homage to all their opinions, either political or religious, nor to

all their actions, but to what is higher than opinion or action—the Spirit which recognized that the highest being in the universe is God, and that the most sacred thing in man is a good conscience. Whatever obscuration might fall upon their judgments, this, at least, they always held—that the will of God was the pole-star of the moral world, and that conscience was only faithful as it pointed thither.

"In celebrating the Bicentenary of the ejectment of the two thousand, we have unhappily been brought into collision with some of our brethren of the Established Church of England. This circumstance we unfeignedly regret. We but meant to visit with loving memory the shrines of those noble heroes, and lo! we had scarcely started before we were met by armed men. The pilgrimage became a battle—a battle we never sought, and which when offered we could not shun. We intended to honour the memories of the faithful Nonconformists, without fighting, if possible—with fighting, if necessary; but with either alternative, we intended to honour them, and we have accomplished our purpose. The literature, whether expository, historical, or polemical, which has grown out of the celebration is now before the public, and we confidently appeal to that bar for judgment, as to the side on which will be found the most of scholarship, candour, truthfulness, and the spirit of Christian gentlemen. Nor has this celebration exhausted itself in praises of the dead, and in controversy with the living. It has aimed at practical results, and has secured them. It has been charged with failure. True, it has failed. It has failed to satisfy everybody. But this could scarcely have been one of the rational expectations. It has failed to confine the generosity of the people within the sum originally projected to be raised. If success like this, at a time, too, when some of our wealthiest men have found their ordinary sources of income dried up by the cotton distress, is to be denominated a failure, then it has failed. But the numerous edifices which have already risen, and are rising still, for the worship of God in every part of our land, proclaim that the movement, of which they are the result and the expression, has been one of the noblest and most triumphant of which history contains record. And if over and above all this, it shall be seen that, while we have been paying grateful homage to the men who were in their day a great cloud of witnesses for the sanctity of conscience, we have

imbibed their spirit, and are prepared to maintain our faith and policy in spite of obloquy, injustice, and worldly disadvantage, and that the determination has been quickened and strengthened within us to labour until the last trace of religious inequality has been swept from our statute-book and nation; then may we thank God that in 1862 we remembered the two thousand spiritual heroes of whom the world was not worthy. If, indeed, anything has been wanting to justify the course we have pursued, it has been superabundantly supplied within the last few months by the Colenso controversy, and the letters which have appeared in the *Times*, respecting the prosecution of Mr. Jowett, from the pens of Mr. Maurice, Dr. Pusey, Dean Close, and others. In the light of these facts, the abortiveness of the Act of Uniformity is surely sufficiently apparent."

After an able review of two volumes, written by Bishop Colenso, Mr. Mellor continues:—

"Unless Christ and Christianity are false from the beginning—false in all their professions and in all their claims—they had relation to the past. The Saviour appeared upon the scene not intrusively and suddenly as a meteor flashes instantaneously on the sight in the midst of a darkened sky. His coming shone afar. Before the Sun of Righteousness appeared above the horizon, types and prophecies like beams from the coming glory shot upwards into the heavens to tell the world that the true light was rising. Christ never taught that He was unrelated to the past. He stands upon it, He repudiates all other foundations. The facts of the Old Testament are cited by Himself and His apostles in the New. Many may deny them, and yet imagine that they can preserve the character and the mission of Christ. They can as soon smite from a building its foundation and leave the superstructure where it was, or tear the roof from a fabric in the vain fancy that its texture will be firm and compact as ever. Christ and Moses, Christianity and Judaism, these are the correlates of each other; they are respectively type and antitype, shadow and substance. Neither is true without the other. Moses bears witness of Christ, Christ bears witness of Moses. The Jewish passover becomes, by the sacrifice of the Son of God, the Christian Sacrament of the Lord's Supper.

The claims of Sinai are honoured on Calvary. Moses and Christ meet on the Mount of Transfiguration, and their names are blended in one everlasting song in that world where nothing entereth that maketh a lie, for they sing the song of Moses and the Lamb."

Leaving general topics, Mr. Mellor submitted for thoughtful consideration the question—"*In what manner shall we best realize our aim to give extension to our ecclesiastical principles?*"

"The best answer I know to this question," he said, "is, 'By power in the ministry.' Deep are my convictions of the general soundness of our polity. Equally deep is it that our polity will never become popular by naked expositions, either oral or written; for the most part, the Christianity of men will precede their intelligent Congregationalism. The religious body which shall be found to preach the Gospel with the greatest simplicity, fervency and power, will, in the end, be that which will raise us to a supremacy of influence. *A preacher's power will, in the main, be as the power of his faith.* To say that piety is needful to the minister, is to say that eyes are needful to a guide, that ears are needful to the musician, that knowledge of the stars is needful to the teacher of astronomy, that acquaintance with navigation is needful to the captain, and that love is needful to the mother. A minister without piety is a well without water—a lamp without light. He has entered into an office where, unless his sensibilities are seared as with a hot iron, he will be exposed to miseries which one would not wish to inflict on his worst enemy. He will feel that he is an unspiritual man manipulating with unsympathetic heart spiritual things. In the midst of his most earnest yet purely physical enforcements of the Gospel, conscience will keep up her remonstrant accompaniment, as if Heaven were incessantly uttering in his ears, 'Thou art an unbeliever.' He will be confronted daily with Christian experiences, the depth, the subtlety, the complexity of which he will be unable to comprehend. Spiritual delusions will meet him which he cannot dispel, sorrows which he cannot alleviate, doubts which he cannot remove, fears which he cannot allay. While expected to be at the head of the

Power in the ministry.

most spiritual of his flock, he will be behind them all. Professing to be a physician, he will know nothing of the thousand diseases which will claim his consideration, and he will know as little of the cure. Faith, then, or, if you will, piety, is a prime condition of ministerial power, for it is essential to a Christian, and if to a Christian, surely to one whose work it is, under God, to make Christians, and to lead them on from strength to strength until they appear in Zion before God.

"We speak of faith, and we mean not that mystic and blind energy which is so lauded by many, whether it rest on error or on truth, but the faith which grasps the verities of the Gospel as special truths communicated to man through a special revelation. We are ambassadors, not scholars; ambassadors, not philosophers; ambassadors, not historians. We have a message distinct, specific, separate from all else that is true in morals, or in physics, and it is this that we have to deliver wi h clearness, and to enforce with love. We have to declare an eternal purpose, purposed in Christ Jesus before the world was—to narrate events that have happened once and for ever upon the theatre of the earth—to preach a redemption accomplished through suffering and blood—a resurrection, an ascension, an intercession, a judgment, a heaven, a hell! There is something called the Gospel which Christ commanded His apostles to preach. This same thing was esteemed by the Apostle Paul as of such supreme and sovereign moment that he trembled as he thought of the penalty which would fall upon the unfaithful preacher—'Woe is me if I preach not the Gospel of Christ.' In the fervour of his admiration of that truth, or system of truths, he feared not to scathe with a curse an angel's brow, if a spirit so lofty should ever venture to preach any other Gospel. In an age which has given so many indications of a tendency to undervalue the historic in Christianity, and to inculcate the belief that its reputed miracles encumber and despiritualize it, is it not incumbent on us to hold and publish the truth that there is no Gospel which is not historical? The philosophic spirit may be scandalized at being remitted for the truth that saves, not to the depths of human consciousness, but to events which have happened once for all in the history of our world. But if so, the scandal must be given. Tell us not that the history is but the shell, and that there is a Gospel indepen-

No substitute for the Gospel.

dent of it all; that, under the winnowing of a pure and transcendental criticism, the incarnation, and the miracles, and the death and resurrection of Christ may be blown as chaff away, leaving all that is solid and essential behind in the shape of noble ethical principles. A system which thus unceremoniously casts aside the facts of Christianity may be worthy of some name, but that name is not the Gospel. If it promise us a salvation, it is without a Saviour; if it promise us forgiveness, it is without a Redeemer; if it promise us sanctification, it is without a Holy Spirit; and if it promise us eternal life, it takes from us the only ground of hope that death is not an eternal sleep or a terrible wakefulness. If, unhappily, faith in the facts of the Gospel should in any of us begin to yield, our power as preachers will tremble as if smitten with palsy; and if that faith should desert us, we shall be weak as Samson when shorn of his locks. The life of Christianity is in its facts, the motives of Christianity are its facts, the impulses of Christianity are its facts, the consolations of Christianity are its facts,—it stands on its facts, or with its facts it falls.

"In thus insisting upon faith in the Gospel verities as an indispensable condition to all the power in the preacher, let us not be understood as overlooking the tendency of most minds to occasional obscurations of this inward vision of the soul. There are, perhaps, few amongst us who, since their dedication to God, and to the work of the ministry, have not had our *suspiria de profundis,* when for many days and nights we have been not only on the deep, but in it, neither seeing sun nor star. A nervous system unstrung by disease, inattention to the moral conditions of spiritual vigour, ambitious endeavours to compass and reconcile in thought the wondrous antilogies of Divine truth, trials in Providence, reflections on the woes of the race even now, and of the dark destiny which, so far as appears, awaits so many hereafter,—these things have come to most of us, and like a blasting simoom have, for a season, withered up all our confidence and joy. We have then seen the true genius of Bunyan in the fact, so strange in theory, and yet so real, that he represents Christian as encountering Atheist nearly at the close of his pilgrimage. Let no harsh and uncharitable construction be put on these dark visitations of scepticism, unsought, unwelcome, the very valleys of the shadow of death. There are men whose minds are not

sufficiently active to doubt. They see no difficulty, for they see nothing. Their very faith, though in Protestant truths, may be as unintelligent and superstitious as that of the Brahmin or the Papist. Such can have no sympathy with these transient eclipses of our faith; but we must look, as we have looked, for the merciful consideration of Him who knoweth our frame, and who, when the awful cloud was on Him, could say, 'My God, my God, why hast Thou forsaken Me?' and when it had passed away could see that the Father was near at hand, and ready to answer the prayer, 'Into Thy hands I commit my spirit.'

"But when doubt or unbelief becomes a tenant, instead of an intrusive visitant—when we give it accommodation and aliment, instead of ejecting it with all possible energy and promptitude—when, in fact, floating hither and thither without anchor becomes a luxury, and we excuse ourselves from faith by the plea that there are difficulties surrounding every fact and doctrine of Scripture, it is time to remind ourselves that not unbelief but faith is the qualification for the Christian ministry; and that he that preaches what he permanently doubts or rejects, even though it be the truth he preaches, is false to himself, to his fellow-men, and to his God. Give me rather the honest preacher of error than the dishonest preacher of truth. There is far more hope of him. Saul, the sincere and strenuous persecutor, may become Paul the apostle, and may build up the faith he once destroyed; but Judas, who holds the truth in filthy hands, and preaches it with an unbelieving and traitorous tongue, shall go to his own place.

"There is one truth in reference to doubts, of which we cannot too frequently remind ourselves; and this is, that many of them are of a nature too obstinate to yield to any process, however prolonged and searching, of merely intellectual and critical investigation. Neither as an organ for the discovery of spiritual truth, nor for the solution of doubt, have we any high estimate of the power of the logical understanding alone. In the department of the physical sciences, or in that of psychology, the philosopher's success may bear a strict proportion to his talents as a correct and critical thinker. But when we enter into the domain of the spiritual world, where we have to concern ourselves not merely with the limited but the illimitable, not merely with the temporal but the eternal—ay, and with

these in their manifold relations and co-relations, when we have to deal with matters which concern moral law and obligation, a lost soul and a seeking Saviour, we must not imagine that the pure intellect will be as successful an inquirer in such a region as in one where the conscience, and the affections, and the passions have no room for play. It is not the great thinker that shall see farthest into spiritual truth. He may see nothing, but be one of the wise and prudent from whom God hides the things of the kingdom that He may reveal them unto babes. In respect to many of the truths of Scripture the intellect *alone* has no more function of discovery, than has the conscience with regard to the law of gravitation, or the affections with regard to the chemistry of water. And the unbelief or oft-recurring doubts of many are frequently traceable to a proud yet mistaken conceit, that the intellect which wields so powerful a sway over the facts and laws of a material world, will be as irresistible in a kingdom which is spiritual in its origin, in its laws, in its experiences, in its influences, and in its issues. Scarcely could mistake be graver than this. The organ of discovery in this higher kingdom is not the intellect but the heart. It is the pure in heart that sees God, when the philosopher can see only facts, forces, or laws. 'The secret of the Lord is with them that fear Him, and He will show them His covenant.' Every man can understand more of spiritual truth by his affections than by his intellect. Sympathy is here the chief condition of knowledge. As Plotinus has well said, 'The eye that is not sunlike cannot see the sun.' The man that seeks to solve his religious doubts by mere thinking, engages himself in a baffling and bootless enterprise, for thinking has no limits. Who has not felt that in yielding to the fascination of abstract speculation, he has been drawn down from one abyss to another, ever finding that the seemingly solid pavement beneath him, on which he was hoping to rest, dissolves as he approaches it, and reveals other depths below? We have heard of the verifying faculty. If men would speak of the verifying power of earnest labour, or even of sorrow, they would speak to some intelligible purpose. For who is there that has carefully noted the varying experience of life, and has not observed that a keen and wasting affliction has brought him from his aimless and distressful drifting to a settled anchorage, scattering his doubts by a sure sense of the presence

of the grace of Christ? And who is there that has not seen his doubts broken up and scattered by practical labour, by the faithful fulfilment of known duty, by prolonged and full-hearted prayer, by actual contact with men who in temptation have found in Christ their only strength, and in sorrow their only consolation? To the speculations of the cloistered thinker on all spiritual questions we attach but little value. His God is in danger of becoming a theory—salvation a theory—sin a theory —everything a theory. One single day's actual contact with the world as it is, and of real endeavour to raise it, or to chase its woes from its saddened heart, would explode the dreamy creation. It is like some theoretic machine with hidden flaw, which no sooner becomes embodied in steel than it is seen that it has not a lever which will lift, nor a wheel that will revolve. *And if we must take our theology from any man—which God forbid!—give us the village pastor who is living in intimate fellowship with God by prayer, and is instant in season and out of season in the preaching of the Word, and in the private ministration of its warnings and consolations to his flock, rather than the most learned professor, whose speculations and researches, carried on in seclusion from all the tests and checks and connections of actual life, may be as false as they are brilliant, and as deceitful as they are profound.* If, then, we would have strong faith, let us not forget that this depends far more on spiritual sympathies than on intellectual penetration; that it is rather by prayer than by thinking that we rise into the light—that the culture of the affections and the conscience must not be accounted of less value, but rather of more than that of the logical understanding, and that he alone who doeth the will of God can know of the doctrine.

"Let me further observe, that, if we would make our ministry a power, it must be marked by enthusiasm. This ought to arise from our faith in the truth we preach. No minister has a right to expect that his work will be effective except it is with him a controlling and all-mastering passion. Unless we have entered the ministry of our heavenly Master as ambassadors feeling that the spell it exerts upon us is such as no other manner of life can exert, the sooner we abandon our sacred, or desecrated, office the better, both for ourselves, and for the people among whom we minister. If there be any office in the world which claims enthusiasm as its natural ally, it is the

ministry of the Gospel. It demands not only the soul, but the soul in its most fervid heat, and in its highest action. The spirit which is proper to us is the spirit of Him who said:—'My meat is to do the will of Him that sent Me, and to finish his work.' And we find that spirit re-appearing in the Apostle of the Gentiles when Festus, confounding human lore with divine love, could say to him, 'Thou art beside thyself; much learning doth make thee mad.' When I speak of enthusiasm I do not mean a rampant fanaticism, which, mistaking frenzy for faith, and noisy declamation for spiritual earnestness, excites the derision and the hostility of those whom preaching is designed to conciliate and to save. I mean the entire consecration of the man to his work, as the work which, because of its nature and ends, he esteems to be the noblest on earth."

Other earnest men called attention to the influence of latent scepticism in the minds of those who were training for the work of the Christian ministry, or already under the responsibilities of the pastoral care.

Professor Newth, in an introductory lecture at New College, says:—

Professor Newth on Definite Convictions.

"*The Christian minister demands an intelligent firmness of conviction with respect to the truth which he preaches. The spirit of freedom, bordering upon licentiousness, with which all subjects—theological included—are now examined and discussed, will, we feel assured, ultimately issue in good, but the present effect, it is not to be concealed, is hurtful to many.* The large class of persons who are unable or unwilling to take the pains of examining anew the foundations of our faith, are troubled and weakened by an evil spirit of doubting which they are unable to expel. The tenets upon which they formerly rested seem to be slipping from beneath them, and they drift helplessly along as logs upon a stream. A twofold scepticism is thus at work around us—the active scepticism of those who, neglecting to distinguish between the Divine revelation and the human interpretation of it, mingle them together in one common attack; the passive scepticism of the many who,

declining to enter the conflict, are standing by in a state of indecision and reserve, fearing to recede, but hesitating to advance. *It is to be feared that this kind of nerveless conviction is largely prevalent*—that multitudes of professing Christian men are thereby robbed of the very sinews of their strength. Truths which were in time past the voice of God in their soul—at once the impulse to activity and the weapon of their warfare—are now assented to with a dreamy listlessness, and find no dwelling-place in their hearts. And the evil is the greater that from habit they continue to respect the words which once embodied their convictions, and to aggravate the mischief to themselves and others by indurating their moral sense and engendering a spirit of irreverence. In circumstances such as these there is an urgent need that he who would be a guide and teacher of men must be one who goes among them with calmness and confidence, and a man who is fully persuaded of that whereof he affirms; and it is equally plain that for such a man there is a great work to do."

Professor Scott on "Christian Individualism."

"I cannot understand," said Professor Scott, of Lancashire College, in a paper on "Christian Individualism," "how any man can occupy the position of a Congregational minister devoid of a conviction, which is becoming ever stronger, of the reality of the incarnation, the life, the death, the resurrection, of the Word who was with God, who was God, the eternal Son of the Great Father. If we are in doubt about any of these truths, what is the message of good news we have to deliver to our fellow-men? What is the 'glorious Gospel of the blessed God' which we have to preach to a world groaning under a load of sin and sorrow? As a discipline leading to stronger conviction, doubt often is invaluable; but don't let us have the notion that in itself it is desirable. We cannot expect to touch those to whom we speak, unless we speak from the depth of unwavering conviction. 'I believe, and therefore speak.' 'That which we have seen and heard declare we unto you.'

> "'The fault that saps the life
> Is doubt half crushed, half veiled; the life spent
> Which finds no echo in the heart of hearts.'"

The Rev. Benjamin Kent, of Norwood, one of

the brightest examples of pure intelligence and transparent sincerity, said:—

"Nothing can arrest the course of a true, heaven-derived truth *but the insincerity and scepticism of its holders.* It was neither Rousseau nor Voltaire that made France a hotbed of infidelity, but *the smiling infidelity of the priesthood*; the doubt widening into a suspicion as it laid hold of the public mind, that this Christianity is but a profitable imposture. *Infidelity comes into the food which hypocrisy has eaten.* When self-interest has put on the mask of religion and played its part, then vengeance leaps upon the stage.

On Sincerity of Conviction.

"*The great work, then, which lies before all Christian men—the task which these times call upon us loudly to execute*—is to be sure that we really believe what we say we believe; to ascertain our own earnestness and whole-heartedness in the views of the truths which we hold; whether we really desire what we say we desire; whether our wishes are the counterpart of our phraseology; whether our creed is a mould or a die, which has taken its form and shape from our thoughts; or whether it be a monument or tombstone, on which sentences are painted and texts of the Bible graved, but underneath is death. This is the work of the Church in this day that we find ourselves called by Providence to live in; and a great mercy it is to know on what kind of times a man has settled down, and what is the peculiar condition of society which is about to give to him or take from us character. I feel certain that I am not far from the truth that however others might word it, the great fact of our day is this—the world's doubt of the Church. They hesitate to believe our word; they do not think that the truths which we profess are truths which every one of us troweth."

This latent and withering scepticism to which Professor Newth referred, was not the result of profound thought or of careful investigation, arising from an earnest desire to find the truth in its Divine source, in its exact relations, due proportions, and adaptation to the deepest necessities of our nature; but, on the contrary, it arose

Cause of latent Doubt.

from a disposition to yield with passive indolence to current opinions, and to accept without examination the theories of the time from their novelty, or because of their prevalence for the hour.

Students of divinity on entering the circles of the University found themselves in another atmosphere, and amid discussions "bordering on profaneness," which without vigilance might confuse their intellects, corrupt their morals, and undermine their faith. Dr. Stuart Robinson, in the *Princeton Review*, says:—

Dr. Robinson on Atheistic Science.

"Naturalists of the new school, no longer confining themselves to the observation and classification of phenomena, aspire to rise above such drudgery to philosophic speculation, etherial science, and even to theology. They claim to have discovered that mind is produced by development of the muscles, and secretion by the development of the glands, thought consists simply of translocation of the cerebral substance. Any conception of God or spirit —indeed of any other ideas than such as are derived from the inspection of physical nature—are, if not impossible, then to be set over into the region of the unknowable. The heavens and the earth no longer tell the glory of God, but only the glory of Kepler, Laplace, and Newton, in some small degree, but, in a far higher degree, the glory of man."

Dr. Stanley and Theology of the Nineteenth Century.

The "theology of the nineteenth century," so called by Dr. Stanley, Dean of Westminster, no doubt had a certain influence, though indirect, on the minds of the students in some of the metropolitan colleges, from the charm of his manners and the recommendation of Dr. Stoughton and others, by whom he was held up as a model. He practised no kind of deception in his welcome visits, and at Cheshunt he told the assem-

bled constituency of the college that he differed widely on some points of theology from the "excellent Selina," the foundress of the institution. He openly identified himself with the writers of the "Essays and Reviews."

"If in this book the *Divine* and the *human* be necessarily intermingled, is it (we do not say rational, but is it) pious, is it reverential, to deny the human to exalt the Divine? the same microscope of criticism that reveals to us the depths of the inner meaning of the Divine message in all its manifold fulness reveals to us also the imperfections, the contradictions of the human messenger. We cannot have the one without the other. It is because we so prize the kernel that we are content to break the shell, and yet even in the shell to recognize and to value the roughness and the flaws which prove it to be a genuine and not an artificial product. To that recognition we are persuaded that every student of the sacred text and history must sooner or later be brought."

In his sermons on "The Bible, its Form and Substance," preached before the University of Oxford, the Dean limited special inspiration to the words of Christ in the Gospel and to the prophets considered in the various functions of their office, and not simply in the utterance of predictions.

"Of all the characteristics of the sacred volume," he said, "none is more pregnant with instruction than that by which the *Gospel history takes its place above the rest of the Bible, above the Epistles of the New Testament.*

"This limitation or concentration of the Divine Inspiration to the prophetic spirit is in exact accordance with the facts of the case. The prophets being, as their name both in Greek and Hebrew implies, the most immediate organ of the will of God, it is in their utterances, if anywhere, that we must expect to find the most direct expression of that will. However high the sanction given to king or priest in the old dispensation, they were always to bow before the authority of the prophet. The

prophetic teaching is, as it were, the *essence of revelation, sifted from its accidental accompaniments.*"

The Dean set aside in the most graceful manner the writings of Paul, Peter, James, and John, as of subordinate character, and so relieved the opponents of Evangelical doctrine from the necessity of any appeal to them as of final authority. He gave himself a perfect example of this light and careless treatment of the Bible, in his eloquent lectures on the History of the Jewish Church. Moved away from their former anchorage in the Divine certainty of every part of the sacred volume, the Dean congratulated himself in the anticipation that the Nonconformists were now advancing in the same course.

"*The smaller sects and churches,*" he said, "may have ruled those matters according to their own *peculiar fancies*, but even in them we feel sure that the tendency of Christian consciousness moves towards the same result as that which we have attained. The most active and intelligent members of the Church of Scotland, through all its branches, are feeling their way through enormous difficulties towards the light of a freer, wider, more Evangelical, more Catholic Gospel than satisfied Andrew Melville, or Ebenezer Erskine. The leaders of the *most enlightened* of our English Nonconformists, the *chief of the Independent ministers*, are gradually adopting a theology more worthy of their noble name, and of the *capacious minds* of the powerful ruler and the illustrious poet whom they count among their *first founders.*"

Sanguine anticipations expressed.

Eminent as a classical scholar, and thoroughly conversant with the writings of the Fathers and the acts of the Councils, Dr. Stanley had but a slight acquaintance with the early history of the Independents (coeval with the Anglican Establishment in its present form), but from the select few in the circle of Congregational ministers known to him

personally, he was given to understand that great progress had been made in theological opinion.

Resignation of Dr. Raffles.

At this time another of the brightest luminaries of Evangelical Nonconformity was passing away. Dr. Raffles, after a faithful ministry of forty-nine years, preached his last sermon as minister of Great George Street Chapel, Liverpool, on the 24th of February, 1861, from Heb. xiii. 20, 21.

Connected with the various Congregational institutions of the county the desire was felt by the constituencies to give expression of their grateful esteem to the retiring pastor.

On the 20th of June, 1861, Mr. Hadfield, M.P., read to him the following address :—

Lancashire Jubilee Address.

"Rev. and Dear Sir,—In congratulating you on attaining the jubilee of your pastorate in Liverpool, our first thanks are due to Him in whose hands are the destinies of the churches and their ministers, that He has not only preserved your life, but has permitted you to continue your honourable connection with the churches of Lancashire, and that He enables you, in a green old age, still to abound in those labours which have for so many years been your glory and your joy. During your lengthened residence in this county, the churches have often had to sorrow over the loss of valued men whose names are still embalmed in the memories of many. In such times of bereavement your presence and counsel have nourished our strength and confidence, and we have gratefully rejoiced that God in His gracious providence has suffered you to live on, wearing an unsullied name, enjoying a deserved and wide-spread reputation, and, above all, realizing that spiritual success which is the Christian minister's true reward. It would be impossible for us to enumerate your many services in the cause of Christian truth, and it would be unsuitable to attempt any description of those high qualities which have won for you general affection and respect. Your unvarying kindness to your brethren in the

ministry, your tenderness to their feelings, your jealousy for their reputation, and your readiness to help them on every occasion, have given you a place in their hearts; while your firm attachment to the great doctrines of the Gospel, and your zeal in their diffusion and defence, have secured for you the confidence of the churches at large. The members of your own congregation at Liverpool know best the results of your long and faithful ministry there, but all the churches can bear their testimony to your devotedness and usefulness as a preacher of the Gospel of Christ. You have been a minister, not for a town or a county, but for the country; the servant, not of a section, but of the universal Church. It has been your happiness to witness the rise and progress of our great denominational institutions in this county, and in them you have always taken a foremost part. From the infancy of the Lancashire Union it has owed to you an unflagging interest and a steady support, which have largely contributed to give it the position it now occupies. You were one of the founders of the Blackburn Academy, and one of its most hearty friends; and, as you were among the first to recognize the importance of its removal to Manchester, with a view to its adaptation to the growing requirements of the churches, so none laboured more diligently to carry out that work to a happy consummation. In you its professors and students have always found a considerate and large hearted friend; while, as the chairman of its committee for a long series of years, you have, by your genial spirit, and practical wisdom, often given harmony to its counsels and weight to its conclusions. We have felt it due to our admiration and regard for you that we should commemorate such eminent services by perpetuating your name in connection with an institution you have so sincerely loved, and whose prosperity you have so materially advanced. Your friends in this country, assisted by others in various parts, desire, therefore, to present you a collection of books, to be preserved in the College as the 'Raffles' Testimonial Library,' together with a fund for the foundation of a scholarship to bear your name. We hope that you may be spared for years to see ministers educated on this foundation, and afterwards filling positions of usefulness in the church. Most earnestly do we pray that your remaining days may be crowned with peace and honour; that, when you are gathered to your fathers, your works may

follow you; and your children and children's children hand down your name to a distant posterity, associated with those great principles which it has been the happiness of your life to uphold. We are, reverend and dear sir (on behalf of the subscribers to the Raffles Jubilee Testimonial, yours with Christian affection—

James Carlton.	R. M. Davies.
William Woodward.	Abraham Clark.
John Kelly.	James Gwyther.
J. Guinness Rogers.	Joseph Thompson.
George B. Bubier.	Henry Lee.
	Henry W. Parkinson.

"*Lancashire Independent College.*
June 20th, 1861."

Dr. Raffles replied :—

Reply of Dr. Raffles.

"My dear Sir,—I feel assured that you will give me credit for sincerity when I say I am really overwhelmed by the munificence of the gifts which you enable me, this day, to present to the institution within whose academical walls we are now assembled. I cannot find words by which to express the sense of the obligation with which I am penetrated by such a token of regard from so many I honour and esteem. However accustomed I have been, through the whole course of my life, to the use of language, and however well it may have served me hitherto in the communication of my thoughts and feelings to others, I confess it fails me now; and it would be an unspeakable relief if, at this moment, I might be permitted to sit down and ponder, in silence and in solitude, all the interesting circumstances connected with this valuable present, nor can I conceal from you and the friends by whom I am surrounded the fact, that large and splendid as is the gift I have now received, and which I feel myself so incompetent duly to acknowledge, its value is greatly enhanced in my esteem by the gratifying medium through which it is conveyed to me. Little, my dear sir, did I, or could I anticipate, when first the idea of this noble edifice arose, and you honoured me, amongst others, by calling me to your aid in your indefatigable efforts to obtain the necessary funds, that we should have so soon to witness its complete accomplishment—see it disencumbered of every fragment of debt, and, least of all, for

myself, that I should be the honoured subject of such a celebration as is held this day within its walls. Sir—I was about to say, but I will substitute for that formal mode of address one more suited to the present feelings of my heart—my dear friend, permit me to congratulate you, as I congratulate myself, and render unfeigned thanks to God, that we meet each other beneath this roof this morning, with the assurance that we owe no man anything on its account, either as it respects the building or its furniture, so that we may rejoice in it as our own, and give the praise to Him, to the promotion of whose glory it is devoted. If men demand an evidence of the sufficiency of the voluntary principle with regard to the maintenance of religion and the diffusion of the Gospel, with what confidence may we point them to this building. Without the imposition of anything in the shape or form of rate or tax, or aught that could be regarded as in any sense or to any degree compulsory, the requisite funds have been cheerfully supplied to establish it and to place it in the happy position which it now occupies. Long may it continue to occupy such a position, and, free from all pecuniary embarrassment, receive within its walls a succession of pious youths, endowed with competent abilities, and fired with ardent zeal for the glory of God and the salvation of the souls of men, who shall be trained in sound learning and mental discipline for the work and service of the ministry. Profound scholars, subtle metaphysicians—eloquent preachers—doubtless the institution will deem itself honoured should it be privileged to send forth such, to confront the opponents of the truth, and to do battle, if need be, for the faith once delivered to the saints. But above and beyond all this, I trust that there will never cease to go forth from the College a succession of faithful men, well instructed themselves in the mysteries of the kingdom, and apt, with all simplicity and earnestness, to teach others also; with great plainness of speech and deep feeling, and intense earnestness, to preach the Gospel, and show unto men, perishing in ignorance and sin in every direction around them, the way of salvation. There never was a period in the history of the world when such men were more needed than they are at present. Nor is the necessity likely soon to cease. May this institution never fail to supply its due proportion of such men!

"But I must check myself—or this address will become a

lecture or a sermon, rather than what it ought to be—a brief, but heartfelt acknowledgment of the great kindness done to me this day. I thank God, whom I have served so long, but so imperfectly in the Gospel of His Son, that He has permitted me to see this day, while all the honour which it has brought me I would lay, with profound humility and adoring gratitude, at His feet. Though painfully conscious at this moment how unworthy I am of this munificent gift which I have thus received at your hands, I rejoice in it as another testimony to the great principles on which this College is founded, and which it has been the entire business of my life to inculcate and diffuse. *Dearer to my heart than ever are those principles at this moment. I would not resign them, nor aught that essentially appertains to them, for a thousand worlds. Salvation by grace, abounding to the chief of sinners—through faith in the mediatorial character and work of Christ, the equal and eternal Son of God, His perfect righteousness and infinite atonement—this has been the great theme of my ministry, as it is the sole and sure foundation of my hope. To train up and send forth those who shall earnestly commend this foundation to the acceptance of their fellow-men is the great object for which these walls have been raised; and rather than it should send forth men who shall lay, or attempt to lay, any other foundation, my earnest wish is that they may fall in ruins and crumble into dust.* I know that you, sir, and the honoured friends by whom I am surrounded, cordially sympathize with us in these sentiments. But we may leave the institution with confidence in the hands of Him who put it into the hearts of His servants to establish it, and who will never fail to raise up a succession of faithful men to maintain its efficiency, and zealously to guard its interests against all such perversion and abuse. At the risk of being tedious, I must be permitted to respond for one moment to the reference you have made to the Lancashire County Union. The County Union, its original name, had become a household word when I first became a resident in Liverpool, and ever since that period I have regarded my close connection with it as one of the happiest and most honourable of my life. I exceedingly rejoice if, with any measure of efficiency, I have been enabled to serve it, or the ministers and churches connected with it. Amongst its pastors and friends it has been my delight, through a long ministry, to live and labour, and I have my reward in the

assurance given this day that I possess their confidence and live in their hearts.

"This is a time of rejoicing, of congratulation, and of giving of thanks. Not the least gratifying circumstance—permit me to say it—is the pleasure of seeing you, my dear sir, amongst us; that amidst your important avocations in Parliament you have been enabled to come to us on this occasion, and cheer us with looks and words of such cordiality and kindness. I congratulate the professors that they have the satisfaction of seeing the College, over the several departments of which they respectively preside, in numbers and efficiency certainly never surpassed at any previous period of our history; and those honoured brethren will not, I trust, regard it as indelicate or of questionable taste, if in their presence, I congratulate the students also, that they have the privilege of sitting at the feet of such men, and receiving knowledge from lips so able and so ready to impart it. Nor are the constituents of the College less to be congratulated, for, in all the prosperity and usefulness which God is pleased thus to vouchsafe to the institution they are fully recompensed."

The Nonconformist ministers of Liverpool met to express their sentiments of affection and esteem at a social gathering, and received from Dr. Raffles the following address:—

"My dear Mr. Kelly and beloved and honoured Brethren, —I hope that you will allow me the privilege of age, and permit me in this way (reading from manuscript) to give utterance to the sentiments which it behoves me to cherish and express on this, to me, most deeply interesting occasion. I dare not trust myself to failing memory and excited feeling, in acknowledging the honour you have done me, and all the expressions of fraternal regard by which it is accompanied. He alone who reads the heart can tell how full mine is at this moment with grateful and affectionate emotions towards you, and how earnestly I desire and pray that, if it shall please Him whom we serve in the Gospel of His Son, you may be permitted to live and labour in usefulness and honour to a period even surpassing that which has been graciously vouchsafed to me, and with a measure of

Address of Dr. Raffles to the Nonconformist ministers of Liverpool.

success in winning souls to Christ, and holding up the Church in faith and holiness, far exceeding that which it has been my privilege to realize. To Him first, and, above all, would I now pay my humble and adoring acknowledgments, that through a long life He has graciously sustained and upheld me, nor suffered me to labour altogether in vain; and, more especially are my thanks due to His restraining grace, that He has not permitted me to damage the cause, to the promotion of which we are all alike devoted, by any moral delinquency or departure from the truth, which would have forbidden you giving me that fraternal recognition with which I am now honoured. To you, my brethren, with whom, more closely, it has been my happy lot to labour, and still more especially to you, my long-tried and never-failing friend, who are giving me the crowning token of your regard by the occupation of that chair this evening, I owe a debt of gratitude I am utterly unable to express, and can never pay. To live in the confidence and love of my brethren—next to the approbation of God and my own conscience—and the affection of my people, has always been the height of my ambition; and although my *status* among you has ceased, and I am no longer one of the pastors of Liverpool, I trust you will allow me to retain the place you have so long afforded me in your hearts. Brethren, cease not to remember me where most of all your remembrance of me can be availing, and I will not cease to pray for you that the Word of the Lord may have free course and be glorified through your efficient ministry; so that each, being found faithful unto death, and having finished his course with joy, may receive the promised crown, and hear the Master say, 'Well done, good and faithful servant: enter thou into the joy of thy Lord.'

"This is a solemn moment to me! But I dare not cast the shadow of a shade on so bright a scene as that which now surrounds me, by aught that is sombre in my own present feeling, and I will not. But perhaps you will indulge me in one hasty glance at the past, for *that* seems essential to a true estimate of my present position. This very week brings my Jubilee year of residence in Liverpool to a close. And what was Liverpool when, in November, 1811, I crossed the Mersey from the Cheshire side in an open boat—for they had no others then—and set my foot for the first time upon her shore? The great and rapidly-increasing town opposite to us, destined ere long to have its

representative in the Imperial Parliament, did not then exist. It was a perfect solitude—a park, filled with splendid oaks, once appertaining to the ancient Abbey of Birkenhead. And what was Liverpool then? Under one hundred thousand in its population. Little, reputed as Evangelical preaching, was found in any of the churches of the Establishment, save one, perhaps, where the spirit and temper of the preacher were such as greatly to damage the influence of his preaching, and prevent the people from attending it, while such a thing as a Sabbath evening service was altogether unknown. Amongst the Nonconformists of the various denominations, the places of worship were few and far between. I will not pledge myself to perfect accuracy, for I speak from memory, but, as far as I can remember, when I first came to Liverpool, our Scotch friends had but two places—the Old Kirk, in Oldham Street, and the Seceders' Chapel, as it was then called, in Gloucester Street: in the former, Dr. Kirkpatrick was the minister; and in the latter, my old and much-loved friend, Dr. John Stewart. Our Wesleyan Methodist brethren, indeed, even then, had four chapels—viz., Leeds Street, Pitt Street, Mount Pleasant, and Brunswick, then recently erected, and just opened. Our Baptist friends had Byrom Street (then vacant) and Lime Street, where the truly excellent and Rev. James Lister occupied the pulpit. Byrom Street Chapel had been rendered famous by the labours of the Rev. Samuel Medley; at that time it had a large and influential congregation, and was regarded as a sort of cathedral of that denomination in these parts. With regard to ourselves, the Independents, we had but two chapels—viz., Newington and Bethesda. In Bethesda the pastorate was ably filled by the Rev. Peter Samuel Charrier, one of the most faithful preachers, and withal one of the most amiable of men. I esteemed it an honour and a privilege of no ordinary kind to enjoy his most intimate friendship from my first entrance into Liverpool, and I cherish his memory with the truest regard to this day. The first Great George Street Chapel, which was totally destroyed by fire in 1840, was only then just covered in; nor were its walls more than a few yards above the ground, when the admirable Spencer was carried past there to his early tomb. To his lodgings, as well as to his pulpit, I succeeded, and, seated in his own chair, in his own study, on his own table, and with the last pen he ever used, I wrote his life; and then, after

days of labour and hours of study—ofttimes carried on far into the succeeding morning—upon his own couch I laid me down to rest. Forgive me, I pray you, this personal allusion, I could not resist it, and such I know is the kindness of your hearts, that you would not have wished me to suppress it, even if I could.

"Such was Liverpool with regard to *our* position in it *then*. And what is it now? Though we have all more or less increased with the lapse of time, yet so has the population, and sure I am, that we ought to be anything but satisfied by the proportion in which we have increased with it. Still let us thank God for what we have realized, and take courage. Better days are coming for us all, and though I shall not live to see them, I rejoice in the assurance that they are coming; and another fifty years, I trust, will show an increase tenfold above and beyond that which this jubilee is permitted to celebrate. But I must pause. Yet I cannot do so, without bespeaking your indulgence a little longer. I cannot sit down without, in my own name, as I am sure I may in yours, giving a hearty welcome to this fraternity to my highly-esteemed and honoured successor (Rev. Enoch Mellor) in the pastoral office in the Church at Great George Street Chapel. He, I am sure, will suffer me to say, that he is as dear to us in Lancashire, as one of ourselves, for though born in another county, he is an *Alumnus* of our College, and the brotherhood of Lancashire is now that of his adoption and choice. Permit me to say that the Lancashire Independent College is too dear to me to suffer this opportunity to pass, without publicly claiming him as one of her sons; and it is not the least powerful of the cherished hopes that now immeasurably sustain and gladden my heart, that he may long live to promote the interests of that important seat of learning, when the tongue that now speaks to you, and has so often made that College its theme, is silent in the tomb.

"It is an interesting point, to myself at any rate, to which I have thus attained; and it is a long and varied pilgrimage on which I now look back. Its scenes, incidents, crowd upon my memory, and I feel as though I could linger here for hours. But I must consider you, and spare you the recital of passages in my personal history, on which I often dwell, with mingled feelings, in the solitude of my own fireside. It behoves me, however, here to testify, as I do with adoring gratitude, that goodness

and mercy have followed me all the days of my life. Not the least among the many cheering circumstances of my lot, has been the fraternal confidence and faithful friendship with which you have honoured me. As one of the pastors of Liverpool, I must now say farewell. I find it a painful word to utter. But though I retire from the position I have so long occupied among you, if life and health be spared to me a little longer, I shall hope still sometimes to meet and mingle with you in the hallowed exercises of the sanctuary, in the various associations of Christian benevolence and zeal, and in the pleasant intercourse of social life; and then, when these scenes have passed away from us for ever, how joyous the prospect, that we shall renew the intercourse which age impairs, and death (though but for a season) suspends, in a world which death never enters, and where the word *farewell* shall never be pronounced. Till then, beloved and honoured brethren, farewell. *Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace Himself be with you!*"

An address was given to him from his friends in Liverpool, enclosed in a magnificent casket presented by the Mayor of the borough, with other manifestations of respect. Amidst increasing infirmity, and often in much physical pain, he continued to preach in various places with great acceptance. He closed his ministry in a sermon at Norwood Chapel, on Sunday the 3rd of May, selecting for his text the words of John i. 16: "And of His fulness have all we received, and grace for grace."

Last Sermon.

"The service," says Mr. John J. Stitt, "was one never to be forgotten. The signs of bodily infirmity, which were very visible at the commencement of the discourse, soon vanished as he came to unfold the wondrous grace of that adorable Saviour, which was the theme of his text, as it had eminently been of his whole ministry. Supported, no doubt, by secret communications of divine strength, the spirit of God's aged servant triumphed

over the infirmity of the flesh; much of his wonted vigour and animation returned, and, in tones of mingled tenderness and solemnity, he reviewed the mercies of the past and present; and rearing again the standard of the cross, he pointed his hearers to the Lamb of God which taketh away the sin of the world.

"It was remarked that he spoke with all the earnestness of one who knew that he was standing on the brink of eternity—as a dying man to dying men. The impression produced that Sabbath morning was peculiarly solemn; what the permanent effects were eternity alone will disclose.

"His last words, as he concluded his last sermon, were, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' It was a fitting close; the epitome of all his preaching, the great theme of his ministry through life."

He then went home, gradually to sink into his final rest. The Congregational Union being in assembly, sent a message of sympathy and affection, commending him in special prayer to the care of the Good Shepherd.

The object of this affectionate solicitude lingered three months, in patient waiting for the blessed "change," breathing to all around him warm affection, and giving utterance to words of faith and hope. Just before his departure, 18th August, 1863, in reply to the question if he wanted his faithful attendant, he replied, "I want *Christ;*" and soon after he was heard to murmur two lines of a favourite hymn, altering one word, "*Christ* shall complete what *Christ* begins." He spake no more. At six o'clock, calmly and peacefully, he expired. His funeral was exceedingly impressive. Six hundred friends and fellow-townsmen preceded the funeral cortège. The Mayor of Liverpool followed at the head

Death.

Funeral.

of a long line of carriages, and it is estimated that 50,000 people lined the route of the procession.

In his address at Great George Street Chapel, the Rev. John Kelly said :—

"There, in yonder vestibule, lie the remains of one than whom a more genial, kind, and loving spirit it would be difficult to find. His grand distinction was that he was a faithful and successful minister of Christ, who knew and felt the power of that Gospel which he was honoured to preach to others. His own Christian character was above suspicion. Occupying a position of wide and extensive usefulness, and endowed by the Master with powers which qualified him to fill it with singular efficiency, he was necessarily brought largely before the public. His profession was therefore open to the scrutiny of general observation for an unusual length of time; and I fearlessly affirm that its sincerity was never impeached by the breath of slander. His to the last was without a stain. He was acknowledged to be a good man in the true sense of the term. The Saviour whom he preached was the object of his warmest attachment, and the source of all his excellences. He was a good minister of Jesus Christ, whose person and work were the grand themes on which he delighted to dwell. He had no fondness for novelties, no love for speculation. He kept to the *old paths;* and never did he falter in the uncompromising exhibition of the truth, and never did he weary in his earnest endeavours to win men to its reception, and bring them to obedience. By his own church and congregation he was deservedly held in high honour. To many of them he was the instrument of great spiritual good; and till his health failed he was ever at their call, in any matter which could promote their interests. Who that knew him did not love him? Who is there to whom he intentionally gave offence? While keenly sensitive to unkindness, who ever offended him and did not find him placable and ready to forgive? During an intercourse of thirty-four years, I can lay some claim to a knowledge of what he was. There are incidents in that intercourse which come up clearly and vividly to my recollection now,

Address of Rev. John Kelly.

strikingly illustrative of his character and his genial disposition."

The Rev. James Parsons, in the funeral sermon, said:—

Sermon of Rev. James Parsons.

"After being in my juvenile days, the object of my distant but enthusiastic admiration, he performed a service, by the last request of a sainted mother, which was associated with her death, in producing my spiritual life, and my consecration to the ministry of the Gospel. He took a deep interest in the sphere of my appointed labour; he encouraged, by his generous kindness my early efforts, and he rejoiced, with that kindness, in my early success; until we became companions in many important public labours, and much delighted personal intercourse; being permitted thus to participate and to commune for a long succession of years. Honoured by his steadfast and confidential attachment, his presence was ever to me as a charm, becoming more potent with time, until, alas! by time it was broken; nor will my brethren in the ministry be offended if I say, that much as I esteem and love them, I have esteemed and loved *him* beyond them all!"

A narrative, read by Mr. Parsons, states that:—

"On one occasion he asked his daughter-in-law if he had ever read to her the last hymn he composed; and as she had not heard it she urged him to repeat it. It was written on the words, 'In my Father's house are many mansions.' He repeated it most touchingly; and after he had concluded exclaimed, 'Yes, and there's one for me—I *know* it—I *feel* it.' On another occasion he said, 'I have no raptures, but I am thankful for calm and peace; my foundation stands strong; I have preached no cunningly devised fable.' Again he said to the friend who so untiringly attended him, 'You will be asked by many, after I have gone, as to my hope for the future. Tell them all, Christ *in me* is the hope of glory; He is my salvation and all my desire. Christ, and Him crucified—simple faith in the Lord Jesus—this is the ground on which all my hopes are fixed.' Often his lips moved, and sometimes a word or two could be heard, sometimes nothing. On the Saturday before he expired,

his daughter saw the movement, and thought she heard the word 'Jordan.' Kneeling down close to him she asked, 'What is it?' 'I think,' he said, 'I must be passing through the river Jordan now, but there is One with me, whose rod and staff do comfort me; and although the way is rough, it is not so rough as it might be.' She said, 'The floods do not overflow you.' 'No,' he replied."

CHAPTER XV.

THE meeting of the Congregational Union in 1864 gave rise to earnest discussions. The Rev. Henry Allon, in his address from the chair, said:—

"No one can fail to see that the atmosphere of the Church is heavy and troubled; portentous clouds have gathered; some have broken in fierce tempests, and we hardly know yet what has been uprooted, and what has been rocked—only to take a more vigorous hold upon the soil.

Rev. Henry Allon's Address on "The Christ, the Book, and the Church."

"The CHRIST, the BOOK, and the CHURCH, with all that is vital in them, are now challenged. It is no longer a dispute about meanings, it is a demand for authority. It is no longer, what does the Christ say? but who is the Christ that He should speak at all? Is He really the Saviour and Master that He claims to be? The Bible is no longer, as heretofore, asked simply concerning its meaning, but concerning its authorship and authority. By what right does it speak at all? Who authorized it to declare God's counsels, and to give law to men's consciences? Is it in any distinctive sense an inspired and authoritative revelation from God, or is it simply a surpassing inspiration of ordinary sanctified humanity? These matters, moreover, are no longer, as hitherto, debated with opponents without the Church, but with teachers in it."

On the question of the CHRIST the utterances of Mr. Allon were distinct, full, and very impressive.

"On His character and claims, the whole of Christianity rests. Upon our conceptions of His person and work, all Christian

doctrine, and all Christian heresy depend. All Christian 'truth is in Jesus.' They who worship Him as the incarnate God, they who, through His atoning death, seek reconciliation with God, necessarily differ *in toto cælo* from those who regard Him as merely a perfect man, and as dying merely a martyr's death. Nothing surely is more fundamental in a religion than the object of worship, and the way in which the sinful are restored to God. So long as these are held in common, agreement is fundamental, and other differences are but accidents; but these denied, all that is distinctive in Christianity is denied; only a common morality is recognized.

"It is simply, therefore, delusive and false to speak of the common Christianity of men who thus differ. 'Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist whereof ye have heard that it should come, and even now already is it in the world.' It is not upon any will or assertion of ours that this rests, it is an essential antagonism of things; Christianity, regardless of accidental diversities, is necessarily intolerant of all who deny its fundamentals.

"And yet, these are the questions concerning the Christ, which are debated just now. He whom we have worshipped as God, is declared to be less than a mere good man. In the great cause between Christ and the Pharisees, the verdict on *one* count is given in favour of the Pharisees, 'He *was* a deceiver of the people.' With His disciples at Bethany He conspired to put a living man into a tomb, that his emergence therefrom might pass for a miraculous resurrection. The cross, which our penitence has clasped, and up to which the streaming eye of our faith has dared to look, is but the martyr's death-tree of a handsome and amiable Jewish shepherd, whose popularity had deteriorated his noble moral character. We may not, therefore, render it a higher homage than to wreathe it with the garlands of a human sympathy and a poetic sentiment. Moved by the Divine power of love, and under the influence of a hallucination, Mary of Magdala 'gave to the world a resuscitated God; so that for two thousand years Christendom has believed and worshipped, and apologists have striven, and missionaries have toiled, and martyrs have shed their blood for—a delusion and a lie.

"To this the controversy concerning the Christ has come!

This is the apotheosis of infidelity! This is the utmost revelation of the spiritual faculty! It provokes our indignant resentment of its impertinence, but it wonderfully reassures us by its folly. When argument thus degenerates into absurdity and impossibility, a cause is lost. We are not, therefore, troubled concerning the Christ.

"The signal failures of rationalism to construct a theory of the Christ, properly historic, but neither Divine nor supernatural, and that shall account for all the phenomena of the Gospels, have well-nigh exhausted the controversy. The field in which the Divine Master walks and is worshipped by His disciples is well-nigh cleared of gainsayers. Strauss and Renan simply prove that counter-theories are exhausted.

"Even the sober and reverent theory of English Unitarianism makes no impression upon our religious and social life. It continues traditionally, *but it has no living assimilating power;* and when, now and then, under the relentless exigencies of logic, some venturesome writer impugns the perfect human sanctity of the Christ, he excites only a passionate resentment, or an apologetic pity. It is manifest that he is arguing from *à priori* principles rather than from the constraint of resistless evidence.

"The controversy concerning the Christ, then, does not disquiet us.

"Our own churches are unswerving in their fealty and worship. They are quick and sensitive, even to passionateness, in their resentment of any suspected wavering. He is the Deity whom we worship, the Redeemer by whom we are saved, the one perfect Example whose steps we are to follow. *Even the insidious heresy that resolves the death of the cross into simple self-sacrifice, and the atonement into mere moral influence, finds little favour amongst us. The healthy instinct which tells us that righteousness must have precedence, even of love—must be that to which love conforms—the necessary form that all expressions of love assume, resents the maudlin theology that finds its ultimate root and rest in mere benevolence. Our churches hold to the conception of Christ's death as a proper expiatory atonement, having a legal aspect Godwards, as well as a moral aspect manwards.*

"These great truths are our life and our power. They constitute the difference between negations and beliefs. Negations cannot save men. He who truly believes has greater

power than thousands who only deny. Precious and indispensable as are intellectual gifts and acquisitions, these are neither the power of our pulpits, nor the life of our churches; our strength is in our message, and not in the learning or eloquence with which we clothe it. It may be but the hand of a child; but if it holds up the cross, it holds the power that can save the world:—'I, if I be lifted up from the earth, will draw all men unto Me.'

"Far distant be the day—as we devoutly believe it is—when our churches shall falter in these beliefs, or hesitate in their utterance. The spiritual forces of every age of the past, of every agency of the present, they must also be of the future. The world can never outgrow its need of the Christ—of His divinity for its worship—of His atonement for its sin—of His example for its imitation. Forms of preaching may change—misinterpretations may be rectified—new harmonies and glories of Christianity may be discovered;—but the Christ will be enthroned upon men's hearts, as He is enthroned now—their utmost conception of divinity, love, and goodness. 'Thou art the King of Glory, O Christ—Thou art the everlasting Son of the Father. When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb. When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father.'"

The response of the assembly to these sentiments was unanimous and enthusiastic.

"I could not help thinking," said Mr. Binney, "when the chairman was speaking about the Christ, how different it used to be when the old Unitarian had for his object always to prove that the book, rightly interpreted, contained simply his system and nothing else. He and we stood upon the same ground. Whatever the book teaches, whatever it plainly and grammatically sets forth, we must receive; the difference was as to the process by which we got at the grammatical meaning. We believed this to be the meaning and the Unitarian believed that; but it is very different now. They come forward and say, 'Grammatically speaking,

Mr. Binney on the old Unitarian views.

the actual meaning of these writings is with you. There is the incarnation, the atonement, and so forth; the process now is to endeavour to account for this without the book being Divine.' These men are one with us now as commentators and expositors, and their commentary comes to what they say is the creed of Christendom. They admit the creed is there, only they say we do not feel ourselves bound by the authority of the writers. This is the position of the controversy now; and I think the remarks of Mr. Allon on that first point were very beautiful and important."

On the question of the Book, Mr. Allon did not secure the same unhesitating concurrence in his views.

"Some of the most damaging assaults upon the Divine authorship of the Bible," he said, "have really been assaults upon only untenable theories of inspiration, which a more justifiable position utterly disables."

Mr. Allon then attempted to put the question on more solid ground.

"It is only by fully and fearlessly recognizing the human element in the authorship of Scripture, that we can understand it, and find reality in it.

"Who, then, are we that we should lay down conditions for the incarnation of the Divine Spirit, and declare that we cannot conceive of it—that we shall be left in doubt and embarrassment unless we are assured that every word was supernaturally dictated? What, if God thought fit to discredit our narrow limitations by phenomena incompatible with them! What, if He purposely leave us to certain difficulties and doubts, through discrepancies which we cannot explain, and *lacunæ* which we cannot supply? What if, in this also, 'the foolishness of God is wiser than men, and the weakness of God stronger than men.'"

This free handling of the subject to some in the assembly seemed rather captivating; others regarded it with grave apprehension.

Mr. Mellor said: "Every day that I think upon the question of inspiration it comes back to this—Is the Christ revealed in this Gospel the true Christ? If He be the true Christ, I go to Him for the incarnation; I go to Him for the atonement; I go to Him for the divinity; I go to Him for the doctrine of the resurrection, for the doctrine of the intercession, for the doctrine of the judgment, for the doctrine of inspiration. I take my stand on the character of Christ, and I say, if He be the truth and nothing but the truth—if He knows everything and would not mislead us, then I affirm that our Lord has referred to the Old Testament Scriptures in such a way as to set the seal of the divinity absolutely upon them. Moses and the prophets, *without limitation, attenuation, extenuation, exception, from beginning to end*—the Scriptures are referred to in such a way as to make them as much Divine for their purpose of teaching truth as the sun is Divine for his purpose of giving light to the world. But with regard to the mode of inspiration, I think that it is a great feat of boldness on the part of any man to define it, or, in point of fact, to attempt to define any mode in which the Divine and the human, or the Infinite and the finite, come into contact with each other. It seems to me to be perfectly sufficient as a theory—I use the word theory; I hope the chairman will not be angry; but I have a notion that a theory may be given as to the fact, though not as to the mode—that inspiration means the agency of God upon the minds of those whom He used for that communication of His will, which guarded them in that communication from error. How prophets received their prophecies, what was the precise influence of the mind of God on the Apostle Paul when he wrote his letters, I cannot tell, and I believe no man can tell. But I do believe we can have a theory with regard to the general question of inspiration, and upon that I abide."

Mr. Mellor.

"I confess," said Mr. Samuel Morley, "that my own mind is entirely out of harmony with the subject of the paper, and I should be wanting in fidelity to my own deep convictions if I did not feel that some slight injury has been done to God's Word by what we have heard to-day. I feel myself utterly incapable of offering argument, but still I feel that some slight injury has been done to a book which I have been taught from my earliest youth to regard with the

Mr. Samuel Morley.

intensest reverence. I do not feel that it stands where it stood three hours ago."

Notwithstanding the admixture of "clay" that seemed to be put in the composition of the sacred volume by the "human element," Mr. Allon expressed the fullest conviction of its Divine certainty :—

Explanation of Mr. Allon.

"We cannot," he said, "without blasphemy, conceive of the Divine as thus coming into conjunction with anything false or evil—lending the sanction of its sacredness to the promulgation of any untruth, either historical, scientific, or religious. However the human element may work in its conjunction with the Divine, a moral limit to the possibility of error is thus put; and we are bold to affirm that the first instance of essential untruth has yet to be proved. Difficulties there are, but if, as demonstrated by its own proper proofs, there be a Divine element in Scripture, some solution of every difficulty is possible. The one impossible thing is, that by any presence of His in the authorship of Scripture, the God of perfect knowledge and truth should sanction a delusion or a lie."

On the subject of Home Evangelization Mr. Morley expressed his deep concern in witnessing the amount of indifference in some of the churches. "I cannot help expressing myself strongly," he said, "for I feel jealous lest we should not be taking our full share in the great conflict against the evil that is going on around us."

Admitting the necessity of a stimulus to greater activity—in view of the progress reported by the secretary of the Home Missionary Society—some earnest friends of the object were of opinion that views might be taken of the work unduly discouraging, and that patient perseverance should be united with increasing energy. Dr. Vaughan, in particular,

referred to the steadfastness of the rural churches amidst the hindrances, trials, and persecutions, with admiration of their constancy and fidelity. He said :—

"We are sometimes told that if a man wants to see the weak side of Dissent, with its boasted voluntaryism, he should go into the rural districts ; and when I have heard that taunt, I have at times been tempted to turn the tables upon men who so expressed themselves, and to say, 'If you want to see the weak side of coercionism, or what is called the Church of England, as distinguished from voluntaryism, go into the rural parishes.' You will find in those parishes religious structures reared and supported, which lift their towers and spires aloft, and often look very picturesque in the distant landscape ; and, in connection with all those structures, you will find a clergyman, sometimes more than one, who should be, and very often is, a scholar and a gentleman, taking the oversight of the spiritual affairs of the parish. But we know that this work, which had dotted the soil, as it were, with these churches, and placed these incumbents all over the country, might exist to a large extent with a most miserable state of ecclesiasticism underneath, using that word in its proper sense, as meaning the organization and the combined action for good of minds enlightened and sanctified by the Spirit of God. You have heard this evening that, three years ago, in a radius of eight miles, containing fifty-four parishes, and sixty clergymen, not more than one of those clergymen was known to preach the Gospel. This is just an illustration to me of what is a patent fact, that the proportion of men who are really Christian teachers is far less among the clergy in the rural districts than in towns and cities. In towns and cities there is a sharp rivalry going on between Church and Dissent—aye, and between one church and another church, which hardly allows of the lethargy and indifference which may take place in a parish where there is a clergyman who is a little king in that little district, who has it all to himself, and has full leisure and opportunity to indulge in his ritualistic follies, aye, and in his sacramentarian teachings, that go like poison to the very root of everything religious and of everything moral too. These are things which we know to exist. Then the report speaks

of resistance. Well, I should marvel very much if you did not find opposition and resistance; it would be a very bad sign if you did not. If your agents did not provoke something of that nature, I should be ready to suspect that they were not assailing those forms of error very efficiently. But it is the fact that they are not a do-nothing agency, that they are an agency that does much to provoke this opposition, and induce the rector and his friends to go into the cottages of the poor, and keep the people from going to the conventicle. This is the kind of thing which our missionaries have everywhere to meet with; and if you look at the literature of our country bearing upon this aspect of our semi-ecclesiastical state of matters, you will find that it is creeping out here and there that the most certain test of an effective curate is not that he is found skilled in silencing the tongue of the blasphemer, in teaching the drunkard to be sober, in causing the impure to be chaste, but the man who can all but empty the conventicle is thought to be the efficient man. I have no pleasure in dwelling upon these things; but it is a painful thing to me, as an Englishman and as a Christian, that there should be a system in our common country purporting to be Christian, and yet to be of this character, not teaching Christianity, but teaching to a large extent doctrines hostile almost to the utmost degree to anything Christian. I wish with all my heart that the Church of England had a man with the spirit of Latimer, or Ridley, or Bradford, to put into every parish church throughout the land. I should rejoice in the good which such men would do. They would not go with me; but if they served my Master, and were the means of saving souls, I would rejoice, though their feeling toward me might not be what I should think myself entitled to.

"There is a great fact coming up out of the experience of the world's past; and, if any fact can speak to the reality of God's presence on earth among men, it is such a fact as this. And we, brethren, down in this nineteenth century, in this England of ours, amidst all our scientific acquisitions and speculations, seem more than any race since the advent of Christ, to have the truth pressed upon us; for man has now come to know so much by the science of these later times, relative to the causes that produce this and the causes that produce that, that he has, to a great extent, passed silently and quietly to the conclusion

that he can find a cause for everything without going up to the Great First Cause. *What we want to move the souls of men is a doctrine just the reverse of all this*, a doctrine which tells us that all causes are nonentities, but as He who created them sustains and regulates them; which tells us that He not only rules in all the elements of nature, and over all the material forces of the universe, but above everything in the souls of men, in the souls of the *humblest and lowliest on earth, to train and fit them for heaven. Brethren, the time is short, and we shall soon have done, soon have come to our last feeble piece of work for God; but while we can, let us do it, fearing no man, but fearing God, and Him alone.*"

At the Autumnal Meeting held in Hull, Mr. Allon delivered an address of great "clearness of thought, vigour of reasoning, force and felicity of expression, practical wisdom, and rich suggestiveness." He dealt with uncommon vehemence with the practical evils existing in the denomination, especially with "little fellowships of very godly people, perhaps, preposterously calling themselves Independent Churches," and rebuked with the utmost severity their ridiculous assumption of independency, and with still greater contempt of "weak or ambitious men bent upon attaining admission to the ministry at any cost."

Mr. Allon on little fellowship and incompetent ministers.

"It is to me a very portentous fact," Mr. Allon said, "that, during the last ten years, for every twenty-eight students of our colleges who have become pastors in England, there have been twenty-five who have not entered the ministry through our colleges."

The Rev. E. Paxton Hood, as one of the presumptuous fraternity who had accepted a pastoral charge without an academic qualification, replied in

the *Eclectic Review*, of which he was the editor, in an article entitled, "A Letter from the Rev. Elias Oldways":—

"The address of the Rev. Henry Allon, I have dared to venture to characterize as one of the most masterly, pertinent, and practical ever delivered from that chair. It contains great wealth of suggestive and discriminating thought and counsel in reference to many of the vexed questions of denominational interest in our times. Mr. Allon enters at great length into the question of the supply of ministers to the churches, and debates with almost needless energy the importance of education for the pulpit. He refers to the two striking facts, the number of ministerial failures on the one hand; on the other, the numbers who find their way into our pulpits who have never passed a collegiate course of training; but Mr. Allon omitted to glance upon another aspect. The truth is, the best men do not find their way to our academies, not even the best men of our churches. The admission into our colleges is too easy, and sometimes admission is independent of ministerial counsel altogether."

Letter of Rev. Elias Oldways.

"Mr. Allon says:—'In common with all Protestant churches just now, one of our greatest practical difficulties is the scarcity of adequately gifted men; of men not adequately gifted there is no lack. In every church and profession, the supply of inferior men is abundant; men, who without any just cause of reproach in themselves, in a sense where practical aptitude cannot be predicted, have mistaken their calling, and who, were it practical for them, would greatly promote their own comfort and usefulness, and greatly relieve the churches, by turning to some other. It is true that our church system makes inordinate, almost incongruous, demands upon them, demanding of them a combination of qualities which are rarely found. In this it is as unreasonable as it is unapostolical. But there it is, and he who, having fairly tried it, has failed, may, without the slightest discredit, confess his failure, his misconception of God's purpose and calling, and seek the sphere for which God really has endowed him. It is no true help of a brother to attempt vainly to sustain him in a failure.'

"Yes, but then what is the fact and the result? The men who seek some other sphere, have already cost the college, or foundation, or the denomination, a considerable sum for an education perfectly useless to the denomination. Why, Mr. Editor, in the course of my little experience in preaching here and there, upon a rare occasion, once, I remember, when the Rev. Mr. Steeplechase was taken suddenly ill, and upon another, when that able and admirable man, Dr. Doleman, could not be procured, I took the posts of those eminent persons. On each occasion I was tormented by the restlessness and fidgeting indifference of that brother, the Rev. Tophar Criticaster, the worst listener I ever had, but he never gave me a chance to be fidgety under him, for, sir, *although a very Pieresk of learning, he has, from the very weight of it, given up preaching altogether, and now only sits in judgment on those of us who preach.* Then, instead of treating with indignity and scorn the acceptable man, who lays down his profession of schoolmaster, tradesman, or author, and devotes himself to the ministry and succeeds, ought not such rather to receive thanks, that, without any cost to the denomination, they give the result of a life spent in graduating in that larger and higher university of human nature? We want colleges, we want them, honoured Editor, but we want also right men in them. Meantime, is it not true, that some, not altogether worthy of contempt, have, as preachers or pastors, never passed the Academy? I may say, with Richard Baxter, 'I can disgrace no university, for I am of none.' It has been the custom for some years now, to treat the like of me very hard; there is a good man of whom I have heard, one Dr. Spence, of London; he said, some twelve months since, some severe things about the uncolleged ones. Sir, if, like college divines, I might quote my little bit of Latin, I might say with Horace, whom I like to read so far as I can go with him, although not a schoolmaster, the object of the college is—

'Non fumen ex fulgore
Sed ex fumo dare lucem.'

But this might seem ill-natured; but I have been told that one of the most firm and radiant orators at present in our pulpit, came from the coal mine. I have been told that one of the most thoughtful and aphoristic of our preachers, who united the glow

of a cheerful humour to the radiance of a bright imagination, and the compactness of a strong expression—a soul now, alas! under a cloud—was indebted to no college training; that two of the most successful pastors of large London churches (one, indeed, now away to a colonial shore) had no university training. I know it is not the rule, but our pulpits contain many such men. The renown placed on the mere fact of a collegiate course is invidious; and of the men of the past, what were the college attainments of such men as William Jay, John Angell James, or John Hyatt, or Theophilus Jones, or Andrew Reed, or Thomas Raffles? Why, almost every man now has as much information as those men had. A very little bit of Latin and the fewest crumbs of Greek were made to go a very long way. I do not depreciate a college training, I only reply to the invidious depreciation of men, supposed to be educated, because they have not passed a term of college years. Perhaps Mr. Allon has exaggerated his sense of the evil, by the perception of the other evil, arising from the absence of ordination. Sir, I think very highly of ordination, and I would have each brother set apart, very carefully, by the hands of the pastors and the Presbytery. And no doubt in the degree in which we are disposed to be somewhat loose in our conception of the necessity of the college, we should be stringent in urging the necessity of a distinct recognition, and the man should feel that, in a special sense, he is the servant and minister of God for the remainder of his days.

"But, Sir, in making these few comments, I do not intend for a moment to disparage, or to detract from the value of Mr. Allon's able and admirable paper. I have debated little with the excellent author. I congratulate him heartily upon the fact that in the town so near to that of his birth and early years, when, in circumstances so remote from his present eminent position, he first fought the fierce trials of life, he should have filled a post so conspicuous and honourable. His denomination has conferred upon him the highest honour it can confer, and I think he is eminently a type of the man Nonconformity creates and fosters. There is no time permitted for the deeper erudition of the scholar, or the cares of the author, but there is a calm, full flow of well-instructed, well-thought-out talk, informed by the Spirit and the light derived from many activities, and com-

mitted to a style strong, practical, clear, pervaded by an even good sense, language sometimes rising to eloquence, and always lingering near the felicities of eloquence. Is this out of place to say, Mr. Editor? I think not; it cannot be out of place to express admiration for one who so worthily fills a post of labour so manifold, who has, alike in action and opinion, maintained a character for generosity and breadth. May he know yet many long years of a successful and honoured pastorate."

In reply to similar observations on ministers who had received no academical training, Dr. Parker, in a paper read subsequently before the Congregational Union, said:—

Dr. Parker on an Educated Ministry.

"Suppose a fund should be created for helping the incomes of ministers in poor or difficult places, and suppose it should be suggested that no minister should receive assistance from that fund except he has come to the ministry through a certain course of preparation, in that suggestion I should see the spirit which I deprecate. One would think that the suggestion would take an exactly opposite line, and assume such form as this:—Resolved, that men who have had every educational advantage which the denomination can confer shall abstain from touching the supplementary aid, and that such aid shall be left for the sole use of the unfortunate men who have scrambled into pulpits, nobody knows how, and whose want of education will inevitably bring them to the workhouse. Instead of this, it was suggested that certain men shall burn the denominational candle at both ends, having all the advantage of a gratuitous education, and all the solace of a retiring pension. Do they not hear a voice from heaven saying, 'You remember that thou in thy college days received thy good things, and likewise these men their evil things; and now they are comforted by a public fund, and thou art tormented by vexation and envy?' If we organize our ministry upon one pattern, we shall endanger the continuance of the variety, the spontaneity, and the unconventional power by which it has been largely characterized. No educated man need

be afraid to compete with a man untrained; and no good man will ever wish to train to a pattern the eccentricity of genius. To what can an uneducated man rise amongst us? and even if he rise to a considerable point, it will be but for a limited time; for there is no deepness of earth; the green thing must speedily wither away. Besides, such an organization is founded upon a wrong estimate of the nature and scope of education itself. You cannot take a man from the plough, the bench, or the counter, and make a scholar of him in four or five years. There is a scholarly instinct, a scholarly capacity, a literary calling and election not to be sold or given even in the best denominational boarding schools; and, if a youth have not that native gift, the probability is that neither Oxford nor Cambridge could make anything of him. There can be no difference of opinion as to the extreme desirableness of our having an educated ministry, but we shall first have to agree upon a definition of the word 'educated.' I fancy it is a larger term than some seem to suppose. A man is not necessarily educated because he can grind *gerunds*, or even because he can mumble elementary metaphysics inaudible beyond two yards of the pulpit. A man is not necessarily a scholar because he has been to school. Let us get a large, true, philosophical definition of the term 'education,' and we shall unanimously desire to have an educated ministry."

The "State of the Church" was brought under the notice of the assembly in a paper read by the Rev. Samuel Hebditch, who enumerated at considerable length the signs of spiritual declension. Doubts were expressed that some of the younger ministers did not set forth the central truths of the Gospel with clearness and earnestness. Dr. Vaughan, in a speech interesting from its personal reminiscences, expressed his sentiments of courage and of hope.

State of the Churches.

"I rise, sir," he said, "to move the adoption of the following resolution:—

"'That the aboundings of error, irreligion, and immorality

still call for renewed efforts to evangelize the masses of the people; and this meeting earnestly hopes that the churches of our faith and order will continue by wise organizations and personal effort to do all in their power to bring the world into subjection to the rule of Christ; and that they will always stand prepared by increasing liberality, and a readiness to employ such improved modes of action as may be practicable, in their attempts to promote the glory of God and the well-being of mankind.'

Speech of Dr. Vaughan.

"During the past half century the efforts made to encounter error, irreligion, and immorality have been very great, and it would almost appear, reading a resolution like this, as though the Church were losing ground, and the world becoming worse instead of better in her hands. But that is not the case. In some respects, indeed, English Nonconformity is not at present in so favourable a position as I can remember it to have been in my own early days. In those days the space covered by Evangelical religion in the Church of England was a very narrow one. I can remember large towns with nearly 100,000 people in them, and not more than one man in those towns that could be said to preach the Gospel. That was the case at Birmingham, where Mr. Byrne, who had been educated for the ministry in Lady Huntingdon's Connexion, and afterwards became an 'ordained clergyman,' was for the space of a generation the only clergyman who, according to our view, preached Christ and Him crucified. Then at Bath there was but one man who for quite as long a space could be said so to preach, and he possessed nothing of the influence of Mr. Byrne. Who can wonder, then, at Mr. James and Mr. Jay getting large congregations? The people, if they wished spiritual nutriment, were left to seek it in Nonconformist congregations. I can remember towns and cities of 10,000 and 20,000 inhabitants, some without one, others with only one, Evangelical preacher; and the consequence was that there was a drifting of the people over to the Nonconformists, a process which was enlarging practical, if not speculative, Nonconformity very considerably.

"Of course, there were pious Churchmen who looked on this with very considerable alarm and sorrow. We ourselves should have done so if we had been pious Churchmen; and by-and-by Mr. Simeon, of Cambridge, and Mr. Daniel Wilson, of Islington,

and other men of that sort, combined with men of wealth to get presentations in large towns, and thus they began that movement in favour of evangelizing truth, which has led to the state of things with which we are now familiar. It is not surprising under these circumstances if we do not seem to be making the same progress. A special duty devolved upon us then. Providence seemed to have placed a large portion of the public mind, as it were, before us, and to bid us go in and take hold of it. But now, though it is not the same kind of mission which devolves upon us, we have a mission, as Evangelical Nonconformists, quite as important. Pious people then could not away with the dreary, unsatisfactory instruction they found in the Church, and there are thousands now who cannot away with the semi-infidelity and semi-Popery they still find there. They are well-intentioned persons, who wish to be honest in their religious life, and who are attached to the Church; but they have not a religious home in that Church, and the duty which devolves upon us with respect to them is one of far greater significance than that which devolved upon our predecessors fifty years ago. Not only have we to oppose learning to learning, intellect to intellect, and to be skilful in detecting the faults of the Church of England—we have to be faithful and wise in detecting our own faults. What is wanting on our parts almost before anything, is that we should be careful to present to minds that do not care about particular churches, but do care about having the truth and living to Christ; that we should be careful to present to them what they can contemplate as likely to be a congenial and spiritual home. Character is capital."

Reply of Rev. J. Macfadyen.

On the part of the younger ministers, the Rev. J. Macfadyen protested against the "imputations of hesitation and want of confidence and fidelity in setting forth the truths of the Gospel."

"As far as he was acquainted with young ministers, they were all hearty and earnest not only in qualifying themselves as scholars, but in the hope that that scholarship would only the better qualify them for setting forth the plain and simple truth as it is in Jesus Christ."

The Rev. H. W. Parkinson, whilst freely asserting the principles of Nonconformity, rose to the higher strain.

"Perhaps," he said, "it will be asked why I undertook to second this resolution at so short a notice. The answer is plain. I could not resist the temptation. It was in this place that I learned Congregationalism. It was within these walls that I acquired Nonconformity, and I can look at the very pew where I sat as a lad. I can point down in the aisle there where my grandparents lie, and to the wall where their memorial hangs, and, if I cannot boast any great ancestry,

Rev. H. W. Parkinson.

> 'In other things my proud pretensions rise,
> The son of parents passed into the skies.'

I felt, therefore, that if I said only one word I would say it on behalf of the principles we profess in common as Nonconformists and Congregationalists. Our Union, which we hold here, is a very free and a very happy union, one to which we come not of constraint, but willingly, and from that circumstance and out of that source have we derived our power. It is not a union nor a congress in which some of us find ourselves in such a position that we cannot go out, nor is it a congress in which any of us have a disposition to push the others out, but the various small differences that prevail amongst us only serve to exhibit to us and to the world how substantially and heartily we are all agreed. It may be said on these occasions there is a little too much talk and profession about denominational and distinctive principle, but it seems to me that profession is only repugnant to common sense or nice feeling when it is a false profession; not when there is anything unassuming about it. If our life is hid with Christ in God, we need not be afraid of making the loudest profession of our principles and services.

"Now we have met here to report the progress of our principles, and of those churches which are founded upon the profession of those principles, and I think we have great cause to thank God and take courage on this behalf. Our progress has not always been in the same ratio or carried on with the same steadiness, but there has been the same bent in our hearts and minds. I believe if you could trace the course of a ship from

the antipodes to our native land, you would find it impossible to draw a straight line from our native home and say that ship should follow that line. By the very structure of the globe it would be impossible. Here it would have to skirt the headland; there it would have to avoid the promontory; sometimes it would be becalmed in fogs; and sometimes it would have absolutely to fly back on its own course before the stormy wind and tempest. But always the hearts and hands in this ship would turn steadily towards one end; always their prayers and endeavours would be to reach their home; their hearts turning as the needle to the pole, and at last they would cast anchor in the desired haven. And I believe any difference that we may note in the rate of our progress may be accounted for in the same way, and that ever since we have had a history we have been moving forward steadily to a triumphant and glorious end. I have only just one word to say. In the midst of all this we must ourselves be conscious of what we need for the profession of our principles—a more earnest, godly, spiritual life in our churches. We must not so over-glorify our principles as to think that they can do anything for us. We have to utter a very solemn protest in this age, a protest more solemn than has fallen upon two or three generations back. I believe I am not much of an alarmist, and I remember the days when I smiled at the danger of any return of Popery to this country. But there are signs of danger which I do not dread from Popery properly so called, but which I do from Popery called so improperly. I find myself labouring in the midst of a district where, I regret to say, out of very many churches—churches that are constantly multiplying, and filled with increasing congregations, and ministered to by clergymen who are wonderfully in earnest, there is not yet any proclamation of salvation by faith in the Lord Jesus Christ; where the whole tendency is to teach the people to rest on ceremonials and the ordinances as ministered by the church. We are in a time of conflict which is waxing hotter; while on the one side there is a tendency towards reason without faith, on the other we see a strong tendency towards faith without reason; and we have to keep this middle ground to make our protest against faith and reason. And while we have scepticism on the one hand, getting too common nowadays among our young people—doubts about the Pentateuch getting into our senior Bible-classes and amongst

our Sunday-school teachers—whilst we have this danger on the one side to watch against, we have a still greater danger in the antagonisms which are springing up on all sides, like a great tide. Now, we have a right faith and a right polity, and we must next pray for a right life. If I may take an illustration from an article of commerce best known to you here, we have got the raw material of the truth; we have got the engine, the machinery by which it is to be woven and spun into a beautiful fabric of holiness; but what we want is more of the motive power."

The Rev. James Parsons, the only representative present of the older ministers, spoke with great solemnity and earnestness :—

Speech of Rev. James Parsons.

"It would be idle for me in such an assembly as this to dilate upon the fact that we are bound to spread among the population of our country the diffusion of our glorious Gospel. We honour—and who would not?—the means which are employed to ameliorate and improve the condition of our population by what is termed social science and other appliances of ordinary benevolence; but we must regard it as our own vocation to diffuse amongst our fellow-men these grand truths which tell of redemption, and which are clothed and armed with the powers of the world to come. Especially, we must consider that we never can rest short of the most impressive and wide-spread declaration of those truths in the Gospel which are identified with the eternal happiness of mankind. Then there is a disposition, as many of you know, to try to attract men by mere externals, and that we do most solemnly and most earnestly deprecate. A very emphatic sentence upon this subject was uttered at what is termed the Church Congress in Bristol by that very eminent man, the Rev. Dr. M'Neil. What he said was intended for his own body, but to some extent it applies also to us. His language was, 'To attempt to reclaim the thousands of our fellow-countrymen who are now living without God in the world merely by ritualism, and by psalmody, and other means, instead of the faithful preaching of Christ Jesus and Him crucified, appears to me a great and grave mistake.' So I say, and so do my brethren in the ministry, without exception, say also. It can only be done by the preaching of Jesus Christ and Him crucified, consisting of the doctrine

of expiation by the blood which He shed on Calvary; the merit of that expiation through the instrumentality of faith and the province of faith to produce, by Divine appointment and through the Divine Spirit, love and holy devotedness to Him who died for men and rose again. I may be permitted with all affection and earnestness to press upon my younger brethren in the ministry who are now present, uncompromising fidelity to the principles to which I have adverted. Let us never for a moment dream of a new Gospel, or of attempting in the slightest degree to make the old Gospel harmonize with what we call the spirit of the times. Whatever changes may take place in society and the world around us, no change can be supposed for a moment to take place there. Whatever truth was enunciated when that Gospel set out on its high mission, continues without the possibility and beyond the range of addition. No circumstance can ever admit or induce the slightest variation in a single doctrine, a single threatening, or a single promise. All that was once commanded is commanded still, all that was once asserted is asserted still, all that was once threatened is threatened still, all that was once promised is promised still; manners change, opinions change, friends change, laws change, governments change, seats of civilization and empire change, but the Gospel changes not, it stands like the rock amid the rolling flood, and, while all is floating and heaving and surging around, it retains in tranquil repose its own unimpaired and immovable grandeur."

CHAPTER XVI.

On the 20th of July, 1864, Dr. Livingstone returned to England grievously disappointed in the main object of his expedition to the Zambesi. We may from this point review his course from the time of his departure for Africa (10th of March, 1858). He went out, it will be remembered, under the authority of the Government.

Return of Dr. Livingstone. Review of his course.

"The main object," he says, "of this Zambesi expedition, as our instructions from her Majesty's Government explicitly stated, was to extend the knowledge already attained of the geography, and mineral, and agricultural resources of Eastern and Central Africa; to improve our acquaintance with the inhabitants, and to endeavour to engage them to apply themselves to industrial pursuits, and to the cultivation of their lands, with a view to the production of raw material to be exported to England in return for British manufactures; and it was hoped that, by encouraging the natives to occupy themselves in the development of the resources of the country, a considerable advance might be made towards the extinction of the slave trade, as they would not be long in discovering that the former would eventually be a more certain source of profit than the latter. The expedition was sent in accordance with the settled policy of the English Government, and the Earl of Clarendon being then at the head of the Foreign Office, the Mission was organized under his immediate care.

Object of the Zambesi Expedition.

When a change of Government ensued, we experienced the same gracious countenance and sympathy from the Earl of Malmesbury, as we had previously received from Lord Clarendon, and on the accession of Earl Russell to the high office he has so long filled, we were always favoured with equal ready attention and the same prompt assistance. Thus the conviction was produced, that our work embodied the principles, not of any one party, but of the hearts of the statesmen and of the people generally.

"Her Majesty's Government attached more importance to the moral influence that might be exerted on the minds of the natives by a well-regulated and orderly household of Europeans setting an example of consistent moral conduct to all who might witness it; treating the people with kindness and relieving their wants; teaching them to make experiments in agriculture, explaining to them the more simple arts, imparting to them religious instruction as far as they are capable of receiving it, and inculcating peace and good will to each other."

Whatever may be thought of the expediency of the means adopted for the accomplishment of these objects, they were in perfect accordance with the views expressed by Dr. Livingstone in all his addresses to the different parties he had met in England, and in unison with his desire to enlist all the resources that might be available for putting down slavery in Africa, and preparing a way for the entrance of the Gospel.

On his journey, he wrote to the Bishop of Oxford:—

"By my letter respecting the opening made into the Highland lake, Ngami, from the Shirè, you will have seen that, simultaneously with your prayerful movement at home, our steps have been directed to a field which presents a really glorious prospect for the Mission.

"There are difficulties, no doubt—an unreduced language,

and people quite ignorant of the motives of missionaries, with all the evils of its being the slave market. But your university men are believed to possess genuine English pluck, and will, no doubt, rejoice to preach Christ's Gospel beyond other men's line of things. Viewing the field in all its bearings, it seems worthy of the university and of the English Church; and bearing in mind and heart Him who promised, 'Lo, I am with you alway, even unto the end of the world,' there is not the shadow of a doubt but that this mission will become a double blessing—to our own overcrowded home population, and to the victims of slavery and the slave trade throughout the world. Let the Church of England only enter upon this great work with a will, and nations and tribes will bless her to the latest generations. The late Dr. Philips, of the Cape, told me that missionaries always did most good by doing things in their own way. I am fully convinced that your way of sending a bishop with your mission is an admirable one, the field is all your own. I think that the Church is called upon to put forth her best energies, and endeavour to repay somewhat the wrongs we have done to Africa."

Letter of Dr. Livingstone to the Bishop of Oxford.

A copy of this letter appeared in the *Evangelical Magazine*, edited by the Rev. John Stoughton, with the following observations on the impolicy of the movement.

"It rather deserves praise as an exhibition of zeal, and, so far as the zeal is concerned, imitation by the friends of Evangelical Missionary Societies everywhere; *but*, is the Bishop of Oxford the man to inspire a society whose sublime object shall be the diffusion of the truths of the Gospel, in all their *purity* and in all their simplicity, through the tribes of Central Africa? He is not; and the society of which he is the soul will not, cannot do this grand thing. Admirers of a magnificent hierarchy, teachers of baptismal regeneration, believers in the virtue of an imaginary succession through the channel of the Papal Apostacy, and despisers of evangelism as the element of weak enthusiastics."

Disapproved by Rev. John Stoughton.

In reference to this communication, Dr. Livingstone writes :—

"A 'slip' was sent out, as if from a magazine, in which judgment was pronounced on me and the Bishop of Oxford for a letter I sent him. The letter is given by the writer in apparently high dudgeon, 'without comment.' The Mission was got up mainly through the instrumentality of a curate in Cambridge, the Rev. W. Monk. S. Oxon joined afterwards, and has been the life and soul of it. As the writer is not pleased, and there is ample room, I may write inviting him to join in the work of enlightening Africa. Another Mission by the Free Methodists is to be commenced on the East Coast. Dr. Krapf is to assist them. I guess we shall meet that Mission on the Rovumna. I rejoice if Christ is preached, no matter by whom, only I don't like people sitting at home making mouths at the workers. Who is he, do you know?"

Comment of Dr. Livingstone.

The good report of the newly-discovered country raised the expectations of the promoters of the Universities Mission to the highest pitch. The enthusiasm enkindled by the speeches of Dr. Wilberforce, Brougham, and Mr. Gladstone was more than kept up, and preparations for the sacred embassy were made with the greatest alacrity and vigour.

Enthusiastic interest in the Universities Mission.

Charles Frederick Mackenzie, consecrated Bishop of the intended African diocese and leader of the expedition, possessed rare qualities for the enterprise.

"It is a grand scheme," he writes, Feb. 4th, 1860, "I often quail to think I am at the head of it, but I often thank God that this work, which He determined to be done, He has entrusted to me; and I look to Him to give me grace to carry it out. It is a sore blow to be removed from all those friends whom we have made at Natal. But then the scope is so enormous, and I think the hope of success very bright. We have Livingstone to help and advise us."

Yet amidst the universal excitement Mackenzie was calm and self-possessed.

"I am *afraid* of this," he said, after a meeting at the Senate House in Oxford, "most works of this kind have been carried on by one or two men in a quieter way, and have had a more humble beginning."

In a letter, dated July 20th, 1861,* he says:—

"I am now writing on a Saturday morning. Last Monday we left the vessel, and took to our feet. It is a beautiful country this, as fine as Natal. You would like to see our picturesque appearance on march. From fifty to one hundred we have been at different times this week. Livingstone in his jacket and trousers of blue serge and his blue cloth cap. His brother, a taller man, in something of the same dress. I with trousers of Oxford grey and a coat like a shooting coat, a broad-brimmed wide-awake with white cover, which Livingstone laughs at, but which, all the same, keeps the sun off. *He* is a Salamander. Then some thirty natives carrying bundles. My large red carpet bag, loosely packed, contains my kit, including two blankets and a rug for bedding (I sleep on a cork bed, weighing seven pounds, an excellent invention). A sack contains the pots and pans, betrayed by a handle sticking out through some hole. Livingstone's black people, many of them with guns; Mobiba, who acts as lieutenant, and Charlie, who is interpreter. All these winding along the narrow paths, sometimes admiring the glorious hills, Chiradzula, which we left behind yesterday, Zomba, with its flat top, or the distant peaks and precipices of the Milange mountains on our right, beyond Shirwa. We have not seen its blue water yet; we are about 1000 feet above it, on a plateau, but there must be many rising grounds on this plateau from which the lake will be visible."

Letter of Bishop Mackenzie.

The Bishop's procession.

Having obtained twenty-seven bearers, the party, forty-seven in number, began their march. On the second day, the Bishop tells us, Procter remained with him to bring up the rear.

* Memoir of Bishop Mackenzie.

"We sat on one of the packages in the middle of that heathen village, and read the Psalms for the day, chanting the doxologies; partly that the people might become aware of our occupation, as they doubtless would from one of our Christian blacks who stayed with us."

Mr. Charles Livingstone explains the reason of this lagging behind.

"The Bishop, armed with the long, consecrated crosier he received at the Cape, and his double-barrelled gun, had been obliged to go back to look after some loads which, owing to their weight, the carrier had thrown down on the path, and refused to bring on. The good Bishop's temper must have been much ruffled. On rejoining us he complained bitterly of the laziness and stubbornness of several, and especially of one of a dozen Senna blacks, whom Senhor Ferrão had kindly lent to assist us, and wished the Doctor to punish him. The Senna man, who is a sort of native doctor, and possesses great influence with the rest, came also to the Doctor with as loud a complaint against the Bishop, 'he was never so badly treated in his life. The Bishop *shoved him along with his big stick*, and the moment he sat down to rest a few seconds, hauled him up and poked him on with his *long crook-headed stick*,' and wished the doctor to punish the 'kasire,' or bishop."

Detention in the rear.

The Bishop's "big stick."

Fighting with the natives was new experience to Dr. Livingstone. He had crossed the continent as a solitary traveller unharmed, but now he was committed to a militant course, painful and embarrassing, and not to be reviewed without serious misgivings. The Mokololo party, who represented themselves as "English," were difficult to restrain. In a letter to Mr. Fitch, after referring to the rescue of the captives in the first instance, he adds:—

"The Portuguese had instigated a tribe called Ajawas to

hunt slaves for them, and all the Manganja were fleeing before these men-stealers. Thinking that we could, by a conference, stop the effusion of blood, we went to the Ajawa, found them in the act of burning their villages, and, instead of a parley, got a pretty thick sprinkling of poisoned arrows and musket balls. This was chiefly owing to some Manganja fellows calling out while we were assuring the Ajawa that we came peaceably, 'Our dubisa has come.' This is one of their great generals and sorcerers, and, unfortunately, the effect of this to deprive us of the protection of our English name did not strike my mind till all was over. They surrounded us, and, but for defending ourselves, by firearms would have cut us all off. They soon fled and were found to be sixty or eighty marauders who had been expelled from their own country, and now did the dirty work of the Portuguese. I had hoped that the mission would now go on in peace, but the Bishop has found it necessary to attack and drive other bodies of these slave-hunting Ajawas."

Letter of Dr. Livingstone to Mr. Fitch on fighting with the natives.

The Bishop was satisfied with the issue of the encounter :—

"The results are," he says, "that we have freed at least forty (probably three or four times as many) captives who were in the Ajawa camp, ready to be sold into slavery to them from Tette, who were in the camp at the very time; and, on the other hand, we have captured about forty (perhaps many more) of the Ajawas, but have brought them, not into slavery, but into more perfect freedom; and besides, brought them within hearing of the Gospel, which we hope soon to be able to preach to them, when we have given peace and security, which I trust will be lasting, to a large tract of country, which was gradually melting away into a desert as the flames of Ajawa were spread across it; and we have given, I trust, a decisive blow to the slave-trade in these parts, Livingstone having given the first. We have also got the chiefs (at least the most influential in these parts) to agree to abstain from and abolish the buying and selling of people, and have *made it legitimate for those who hate such traffic to use force to prevent it;* and I believe that these results, combined with the

Satisfaction of the Bishop in the rescue of slaves.

steady influence of Christian teaching and example, and the introduction of legitimate trade, will soon make slavery unknown here, at one of its freely flowing sources."

Crosier and sword.

This combination of the crosier and the sword failed to effect the design intended. The quiet of the missionary station was not secured by the successful expedition against the Ajawa. Other incursions followed, and the Bishop, going out with thirty Manganja guns, routed the foe and burned their empty huts .—

Charles Livingstone's account.

"The Bishop," writes Mr. Charles Livingstone, "has erected a stockade across the neck, and has one hundred and sixty, or more, men, women, and children that we liberated. After seeing the stockade erected, we returned to the ship, and this is the way we settled the Bishop, a little off the usual course, but one to which we were compelled by circumstances. The Bishop had all his shot melted into bullets.

"*Dec.* 23*rd.*—Since our return from Nyassa we have heard of the Bishop's going with two of our man-of-war's men, our engineer, and some of his own people and six hundred Manganjanas, and attacking a large village of the Ajawa. *The Bishop shot the chief.* This was different from our fight. We only defended ourselves, did not go to attack them. Our men were up at the Bishop's for their health, and also to assist him in building, but not to go and attack the Ajawa. The Manganja are nearly as bad as the Ajawa, sell their people too, though they do not go about depopulating the country. *We never had to use our rifles before against human beings.* The Portuguese are the ones to blame for all this work of devastation. From the governor down—all are engaged in the slave trade, and, unless our Government insist on the free navigation of the Zambesi and Shire, all our discoveries will only help to enlarge the slave preserves of the Portuguese. They have built a fort (so-called) at the mouth of the Shire."

Of the rescued captives, to the disappointment of the Missionaries, none cared to come with them,

and settle at Majomero. The station, moreover, was too crowded, and proved unhealthy. A second detachment of the mission party sailed from Plymouth on the 6th of April, 1861, arriving at the Cape, May 14th, including Rev. H. de Wint Burrup and his wife, Mr. John Dickenson, M.B., the medical officer of the mission, John Andrew Blair, a printer, and Thomas Clarke, a tanner. Mr. Dickenson and Mr. Burrup, with the two mechanics, went forward in May and June. Mrs. Burrup remained at the Cape to follow with Miss Mackenzie, when the Missionary arrangements should be reported as suitable for their reception.

Arrival of second detachment of Missionary Party, April 6th, 1861.

It was arranged that Miss Mackenzie, with Mrs. Burrup and Mrs. Livingstone, should come in the "Hetty Ellen" from the Cape to Kongone. On their arrival, Jan. 8th, they expected to find the "Pioneer," but there was no sign of life, and the vessel again put out to sea, and after a stormy voyage they reached Mozambique, Jan. 21st, and happily fell in with H.M.S. "Gorgon." Captain Wilson, of the "Gorgon," kindly took them in tow, and on the 27th the ship anchored about three miles from the bar of Tullimane. Dr. Livingstone left her mooring at Chibisa's on Nov. 15, in the expectation of meeting the ladies at Kongone in the beginning of January, and the Bishop and Mr. Burrup proposed to meet them at the confluence of the Shire and the Ruo. Mr. Procter and Mr. Scudamore in the meanwhile set out together to find a more direct path for the Bishop. After waiting a few days for their return, "Charley"

Comfortless detention of the party.

arrived with the intelligence that they had been robbed at Manga, and on being apprized of an intention to kill them, they had fled from the village in haste, leaving their goods.

This grievous report determined the Bishop to enter on another military expedition for the rescue of his Missionary brethren.

"We anxiously made inquiry," the Bishop says, "from which to form conjectures where our two friends might be; but first we gave Charles some soup, and then we joined together in our temporary church in prayer for them, whether in suffering or fear, or whatever they might be, that God would be their support and strength; and for ourselves, that we might have wisdom to act with thought and charity towards the persecutors, and yet for the safety of our brethren."

Another Military Expedition formed by the Bishop.

The Bishop then held a council of war.

"Rowley was on his bed, unable to move from the place; some of the rest were a little out of sorts; but, besides, we had sufficient accounts of Ajawa fighting on our west, within twenty miles, to make us feel *the necessity of leaving an adequate strength here*, while we went towards the south-east. On the other hand, *to go to a strong village, in the centre, perhaps, of a populous district, only four or five of us, seemed likely to increase the mischief; yet we could not depend on the Manganja going with us in a case in which they were not concerned, still less on their standing by us in case of need.*

"Our only course was to get the half of the Mokololo, who would not be disposed to take the part of any of the natives against us, and would be *glad to go with us anywhere if there was any chance of plunder.*"

They were most of them at the anchorage of the "Pioneer" (Chibisa's), and Job must be sent for them.

"Just then one of our women came running to say that the

English were returning, and so, indeed, they were. They looked in better heart than Charles, for whom they asked immediately, not knowing whether he was safe.

"Procter and Scudamore were hungry, but after a good supply of soup, they gave an account of their marvellous escape. They were both looking much fagged. Procter had a *scratch on his face,* but after a few nights' rest they were more like themselves."

It would have saved the life of the Bishop in all probability, if he could have quietly committed himself and his Missionary party to the Divine protection, but he was impatient to move. Chegunda mustered his men, and they started without delay.

"It is clear," the Bishop said, "we cannot do anything like making a demand to be backed by force when we have ladies on our hands, and it is likely that it will not suit Livingstone to keep our ladies till we can do this; though if I thought he could do this, I would much rather have his name and authority joined with my own in the matter."

Tender in conscience as to the observance of ceremonies, the Bishop writes:—

"*Dec. 25th, Christmas Day.*—You will be sorry to hear that we are walking to-day as usual. I was very anxious to get here (Saopa's Village) last night, that our journey to-day might have been a short one from this to Chipoka's—and then we should have had a communion service in the quiet part of the day, which would have been the morning. But some of the party were too tired to come on last night, so we had more than three hours' walking this morning, and have six before us.

"*Dec. 27th, St. John's Day.*—Dear ——,—It is strange passing these holy days in this secular way. It makes me often review my position and say, 'It feels strange to be on such an expedition on a saint's day, is it right to go on it at all?' and the result is, that I always feel that it is.

"It is true our Lord said to His disciples, 'They knew not what spirit they were of.' But in this case we were not

revenging ourselves. There was no ruler ordained of God (Rom. xiv. 1) to whom we could refer the matter, else we should have been glad to do so; but we believed that being the only power in the place that could do it, we were ourselves God's ministers for the purpose."

In that state of perfect composure, or quiet self-complacency, the Bishop led on his party to the work of destruction.

"So we resumed our march, expecting to find the village defended; but when we got there, we found the entrance where the bearers some weeks ago had thrown down their burdens, and where Scudamore and Procter had had such a tussle, unguarded. And on passing through we found ourselves in a fine, but deserted, village. I stayed at the centre, telling the rest to search the huts and bring everything to the centre. There were some fine Muscovy ducks, about half-a-dozen sheep and goats, and a little corn; of our own goods we recovered our valise, a pair of shoes, two or three pots, two tins of preserved meat, and a piece of soap. *Then we set the huts on fire, most of the party carrying out the plunder.*"

The Bishop, with his victorious party, left the village in about half-an-hour, laden with spoil. On the return journey one man was shot by an arrow, who died from the wound, otherwise all returned safe.

"We had vindicated the English name," the Bishop said on the review, "and had shown in this neighbourhood that it is not safe to attack an Englishman; and I hope the lesson may not be thrown away on these people.

"*Jan. 3rd*, 1862.—We meant to leave Chipoka's on Tuesday, and make our way with all speed to the Ruo Mouth. Scudamore was looking so much unwell that I determined he must go home, and Waller go to take care of him, while Burrup and I went on; but in the morning, when we asked for guides and bearers, Chipoka refused. He said, 'All that country is occupied by Manasomba's friends. You will be killed if you go, and then

the English who are behind (at Magomero) will come and blame me and burn my village. If you want to go back I will give you guides and bearers, but forwards I will not.' It was in vain to argue. He had made up his mind; and much against our will we turned homewards about eleven o'clock. Waller and Scudamore both said strongly it was much better. Scudamore said it was natural he should wish to keep us behind him, while he was treating with Manasomba. *Waller said we had had enough of fighting, and that going down that way was only provoking more, and would make it more difficult for us to assert our character as ministers of the Gospel of peace.*"

Death of the Bishop.

This was the last exploit of Bishop Mackenzie. At the mouth of Ruo Island and Village Malo, he had an attack of fever that proved fatal. Dr. Livingstone, in a letter to General Hay, conveyed the sad intelligence.

"I regret exceedingly," he writes, "to report the death of your kinsman, Bishop Mackenzie, on the 31st of January last. He came down to meet his sister in a small canoe boat, which was unfortunately upset in the Shire, and bedding, clothing, and medicines lost. He arrived at the place of meeting twelve days after the date of the appointment, took fever, and without medicine or any proper treatment succumbed on the 31st, the very day that H.M.S. 'Gorgon' appeared off the mouth of the Zambesi, with his sister on board. We had agreed to meet on New Year's Day at the mouth of a feeder of the Shire, called the Ruo, but were ourselves so detained by a sudden fall of the river above that point, that we passed it on that same day on our way down. He came, as I have said, twelve days afterwards, and unlike himself remained there instead of pushing on after us. It is a sad blow to us here, and his loss will be deeply deplored by all who knew him. He was utterly regardless of comfort in his work; he never spared himself; and we now grieve that he did not husband his strength and avoid exposure. The lowlands are deadly, but he was so strong that he could not believe it. He used jokingly to say that our pills were worse than the fever. Mr. Burrup, the next in strength, perished also about a fortnight

after the Bishop. He left the Ruo ill of dysentery, and a few days after reaching the Mission in the highlands died."

Appeal to Boating Clubs of Oxford and Cambridge.

One of the last acts of Bishop Mackenzie was to send an appeal to the boating clubs of Oxford and Cambridge to raise funds for the equipment of a boat for the service of the Mission. The militant course adopted by the missionary party was freely canvassed in prospect of a meeting to be held in their favour. The *Guardian*, admitting the peculiarity of the case, boldly defended the course the Bishop had pursued. "A settlement"—like that formed at Mongomero —"is something in the condition of those lower forms of animal life where the same homogeneous surface discharges all offices alike. Its functions, so to speak, are not yet differentiated. Church and State were inextricably mixed up together; and Bishop Mackenzie may at least have the benefit of those arguments which the Dean of Chichester (Dr. Hook) has so ingeniously employed in favour of those mediæval archbishops who swayed councils, directed the confederacies, and *led the armies of the State*. Certainly the immediate results have seemed to justify his course; and, after all, great deference must be paid to the deliberate opinion of those who have been on the spot." That opinion was uniform.

Mr. Meller, not himself a member of the Mission, but attached to Livingstone's company, writes thus:—"That peace, a check to slavery, and confidence in the English have been obtained those who have lately returned from the country can attest. That it should have been left for the Mission to achieve this in the only way that remained to them,

is to be deplored. There was, however, no alternative."

At a public meeting in Oxford, held for the support of the Mission, Professor Kingsley, who was received with protracted cheering, spoke of the splendid opportunity of superseding slave-grown cotton by the new cotton from Africa.

Speech of Professor Kingsley.

"The course taken by this Mission," he said, "of introducing civilization along with Christianity, showed it had been going the right way to work. The Mission stood in need of young, strong, and active men; but it wanted gentlemen. If they did not get gentlemen to go out with this Mission, they might expect the off-scouring of the Indian Seas, or of even Australia, coming to pick quarrels with the Mission, and with the natives, destroying the whole scheme, and upsetting everything like order and good feeling, and succeeding through bloodshed and rapine; that had been the history of many a colony for want of the right sort of colonists. They wanted a few earnest young gentlemen; he did not ask them to turn parsons, but he would simply ask them to go out as a commercial speculation, and he would assure them that for every pound they put in their own pockets, the benefit to the natives would be incalculably greater than it was to themselves. (*Applause.*) He would point to the manner in which his good friend, Rajah Brooke, went into Borneo as a missionary, but a missionary in the sense of a civilizer and a king. Even if a young man could embark a few hundred pounds in the scheme, he might be assured that, viewing the subject from a merely commercial point of view, he would have no reason to regret. Then as to the country being unhealthy, and the Bishop dying. If," said the Professor, "John Bull had always stopped at home because countries were unhealthy, I wonder where the British Empire would have been now. (*Applause.*) He did say this, that if he were a young man and alone in the world, as most of them yet were, he should think it a fine chance to go out and see what he could do, either for himself, or the black man; and even in remaining at home, he should deem it an honour to help as far as possible. He hoped that the appeal made by

Mr. Tozer, simple and earnest as it was, would not be lost upon them." (*Applause.*)

"Mr. Tozer appealed especially to the boating men, the character of boating men; he (Professor Kingsley) had been a boating man himself, and all his intimates had been boating men. The character of boating men had not degenerated since his time; there was in them as much of pluck and high principles, as in any class of undergraduates in the university, and he had no doubt they would respond to the appeal made to them, as frankly and cheerfully as any other class of men whatever. (*Loud cheering.*) Before sitting down, he must ask them to excuse a clumsy speech from one who had the interest of the Mission at heart, and whilst they, as young men here enjoyed life, their boats, and their boating, he hoped that, in amusing and enjoying themselves, they would not forget to do something for the good of mankind; for the benefit of men who had never seen or heard of them, but who might yet meet them in some future world to thank them for blessings of which they had never dreamt."

The boating men cheered, but the subscriptions failed.

The Bishop of Cape Town, in his sermon at the Cathedral on the 4th of May, 1862, spoke with confidence of the success of the Mission:—

"Although," he said, "a short time has elapsed in which to speak of the work of the Mission, the results, as they are now patent to all, should be taken for good or ill. No one can enter into that wide country at the present time who has seen it since or before the arrival of the Mission, without seeing at once the change that has been effected. The objects of the Mission are known and appreciated; a light has been thrown on the villanies of the slave traffic, and chiefs now abhor it, who, but a few months since, were wholly occupied in furnishing its victims. The *principle of civilizing before evangelizing* is very truly carried out, and the example of the working Christian has already leavened a large multitude, and prepared the way for effective religious instruction. By their example not only friends

Confidence of the Bishop of Cape Town in the success of the Mission.

but foes have been led to compare their conditions and to seek to better them; and it is my confident belief that the influence of the Mission continuing as hitherto, both Ajawa and Manganja will unite to turn their faces against slavery, and to combine their interests for mutual welfare."

To intelligent observers in Africa the Mission presented a widely different aspect. In a letter, dated Kongone, 5th August, 1862, Mr. Charles Livingstone writes:—

"I see the Bishop of Cape Town has gone to England for the purpose of getting another bishop for this Mission. In the funeral sermon he quotes a letter Dr. Miller wrote for Miss Mackenzie, in which are many statements that astound us, and certainly would the Manganja chiefs if they heard what he says of them. 'Formerly,' he says, 'all the chiefs engaged in the slave-trade.' True! 'Now they loathe it,' a downright twister, as will appear from the fact that they seize and sell all they can. He speaks of the astonishing difference of the place from what existed before the Mission went there. He did not see it before, and it is a rare commentary on his text that both Ajawa and Manganja are anxious to be on the most friendly terms with the Mission, that at the very time he was penning this 'bosh,' the Mission were fleeing in hot haste from their station, and did not stop till they got to the Shire, and several days' journey between them and the friendly Ajawa, who were indulging in their former amusement of burning Manganja villages and selling slaves to the Portuguese.

Sanguine views corrected by Mr. Charles Livingstone.

"If the new bishop believes all this he will be greatly disappointed. No doubt the Mission will do good, but there is no evidence that anything has been accomplished yet. In fact, they don't know the language yet, and it must be a long time before any apparent good crops out of the black chaotic mass. *They are in trouble about the Mokololo, too. These fellows did not return to Sekeletu, but remained at Chibisas. The Bishop had tampered with them even before they left us, and he sent for them and got them to go with him when he attacked the Ajawa Chief, and burned his village. They got most of the sheep. The Bishop gave them a taste for this work, or rather awakened an old one; and it is easier to call spirits from the vasty deep than to bid them down*

again. They now try their hand in the villages around them. The natives flee at their approach, and are by no means particular about thrusting a spear into a Manganja. They took a slave Portuguese party with their cloth and slaves. If they did nothing worse they might be excused. But this is the state of matters in all these regions of Africa; the strong oppress and kill the weak, or sell them into slavery. *Africa needs the Gospel of peace.* The Portuguese know that the Mokololo are acting for themselves, and have been disowned by us. Each of them has three or four wives, all fat and well fed. The Doctor intends to send them past the Portuguese, they say that they are afraid to pass Tette."

Mr. Procter had apprized him of the removal of the Mission. In a letter to the Bishop of Cape Town, dated May, 1862, he said:—

"We had intended to leave Mongomero, and seek a new site somewhat nearer the Shire, among the hills, ever since our sad experience of the last rainy season, in which so many of our people died, and we suffered so much from sickness. The place lying low, and surrounded with thick vegetation, had been pronounced decidedly unfit for our further habitation by Dickinson; and as soon as the 'Pioneer' arrived with a fresh supply of cloth to enable us to pay the bearers, we had decided to make a removal. In the meantime, however, we heard that the Ajawa were again busy ravaging the country, in various parties, to the north-west of us, and applications for help against them, kept coming in from several Manganja chiefs, who declared themselves to be sufferers from their incursions.

Report of Mr. Procter.

"I have not time to go into the many reasons for our constant refusal to listen to their requests; *but chiefly because we saw from our experience of last year, that we had made a mistake in becoming the warriors* * *instead of the teachers of the Manganja, who, weak*

* Dr. Kirk, in a letter to the Honourable Mr. Breda, Cape Town, dated "On board H.M.S. 'Pioneer,' Kongone, Mouth of Zambesi, 20th March, 1862," says:—

"Bishop Mackenzie, whose station was near to the part of the country being plundered, seems to have considered it necessary after we had gone off, to make several attacks on various camps of the Ajawa. In all these he was successful, but *the impression is apt to get abroad that their object in coming to the country was not so much to teach as to fight.*"

and cowardly, were becoming to value us only because we could defend them, and because we were making enemies of a powerful tribe, or rather nation, who clearly must in time become masters of all the north-west corner of the Manganja territory between Mount Zomba and the Shire. At last we determined to go and fight for the Manganja no more."

Mrs. Livingstone came out in the "Gorgon," the vessel that brought Miss Mackenzie and Mrs. Burrup.

"About the middle of April," says Dr. Livingstone, "she was prostrate with fever. Her eyes were closed in the sleep of death as the sun set on the evening of the Christian Sabbath, the 27th April, 1862. A coffin was made during the night—a grave was dug next day, under the branches of the great baobab tree, and with sympathizing hearts the little band of his countrymen assisted the bereaved husband in burying his dead. At his request the Rev. James Stewart read the burial service, and the seamen kindly volunteered to mount guard for some nights at the spot where her body rests in hope."

Death of Mrs. Livingstone, April 27th, 1862.

Dr. Livingstone, in the deepest sorrow, wrote the following note :—

"SHAPUNGA, *April 29th*, 1862.

"MY DEAR MR. FITCH,—The dear hand that penned the foregoing lines now lies deep in the ground. My beloved partner, whom I loved and trusted so much for eighteen years, died here on the 27th, and was buried yesterday morning. She was a good wife, and a good mother, and a good but often fearful and dejected Christian. I loved her when we were married, and the longer I lived with her the more I loved her. Our love did not die with the honeymoon, though that was spent in hard work in the Bechuana country, and the last three short months, after an unexpected separation of four years, were as pleasant as any I spent in her society. *The loss quite takes the heart out of me. Everything else I have encountered in life only made the mind rise to overcome, but this feels crushing. One is strong only till he is tried. I have a sore, sore heart, and you must excuse my saying so much about myself.*

"I enclose a letter for Oswald. Will you arrange to have

the sad news properly broken to the poor dear fellow. I send Agnes's letter to Mrs. Dr. Buchanan for that purpose, and Thomas's to Mr. Braithwaite. God pity the poor children.

"DAVID LIVINGSTONE."

The Universities' Mission collapsed. Mr. Waller writes :—

"CHIBISAS, *May 29th*, 1862.

"MY DEAR LORD BISHOP,—That we must again move on to some higher hills than this cliff is certain. It is Dr. Livingstone's positive advice, and it is already showing itself wise. We shall go to the hill somewhere on the left bank of the Shire—near the falls; we shall there be more come-at-able.

Collapse of the Mission.

"Poor Doctor! his brave heart has been tried to the utmost. Never have I pitied man more than when his crowning sorrow came to him while I was with him at Shapunga. I know where all his hope lies, and the main-spring of his life and every action."

Dr. Livingstone writes, June 2nd, 1862 :—

"The Missionaries have fled down to the lowlands at Chibisas. —a great mistake. Waller, from whom we have heard the unwelcome intelligence, says he will vote for going back to the hills. Their prestige is, of course, nowhere. This very detention down in the lowlands has been a terrible trial for us all. We never had so much fever."

Of the ecclesiastical elements contained in the clerical staff of Bishop Mackenzie, Mr. Charles Livingstone gives a lively description :—

"RIVER SHIRE, *Jan. 29th*, 1862.

"MY DEAR MR. FITCH,—There is no reason to fear the spread of High Churchism in this country. The soil is not suitable for it. With nobody to oppose or laugh at its absurdities it must soon depart in peace, or be gathered to its fathers. If the University Missionary Society is High Church they have failed to send out a High Church party to the Manganja. It is composed of specimens of all sects of the Church of England—the High, the Low, the Broad, and the Nothing in Particular.

Ecclesiastical character of Bishop Mackenzie and his staff.

"No. 1. The Bishop is a convert of only a few years' standing. When he went to Natal he cared very little about forms and ceremonies, but seeing some there (the Bishop of Natal?) still more lax and negligent of forms he became more strict,' not from principle, but from opposition. He is a man of sense, but easily moulded by others. His two maiden sisters have great influence, and one is an invalid and pretty High Church. He has abandoned some of his high views since he settled among the Manganja. After our affair with the Ajawa he proposed to the Doctor to get up Chibisa (a somewhat brave man) and make him the head chief of the Manganja. He had been a stout advocate of the Divine right of kings on board, and in less than a week was for deposing the lawful head—chief of the Manganja—because he was useless, worse than Cromwell in this, but the Doctor being the civil power would not entertain such a project for a moment. While we were at Nyassa the Bishop introduced a new marriage ceremony. Some of the Mokololo party had been left behind. They went up at once to the Bishop's place to be with the women. He tried to make Mobite marry one of them, but was told he had a wife at Linyanti. The Bishop did not seem to think that was any difficulty, and wished him to marry this one notwithstanding. When converted the real or entire marriage ceremony is to be performed in the church. This beats Sir Cresswell Cresswell, and might well make the hair on the head of High Churchmen stand on end. His object, no doubt, was good, but the means bad, unless the end sanctifies the means, as Jesuits say.

"No. 2. Mr. BURRUP came up the Shire in a canoe just before we left Chibisa's. He seems a plucky little man. He had compelled his canoe man to keep on during the race by the fear his revolver inspired. Mr. Procter, No. 3, was Broad Church like No. 2, a curate in England, a sleepy sort of fellow.

"Mr. SCUDAMORE is a capital fellow, of no particular sect in the church, but always ready to do a kindness or a good turn to anyone. We all liked him.

"Mr. ROWLEY—admitted to deacon's orders by the Bishop of Oxford just before sailing—37 years of age, with a shining bald head, is a rare genius. We had great fun with him while reading about the riots in St. George's-in-the-East—little did any of us expect to see one of the principal rioters out here. He

was a sort of City Missionary and a chorister of Bryant King. He was a brave man there, and liked the riots amazingly. He was a Baptist, then a Quaker; had been the round of all the sects as he told me, and is now a hot-headed High Churchman, the highest of them all. He had no stomach, however, for fighting with the Ajawa. When the Bishop went to attack them during our absence, Rowley led our old quartermaster away from the field altogether, so that neither had a hand in it. He told the quartermaster he never liked fighting. 'Well, sir,' growled out the indignant old fellow. 'I don't think you've seen much of it *this* time.'

"Mr. WALLER, the lay member, is decidedly Low Church. We sometimes set them all by the ears by starting certain questions. This was rare fun after Rowley had got a little gin in his head, the Bishop had frequently to check him by punching his side. If we could think of no other subject, 'Oliver Cromwell,' 'Charles I.', came in, and Rowley was already with his nonsense. I hope you won't blame us for introducing these discussions. We had hard work during the day—laying out anchors, and perplexed and dispirited by ship grounding perpetually, and it was a sort of relief to us to lead them into a discussion and set them by the ears."

Withdrawment of the Expedition.

Finding obstruction to his object at every point of his exploration by the abettors of the Slave Trade, Dr. Livingstone was compelled to return. On arriving at the ship, on the 2nd July, we found a dispatch from Earl Russell, containing instructions for the withdrawal of the Expedition. The devastation caused by slave hunting and famine lay all around.

"About the middle of December, 1863," Dr. Livingstone writes, "we were informed that Bishop Mackenzie's successor, after spending a few months on the top of a mountain about as high as Ben Nevis in Scotland, at the mouth of the Shire, where there were few or no people to be taught, had determined to leave the country. This unfortunate decision was communicated to us at the same time that six of the boys reared by

Bishop Mackenzie, were sent back into heathenism. The boys were taken to a place about seven miles from the ship, but immediately found their way up to us."

Bishop Tozer, the successor of Bishop Mackenzie, felt himself compelled to resign. In a letter of Dr. Livingstone to Admiral Washington, he says:—

"The Mission of the Universities has been a sore disappointment to me, but on public grounds alone, for *it formed no part of my expedition.* Before I left the Zambesi, I heard from Bishop Tozer, the successor to Bishop Mackenzie, that he had determined to leave the country as early in the present year (1864) as possible. He selected the top of an uninhabited mountain—Morambale, at the mouth of the Shire—for his Mission Station. Fancy a Mission Station on the top of Ben Nevis! It is an isolated hill in the middle of a generally flat country; and, consequently, all the clouds collect around the summit, and the constant showers and fogs at certain times make the Missionaries run, to avoid being drenched, into the huts. Unlike the first, the second party has been quite useless; *they never went near any population that could be taught, and are now about to run away altogether.* Wishing to be strictly accurate as to the incredible fact of a Missionary Bishop without a flock, I made minute inquiry, and found that on the mountain there were three native huts at one spot, four at another, and nine at a third; but none, except the first three, within easy access of the station. Twenty-five boys, whom we liberated, and gave to the late Bishop Mackenzie, were very unwillingly received by his successor, although without them he would have had no natives to teach. He wished to abandon certain poor women and children who were attached to the Mission by Bishop Mackenzie, but Mr. Waller refused to comply with his proposal, and preferred to resign his connection with the Mission."

Letter of Dr. Livingstone to Admiral Washington.

In accounting for the failure of the Universities' Mission, the Rev. Henry Rowley says:—

"With the reception of our first mail in England, we felt

that the interest in the Mission would probably decrease. It is comparatively easy to gain the attention of men to an enterprise when its promoters are struggling for a first success; but when that has been accomplished and the everyday life commences, then, *unless men are vitally affected by the work undertaken the interest subsides.* Some one has said that missionary effort is the romance of religion. Certainly there was a good deal that was romantic in our enterprise. So little was really known when we left England of the country to which we were going, so much misconception and undue expectation as to the immediate possibilities of that country, that many to whom the highest objects of the Mission were not of much real interest, were urged only by secondary motives to support us. We felt that when our communications reached home, and it became known that it would be many years before the land in which we were could contribute to home wealth, that the abundance of cotton which it was expected would find its way into the European markets had yet to be grown, that there was very little prospect of its being grown, and that we did not find the highland region a better cotton-growing country, our Mission would be no longer an object of interest to many."

Mr. Rowley's statement.

Robert Moffat says :—

"Much has been said about civilizing savages before attempting to evangelize them. This is a theory which has obtained an extensive prevalence among the wise men of this world, but we have never seen a practical demonstration of its truth. It is very easy in a country of high refinement to speculate on what might be done among rude and savage men; but the Christian Missionary, the only experimentalist, has invariably found that to make the fruit good, the tree must first be made good, and that nothing less than the power of Divine grace can reform the breasts of savages, after which the mind is susceptible of those instructions which teach them to adorn the Gospel they profess in their attire as in their spirit and actions."

Moffat on Civilization and Evangelization.

Reporting his voyage to India, Dr. Livingstone writes to Sir Roderic Murchison :—

"We arrived at Bombay on the 13th inst., after a passage of

forty-four days from Zanzibar. From Zanzibar we crept along the African coast in order to profit by a current of at least 100 miles a day. If Solomon's ships went as far south as Sofala, as some suppose, they could not have done it during the south-west monsoon against such a current. We went along beautifully till we got past the line; we then fell in with calms, which continued altogether for twenty-four days. The sea was as smooth as glass, and, as we had but one stoker, we could not steam more than nine or ten hours at a time. By patience and perseverance we have at length accomplished our voyage of 25,000 miles, but now I feel at as great a loss as ever; I came here to sell my steamer, but with this comes the idea of abandoning Africa before accomplishing something against the slave trade. The thought of it makes me feel as though I could not lie in peace in my grave, with the evils I know so well going on all unchecked. What makes it doubly galling is that, while the policy of our Government has, to a very gratifying extent, been successful on the west coast, all our efforts on the east coast have been rendered ineffectual by a scanty Portuguese population. The same measures have been in operation here, the same expense, and the same danger—the same heroic services have been performed by Her Majesty's cruisers, and yet all in vain. The Zambesi country is to be shut up now more closely than ever, and, unless we have an English settlement somewhere on the mainland, beyond the so-called dominions of the Portuguese, all repressive measures will continue fruitless. I would willingly have gone up some other river with my steamer instead of coming here, but I had only three white men with me—a stoker, a sailor, and a carpenter—and seven natives of the Zambesi. The stoker and the sailor had both severe attacks of illness on the way, and it would have been imprudent to have ascended an unexplored river so short-handed. Could I have entered the Jubea, it would have been not so much to explore the river as to set in order operations by merchants and others which should eventually work out the destruction of the slave trade."

Letter of Dr. Livingstone to Sir R. Murchison.

On his return to England, Dr. Livingstone explained the whole case, and showed the course he had pursued.

"*We conducted Bishop Mackenzie and party,*" *he said,* "*up to the highlands, and after spending three or four days with them, returned, and never had any more connection with the conduct of that Mission.*

Explanation of Dr. Livingstone.

Having now a fair way into the highlands by means of the Zambesi and the Shire, and a navigable course of river and lake of 400 miles, across which nearly all the slaves for the Red Sea and the Persian Gulf, as well as some for Cuba, went, and nearly all the inhabitants of this densely populated country actually knowing how to cultivate cotton, it seemed likely that their strong propensity to trade might be easily turned to the advantage of our country as well as theirs.

"No sooner, however, had we begun our labours among the Manganja, than the African Portuguese, by supplying the Ajawa with arms and ammunition, to be paid for in slaves, produced the utmost confusion. Village after village was attacked and burned, for the Manganja, armed only with bows and arrows, could not stand before fire-arms. The bowman's way of fighting is to lie in ambush, and shoot at his enemy unawares, while those with guns making a great noise, cause the bowmen to run away, and the women and children become captives. This process of slave-hunting went on for some months, and then a panic seized the Manganja nation. All fled down to the river, only anxious to get that between them and their enemies; but they had left all their food behind them, and starvation of thousands ensued. The Shire Valley, where thousands lived at our first visit, was converted into literally a valley of dry bones. One cannot now walk a mile without seeing a human skeleton. Open a hut in the now deserted village, and there lies the unburied skeleton. In some I opened there were two skeletons, and a little one rolled up in a mat lying between them. I have always hated putting the blame of my failure upon anyone else, from a conviction that a man ought to succeed in all feasible projects in spite of everybody, and now I am not to be understood as casting a slur on the Portuguese in Europe. The Viscount Lavradio, the Viscount de Sa' da Bandeira, and others, are as anxious to see the abolition of the slave trade as could be desired. But the evil is done by the assertion in Europe of dominion in Africa when it is quite well known that they have only a few half-castes, the children of con-

Dr. Livingstone's report at home.

victs by black women, who have actually to pay tribute to the pure natives. Were they of the smallest benefit to Portugal; if anyone ever made a fortune and went home to spend it in Lisbon; or if any pleasure whatever could be derived by the Portuguese Government from spending £5,000 annually on needy governors who all connive at the slave trade—the thing could be understood. But Portugal gains nothing but a shocking bad name as the first that began the slave trade and the last to end it. To us it is a serious matter to see Lord Palmerston's policy, which has been so eminently successful on the west, so largely neutralized on the east coast. A great nation like ours cannot get rid of its obligations to other members of the great community of nations. The police of the sea must be maintained, and should we send no more cruisers to suppress the slave trade we would soon be obliged to send them to suppress piracy, for no traffic engenders lawlessness as does this odious trade. The plan I proposed required a steamer on Lake N'yassa to take up the ivory trade, as it is by the aid of that trade that the traffic in slaves is carried on. The Government sent out a steamer, which, though an excellent one, was too deep for the Shire. Another steamer was then built at my own expense. This was all that could be desired—made to unscrew in twenty-four pieces—and the 'Lady of N'yassa,' or 'Lady of the Lake' was actually unscrewed and ready for conveyance at the foot of Murchison's Cataracts, when, the people being swept away in the manner I have mentioned, a work was hindered which I confidently believe would have entirely changed the state of the country. It was this steamer, 'Lady of N'yassa,' that took me across the Indian Ocean, and in it *I purpose to try again.* Were I young again I would gladly devote my time to the missionary work, but that must be done by younger men, specially educated for it—men willing to rough it, and yet hold quietly and patiently on. *If being baffled had ever made me lose heart I should never have been here in the position which by your kindness I now occupy.* I intend to make another attempt, but this time to the north of the Portuguese; and I feel greatly encouraged by the interest you show, as it cannot be for the person, but your sympathy is given to the cause of human liberty throughout the world. It startles us to see a great nation of our own blood despising the African's claim to humanity, and drifting helplessly into a war about him;

then drifting quite as helplessly into abolition of slavery principles; then leading the Africans to fight. No mighty event like this terrible war ever took place without teaching terrible lessons. One of these may be that, though 'on the side of the oppressors there is power, there be higher than they.' With respect to the African, neither drink, nor disease, nor slavery can root him out of the world. I never had any idea of the prodigious destruction of human life that has taken place subsequently to the slave-hunting war till I saw it, and, as this has gone on for centuries, it gives a wonderful idea of the vitality of the nation."

It is in the hour of apparent defeat, with its consequent discredit and cowardly desertion, that we have the finest examples of fortitude, courage, and resolution. Like Columbus, in his quest of the new world, Dr. Livingstone never faltered in his purpose in relation to Africa. He had an unwavering assurance that the time of deliverance for her sable bondsmen would come. Some of the most sanguine of the supporters of the Central African Mission lost all hope of renewing the effort. The mention of the subject was unwelcome. Sullen, mortified, and querulous, they spoke of the self-denying missionary traveller in terms that betrayed the feeling of extreme dissatisfaction. But he remained true to his vocation, and only waited the signal in providence to return to the scene of toil, suffering, and danger until his course should be fulfilled.

Sublime purpose of Dr. Livingstone.

It is beyond our present purpose to follow further the footsteps of Dr. Livingstone in Africa. His simple but sublime purpose never varied; the intensity of his desire to fulfil his divinely-appointed task, few, if any, could fully estimate. Hence he kept up a certain degree

of reserve that invested him in the opinion of some with a degree of mystery. He was seldom at the Mission House, Bloomfield Street, after his return from Africa. His plan to bring all Missionary Societies into the Central African field was one that the directors might not favour, and the Foreign Secretary would require him under all circumstances to be loyal to the London Missionary Society. He seemed, therefore, to stand aloof for a time. Though gratified with the "pluck" of the Universities' Mission and its intrepid episcopal leader, he tells us in his correspondence that he had no sympathy with High Church Ritual, and when he saw Bishop Mackenzie fairly settled at his station, he speedily withdrew to another region. For similar reasons he felt under restrictions in his correspondence with the Government and the Royal Geographical Society.

The volumes published of his travels, moreover, passed under the revision that left upon them the same character. Even to Sir Roderick Murchison, his most generous and devoted friend, he could not open his heart fully in relation to Africa. The "great watershed" might be discussed freely with other geographical problems, but in the mind of Livingstone another and far more momentous question was ever present, that of the destiny of the native tribes, and the future of the African continent. We learn this incidentally, and almost in spite of himself. Having finished a calculation that satisfied his mind as to existence of an open path for the Christian Missionary, he says:—

"I felt some turmoil of spirit in the evening, at the prospect of having all my efforts for the welfare of this great region and

its teeming population knocked on the head by savages to-morrow, who might be said to 'know not what they do.' It seemed such a pity that the existence of the two healthy ridges which I had discovered should not become known in Christendom, *for a confirmation would be given to the idea that Africa is not open to the Gospel.* But I read that Jesus said, 'All power is given unto Me in heaven and on earth; go ye therefore and teach all nations; and lo, *I am with you alway, even to the end of the world.*' I took this as *His word of honour,* and then went out to take observations for latitude and longitude, which, I think, were very successful."*

Dr. Livingstone firmly believed in the full accomplishment of the Divine purpose in opening these magnificent regions as the field of missionary enterprise. In the earlier part of his career the surprising courage, fortitude, and perseverance of the Explorer might be more apparent than the zeal of the Missionary. His buoyancy of spirit and cheerful ardour and self-reliance might indicate less simple and direct trust on the promises of God for guidance and support; but in his last journals we have most touching proof of the simplicity of his faith as of its undoubted firmness.

When his iron frame began to yield, and his natural energies were abated; when he had been taught by disappointment and caprice of opinion, that there was no longer scope for earthly ambition, this steadfastness in the prosecution of his design continually increased, and with a calm, lowly, and submissive trust in God, he went forward on his perilous and trackless way assured that the unseen arm would not be withdrawn.

It is this that gives to these last records—

* "Missionary Travels and Researches in South Africa," p. 585.

written under such difficulty, and preserved in a manner so marvellous—an interest so deeply touching.

Setting out from Zanzibar he says :—

"We start this morning at 10 a.m. I trust that the Most High may prosper me in this work, granting me influence in the sight of the heathen, and helping me to make my intercourse beneficial to me.

"Jan. 1, 1867.—May He who was full of grace and truth impress His character on mine. Grace, eagerness to show favour, truth, truthfulness, sincerity, honour for His mercy's sake."

Delayed in his course, he writes :—

"It is hard to be kept waiting here, but all may be for the best; it has always turned out so; and I trust in Him on whom I can cast all my cares. The Lord look on this and help me.

"We came to a grave in the forest; it was a little rounded mound, as if the occupant sat in it, in the usual native way; it was strewed over with flora, and a number of the large blue beads put upon it; a little path showed that it had visitors. This is the sort of grave I should prefer; to lie in the still, still, forest, and no hand ever disturb my bones. The graves at home always seemed to me miserable, especially those in the cold damp clay, and without elbow room; but I have nothing to do but to wait till He who is over all decides where I am to lay me down and die. Poor Mary lies in Shapunga brae, and 'beeks forenent the sun.'

"At the beginning of 1872.—May the Almighty help me to finish my work this year for Christ's sake.

"March 19.—Birth-day. My Jesus, my King, my life, my all; I again dedicate my whole self to Thee. Accept me, and grant, O gracious Father, that ere this is gone I may finish my task. In Jesus' name I ask it, Amen. So let it be.

"May 13.—*He will keep His word*, the gracious one full of grace and truth. No doubt of it. He said, 'Him that cometh unto Me I will in no wise cast out,' and 'Whatsoever ye shall ask in My name, I will give it.' He *will* keep His word. Then I can come and humbly present my petition and it will be all

right.—D.L." On receiving the news of Sir Roderick Murchison's death, he says: "Alas! alas! this is the only time in my life I ever felt inclined to use the words; it speaks a sore heart. The best friend I ever had—true, warm, abiding—he loved me more than I deserved; he looks down upon me still. I must feel resigned to the loss by the Divine will, but still I regret and moan. Wearisome waiting this, and yet the men cannot be here before the middle or end of the month. I have been sorely let and hindered in this journey, but it may have been all for the best. I will trust in Him, to whom I commit my way."

Livingstone's journals were preserved when he had no longer the power to secure their safety. The discovery of the long missing traveller was made by Stanley almost at the last moment. The outline of the future Mission fields was distinctly traced, and all who have followed have advanced on the lines marked out by the solitary pioneer. No Mission has given rise to greater diversity of opinion, and none has more tried the faith and patience of those committed to it. The track to the settlements has been consecrated by the graves of some of the most devoted and the most qualified missionary brethren. The affectionate esteem cherished for them will long keep them in memory, and the grief felt for their loss will prevent the paths, consecrated by their graves, from being forgotten. In the meanwhile the work of the Missionary is begun, and churches occupying different regions are ready to help each other. The work of God is perfect. He will not leave it half accomplished.

CHAPTER XVII.

THE war in America left its calamitous effects in the derangement of commercial affairs, with its attendant evils. The Committee of the Congregational Union in their Annual Report (for 1864—1865) had to say :—

"The past year has been one of severe trial and calamity, which has variously affected our churches. Disgust and war abroad have been connected with unwonted perplexity and discouragement at home. The monetary crisis which fell on our country a year ago has been followed by a want of commercial confidence, the ravages of a destructive epidemic—the want of employment in some departments of manufacturing industry, and a fearful amount of poverty amongst many of our skilled artisans and day-labourers. All this has acted more or less unfavourably on the increase and efforts of our churches, and tended to diminish that amount of prosperity with which they would otherwise have been favoured. A more serious cause of anxiety has been found in the revival of Ritualism and high ecclesiastical pretensions *which have sought to prevent the expansion of our churches in rural districts, and done the utmost to root out their existence in the land.* Yet as the wall and the temple of old were built in troublous times, our brethren have been enabled—the good hand of their God being upon them for good—to pursue steadily the work. Some manfully contending from the pulpit and the press for the faith once delivered to the saints. Others building up the churches over which the Holy Ghost has made them overseers, and others carrying out plans of evangelization which have made the wilderness and the solitary place bud and blossom, and break forth into

Calamitous effects of the war in America.

Clerical intolerance.

rejoicing songs. By the favour of our Lord and Saviour, *we confidently believe that our pastors and churches are of one mind and of one heart upon the great truths of the Gospel, and that they are bound to each other by a bond of affection as strong as that which may be found in any other community of Christians,* though some of them may present to the world an appearance of greater combination and oneness than we with our free institutions may appear to possess. Your Committee have endeavoured to aid the general objects of the denomination; while discharging, according to their ability, the duties devolved on them by their appointment to office at the last annual meeting.

"In reporting their proceedings for the past year, they would especially direct attention to the auspicious gathering of pastors and delegates in the autumnal meeting held in Sheffield. The zeal and promptitude which induced our friends to invite the Union to meet them, in a time of peculiar difficulty as to the place of meeting, characterized all their arrangements for the public meetings and for the hospitable reception of the members who assembled in large numbers. The public meetings and conferences were crowded, and endeavour was made to benefit working men and other classes of persons beyond our denominational line, and a large amount of gracious influence from God rested on the assemblies. One of the Sessions was rendered memorable by the fact that Mr. Hadfield made a proposal for the erection of five new chapels in Sheffield, to each of which he promised to give five hundred pounds. His part of the contract has already been nobly fulfilled; a Committee has been appointed to superintend the undertaking, and one of the chapels is in course of erection, and it is to be opened in the early autumn."

Mr. Hadfield's Chapel Building movement at Sheffield.

The interest of Mr. Hadfield in the erection of chapels was awakened originally by the example and personal influence of Mr. Thomas Wilson, as we learn from the subjoined correspondence:—

"MANCHESTER, *Sept.* 11*th*, 1824.

"DEAR SIR,—You will probably remember the strong recommendation you gave at my office to set about a chapel in Chorlton Row, near my house. The subject has been considered, and a plot of land most eligibly situated at the corner of the two streets

near the Penitentiary, where you preached when last in Manchester, and not far from Miss Smithson's house, being the most central part of the township, has providentially offered itself.

Mr. Hadfield's first effort in Chapel Building, 1824.

"I really am at a loss how to solicit your further advice and assistance in the matter. This great and immensely populous town presents claims on the Christian community, which I deeply regret to state are not met by corresponding exertions. In this case, however, it appears to me, at least I sometimes think so, that the path of duty is plain, as I sincerely believe that if a large place could be erected, a suitable minister obtained, and the Divine blessing were to crown the whole, there would speedily be a large and flourishing church and congregation. My own mind has been very much excited on this subject, sometimes one way and sometimes another, and I have very frequently thought I have seen my way to something, and very often resolved upon giving it up. The present offer of land in so eligible a spot, and the like of which cannot again be looked for, has, however, excited my feelings very much, and I have secured the land, as it would sell again without much loss if the plan prove abortive; but whether to go forward or backward under present circumstances is a question very perplexing.

"Dr. Mitchell in his lifetime promised a sum, and we intend to write to his executors about it, but with what success I cannot foresee. I am much afraid that although there are several active friends to the object, yet a very great personal responsibility would rest with me at which *I am truly affrighted.* I pray God to direct all who may engage in the work in the path of duty, for I am greatly straitened in the matter. May I beg the favour of your counsel and co-operation. I mean to see Mr. Coombs about it at an early opportunity. In plain terms, if we set about it, and commit ourselves to it, will you stand our friend in the matter? If put to it, can we have access to the Hoxton Academy, and any other assistance from you? At any rate, give us your free, full, and valuable opinion. You will now see the state of the town and circumstances connected with our affairs, and will, I am sure, enter into our feelings and views. I hardly dare give it up, and scarcely know how to proceed.—I remain, dear sir, yours sincerely,

"Thomas Wilson, Esq. "GEORGE HADFIELD."

"CASTLE STREET, CITY ROAD, *Sept. 16th*, 1824.

"DEAR SIR,—Your letter of the 11th inst. gave me pleasure, as I feel the importance of extending the Gospel in those parts of Manchester where it is evidently needed. Indeed, I think that those friends who have large families are particularly interested in promoting new chapels near their residence. After what has been effected in Salford, I do not see any cause for discouragement. Any good thing may be accomplished in Manchester if properly set going and vigorously pursued. If a chapel were built nearly square, wide enough and high enough for galleries, it might be enlarged afterwards, if necessary, at the back. For a Londoner to offer any pecuniary aid to the prosperous town of Manchester seems superfluous, but should it be necessary, by way of encouragement, I shall be willing to give £50. Your motto must be 'Go forward.'

Correspondence with Mr. Thomas Wilson.

"Hoxton and other academies will afford their aid as far as may be in their power. We have forty-one students. Mrs. W. joins me in best regards to yourself and to Mrs. H.—I remain, dear sir, yours sincerely, "THOMAS WILSON.

"To Mr. Geo. Hadfield."

This first venture of Mr. Hadfield in the work of church extension was crowned with remarkable success. After surmounting a succession of local difficulties, the chapel was erected, and a church formed prepared to receive, in faith and warm affection, a pastor second to none in the higher qualities of the Christian ministry—welcomed in the families of the most intelligent of his flock—endeared to the poorest of their number by the tenderness of his sympathies, and esteemed by the entire community for the purity of his example and the value of his public services.

The communications of Mr. Hadfield, in anticipation of his settlement, are peculiarly interesting as indicative of the spirit that pervaded both pastor and people:—

"MANCHESTER, *March* 16*th*, 1829.

"MY DEAR SIR,—Some heavy assize business has hitherto prevented me from writing to you in reply to your last favour. I am exceedingly gratified that you have seen it to be the path of duty to devote your ministerial labours to this part of our Lord's vineyard. I believe every one of us was much pleased, and I have not the least reason to suppose that there is any individual who would retract any part of the expressions of esteem and affection which were contained in our call. You may readily suppose that the decision has afforded me great pleasure and no small relief from the arduous duty of providing supplies. We are very grateful that our infant church, though without a pastor and left to casual assistance, for three years, nearly, has not been forsaken, and I trust we shall now enjoy much spiritual benefit, and prove to be a blessing in this great town. Mr. Roby's health still continues to be very indifferent, and I very much fear he will never resume his pastoral duties, from which he is, at present, completely laid aside. I know of no one in these parts that I could hold up to you as a model for imitation with greater pleasure, or with less reserve, than that truly excellent man. His ministry has been the great object of his life; he has deeply felt and enjoyed the truth he has delivered to others; and, he has pre-eminently adorned his office by a life which has silenced cavillers, and has been a pattern to the Church. God has crowned his labours with great success, and has given testimony to the word which he preached. Just on the point of so good a man's removal, you, by a singular but admirable providence, are sent to continue the work in this town wherein he has been so long engaged. My dear sir! endeavour to excel and to surpass him. Uphold your Christian character, and the dignity of your office by a life of industry, faith, and prayerfulness, which may, and I doubt not will, secure a blessing on your labours, which will be the richest recompense and reward that the human mind can enjoy in this world of trial. I am led to this subject by the coincidence on the probability (I much fear) of his loss, and of your intended speedy removal, I trust, to this place, but I do not doubt that you are actuated by all those high and noble motives which ought to influence a Christian minister, and I earnestly pray that your

Letter of Mr. Hadfield to Mr. Griffin.

intended charge may be enabled to meet your views with a corresponding spirit, and may evermore uphold your hands, so that the sower and reapers may rejoice together. You easily suppose how deep an interest I feel in this matter, considering, especially, the probability of my large family being placed under your pastoral care, but it is no small gratification to me that the son of such a father, and the pupil of such a school, should be sent amongst us. Let us not forget, however, that we are only putting on (not taking off) the harness, and let us, at least, be a praying people, and then, I am confident, we shall be a prosperous people.

"Mr. Scales read your acceptance of the call to the church, and, afterwards, to the congregation, and made some most appropriate remarks on it, and he evidently took a lively interest in it.

"We shall be glad to hear from you so soon as you can decide on the time of your coming, though, on that subject, we do not wish to hasten your arrival, whilst you are gaining any benefit at the college, great enough to induce you to continue a little. Our Missionary Meeting is to be held on the last Sabbath in May, when we shall be very glad to see you, though I would refer that to your own decision. Give my kind regards to your father when you write to him. We shall, of course, see him in Manchester some time this year, when I hope I shall be able to accommodate him. Mrs. H. is not well, but desires me to express her kind regards.—I remain, dear sir, yours very truly,

"GEO. HADFIELD."

"MANCHESTER, *April 17th*, 1829.

"To Rev. James Griffin, Highbury College, London.

"MY DEAR SIR,—The time is rapidly approaching when we shall expect to see you amongst us, and I think the prospect is brightening a little, and you will find a sphere of labour that will be very gratifying to you. We have held our meetings for prayer to-day as a church and congregation twice, viz., morning and evening, but in the forenoon, from half-past ten to a quarter to two, the United Churches, etc., assembled with our ministers, and witnessed one of the most gratifying and solemn services at which I ever was present. Mr. Roby is better, and the weather being

favourable, he came out in a sedan, and his presence gave general pleasure, whilst Mr. McAll delivered one of his best discourses on Divine agency. It was a truly gratifying occasion. Mr. Coombs endeavoured to give a practical turn to the occasion for which we met, and submitted a plan of future intercourse among the churches for general usefulness, quarterly associations, etc., which was much approved, although he evidently had not matured his plans, and therefore could give no more than a general outline of them. I have no doubt that you will be gratified to bear a part in the further development of such plans as will tend to promote and increase the present happy state of harmony and affection which the churches here do most delightfully enjoy. I assure you there seemed to be but one spirit that animated us all, and which shone on every countenance. Our own meetings are well attended, especially the one in the evening, and very pleasant, and you would have much pleasure in being with us, though we could not help hoping that you were equally pleasantly engaged.

"Mr. Walker says he expects you at his house when you arrive here. When you see your father, it may be desirable to arrange with him some plan, and the probable time for your ordination. Perhaps this cannot be definitely arranged until you have been here, but you can discuss it with him. Give my kind regards to him, and say that on that occasion I hope to be able to accommodate him at my house.

"The Blackburn Academy is to be continued, and last week we held our County Association, which seems to be in a very satisfactory state. The fund raised last year for itinerating services and for village preaching was quite £1000, being larger than usual. Delegates from every church were there. Mr. Gwyther was ordained last Tuesday week.

"Under the direction of the meeting, I am preparing for the press the Commissioners' Report of Lady Hewley's Charity, which you are aware is administered by the Unitarians, though it unquestionably was very differently designed. It is a noble charity, being near £3000 a year, and, if judiciously applied, would be a most helpful fund to the promotion of the good cause, but it is at present applied to the support of a system most hostile to that cause. I have felt a very great interest in this affair, and I hope there will be some degree of benefit resulting from

the exposure of the system, but to what extent cannot be foreseen.

"Your friends here will be very glad to see you. Mrs. Hadfield and all your little friends in my house join in kind regards to you.—I remain, dear sir, yours very truly, "GEO. HADFIELD."

Rev. David Thomas' Inaugural Address at Congregational Union Meeting.

The inaugural address of the Rev. David Thomas, B.A., at the meeting of the Congregational Union, in 1865, was listened to with profoundest interest, and, on the part of many to whom the preacher had before been unknown, with feelings of grateful surprise. Mr. Thomas was born at Merthyr Tydvil in August, 1811, after a respectable school education, spent three years as a clerk in Barclay's Bank, in Lombard Street, London, and was then received as a student to Highbury College, and, as a Dr. William's scholar, he went to the University of Glasgow. In January, 1836, he was invited to the pastorate of the Church at Zion Chapel, Bristol. Failing in health, after a successful ministry of six years, he resigned the charge, and spent the winter of 1842 in Madeira, returning to Bristol in the following year in renovated health. In 1844, he accepted the pastoral care of the Church at Highbury Chapel. He had at this time gained a local position of the highest moral importance. Well instructed in the "mysteries of the kingdom of heaven," matured in Christian experience, cultivating with quiet diligence the finest gifts, and gathering stores of information from observation, reading, and intimate association with John Foster and other clear and vigorous thinkers; he devoted his energies and endowments to the advancement in

his own congregation of practical godliness, and the diffusion of the Gospel by the light of example, zealous personal effort, and liberal contribution. It was refreshing to see in the chair of the Union a Christian teacher divested of pretension, regardless of meretricious fame, passing by all vain speculations, and intent only on raising the tone of personal and domestic piety. He was hailed at once as a new spiritual force, and this at a time when nothing was so much to be desired.

The subject, however, that chiefly engaged the attention of the assembly, was the action to be taken in relation to America. The war had suddenly ceased, and was followed by the assassination of President Lincoln. The conflict of parties in England was hushed by the unexpected events. The Congregational Union was placed in an extraordinary position.

Dr. Sturtevant, President of Illinois College, after a visit to England, published a pamphlet in 1864, in which in a cool and formal manner he condemned the people of England for their conduct during the war. Even Newman Hall, he said, had told him that the restoration of the Union was impossible.

"The enormous criminality of such a position of the English people in such a crisis, suggested to my mind dark forebodings of the convulsions that yet await that people. I affirm moreover, that this criminality attaches not to aristocrats and churchmen alone, but to commoners and Dissenting ministers and people.

"I bore credentials as a delegate from the American Congregational Union to the Congregational Union of England and Wales. I was received by that body with every courtesy

which was due to the body which I represented, and invited to address the Union under favourable circumstances; but was requested to say nothing of the merits of the great conflict now going on in our country. The reason assigned for this limitation was, that they were divided in sentiment on this subject, and its introduction would lead to an unpleasant debate. I was not permitted, therefore, to speak one word before that assembly of British Christians, for the cause of freedom in my country, *though they had passed in my presence a resolution declaring their undiminished hostility to negro slavery.* I remembered the past. I called to mind the oft-repeated and just remonstrances which come to us from our brethren in Great Britain against this iniquitous system, remonstrances which I doubt not have exerted no small influence in bringing on the very conflict in which we are now engaged, with the rebel propagandists of slavery. And yet the Congregational Union of England and Wales is now divided in sentiment, and does not know which side to take, and suppresses all utterance on one of the gravest moral issues of the nineteenth century, that she may shield herself from unpleasant agitation. This seemed to me marvellous and almost incredible; I know not what to think of British Christianity. I wondered whither the spirits of Wilberforce and Clarkson had fled. I felt that the present conduct of these men cast a painful suspicion over the sincerity of their past professions, and was fitted to raise a serious doubt as to the position they may be expected to occupy in the future."

Dr. Sturtevant's Three Months in Great Britain.

On the other side, Dr. Vaughan, in the *British Quarterly Review*, had spoken with greater severity of all parties connected with the war in America.

The juncture had now arrived when some communication should be made from the Congregational Union in England to the Congregational Churches in America. Dr. H. M. Storrs and Mr. Levi Coffin, advocating the claims of the freedmen, were led to the platform in the annual assembly of the Union, and

the following resolution was moved by Dr. Vaughan and seconded by Dr. Tomkins.

"That the Congregational Union of England and Wales having at different times in its autumnal meetings uttered its solemn protest against the law and practice of slavery in the United States of America, and called earnestly upon the friends of freedom generally in that land, and especially upon the Congregational Churches there, to unremitting efforts for the abolition of that great iniquity, this assembly heartily rejoices that the progress of events in that country has led to the actual overthrow of slavery in many of the States, and opened the prospect of its speedy and entire extinction throughout the nation.

Resolution on Slavery and President Lincoln.

"And finally, that this Union embraces the earliest opportunity of placing on record the expression of its intense sorrow at the death by assassination of that distinguished man the late President Lincoln, its deepest abhorrence of the crime which compassed it, and of expressing its earnest desire for the future peace and well-being of the American people, identified as they were with the British nation in origin, literature, and commerce, and those benevolent activities by which the world may be elevated and redeemed."

Dr. Vaughan, in proposing the resolution, said:—

"I would wish the friends on this platform from America to leave this place under the full assurance that not merely to-day do we speak thus. No doubt it is true that we have good men among us who have not been able to see the policy in the North in America just as the great majority of our brethren have seen it. When war was imminent it is simply a matter of fact that the grave men to whom I refer did feel greatly in doubt as to the justice of attempting even so great and so noble an object as the suppression of slavery at the cost of so terrible a war as they saw must ensue if the South was to be vanquished, and at the cost of such a sea of suffering as they apprehended would follow on the track of conquest supposing conquest to be achieved. These good men had the idea

Speech of Dr. Vaughan.

that it would have been best and wisest on the whole to allow secession to go, and that then we should all of us—all free nations—combine together to shut her up to herself, and to see that accursed institution to which she was clinging and which has been her ruin, should not be fed without, and that it should be left to die from causes within itself, or under the influence of other causes that would be brought upon it—this was their idea."

The Rev. R. W. Dale said:—

Speech of Mr. Dale.

"May I ask to speak for one moment, sir, before the resolution is put, and before our American brethren are called upon to respond to it? In the depth of emotion which possessed the heart of our beloved and honoured father in Christ, Dr. Vaughan, in relation to the general aspects of this great American struggle, he omitted—I am sure unintentionally—to refer to the closing part of the resolution to be moved, and I feel, sir, that this Union would deeply regret if there were not on the part of one, at any rate, supporting this resolution, an expression of the dismay, the horror, and the indignation with which the news of this crime was received throughout the kingdom. (Loud cheers.) No more striking proof, sir, of the sympathy and affection of the people of this country for their American brethren could have been given than that which has been manifested in every town and city throughout this kingdom—throughout this empire during this last few weeks. (Hear, hear.) Our emotions were of the most complicated kind. During the last year or eighteen months those who, in the early part of the American struggle, had regarded the late President of the United States with some distrust, had learned to honour from their hearts his simple-minded integrity, the gentleness of his spirit, his heroic courage, in which there was no trace of violence, and his fidelity absolutely incorruptible to the cause of human freedom. And when, sir, we heard that he had been laid low by the hand of the assassin in the very flush and glory of his victory, we mourned first of all for him; but there were other emotions by which our spirits were then agitated, one of the principal, perhaps, being that intense concern for the effect of this great crime upon the future of our American brethren. It seemed to us, sir, that one who had commanded not only the confidence but the affection and the veneration of

the people of the United States could not fall at such an hour as this without disastrous consequences following. But during the past week we have learned to look forward to the future with high confidence and with brighter hope, and we confidently believe that the same spirit which was manifested by the late lamented President will be manifested by his successor—the same kindly disposition toward this country, the same generosity and magnanimity, we trust, towards the vanquished, the same inviolable fidelity to the constitution of the United States. And we feel sure that history will be able to write no more honourable sentence concerning Andrew Johnson than this, that the spirit of the martyred President of the United States rested upon him, that he accomplished the work which Abraham Lincoln began."

The Rev. Dr. Halley, who spoke with much energy and under considerable emotion, said:—

"Mr. Chairman, this resolution is not what it should be. Something else is due to our American brethren in the present calamity which has overwhelmed that land, and in which I am sure we all sympathize with them in the deepest, and purest, and best feelings of our hearts. I have watched with considerable interest the strong feeling which has been excited in this country by the fall of that great, that wise, that upright, that devoted man, Abraham Lincoln. And I have not seen a resolution yet from any body of men, be they religionists, be they traders, be they municipal authorities, or be they working people, in which the integrity, and the wisdom, and the magnanimity, and the courage of the man have not been recognized. Why, sir, even Mammon herself looked out last week from her temple in Threadneedle Street and rose from amidst her bills and bonds and passed a resolution which we might have expected would have been cold and dry indeed; but no, it recognized and spoke well of the integrity of the late President of the United States, of his wisdom and his magnanimity. And are we to be the only body in England to pass a resolution which does not recognize in some form or other the great qualities of the man?

Speech of Dr. Halley.

"In both of our Houses of Parliament the leaders of both parties — gracefully or ungracefully, we will not say — were compelled, by a sense of what was right, because they felt they would be out of their proper position in relation to their country if they did not do it, to express their high sense and feeling of the wisdom of the massacred President. Even the words of the leader of the Opposition, Mr. Disraeli, notwithstanding the Southern sympathizers who might have been around him, were wise and noble words, and I wish we had something of the same sort in this resolution, but no, not a word about President Lincoln, except that we regret that he is put to death. It certainly was, I suppose, a very wicked thing to go into a theatre and place a pistol behind the head of a man sitting by the side of his wife, and with his dearest friends around him, and to shoot that man there and then. But what comfort is it to our brethren on the other side of the water; what expression of sympathy is it when we only say 'Yes, it was very wrong to do such a thing, we are very sorry it was done, and we will sympathize with you in your suffering?'

"I think, sir, if the resolution say no more than that, the meeting will say more. We are told, sir, that the progress of events has abolished slavery! I do not understand that at all. The progress of events! Well, I suppose, some events do come to pass in a progress, but the progress of events I do not understand; no, sir, it was the ardent feeling of a small band in America which did it. (Cheers.) I believe it was the working of a principle, at first despised and condemned, a principle which some of us in England did not understand, and which, I think, we did not honour quite as much as we ought to have done, that emancipated the slaves. It is that which, under God's blessing, has brought about the events, and overruled the progress, and has now produced the great and glorious result. Now, sir, do not let us throw a crown of thorns upon the dead body of the martyred President; let us crown him with roses; let there be some fragrance in our eulogium, some feeling in our sympathy. (Tremendous applause, the whole meeting rising, and cheering with the greatest enthusiasm.)

"Let there be something worthy of ourselves, worthy of our country, worthy of our churches, and worthy of our brethren on the other side of the water. War with America! No, not

if we are allowed to give vent to, and express the feelings of our hearts with regard to that country; there will never be war with us. War with England! Not by the freedom-loving people of the North. War with England! The South will never be able to do it. War with England! No, but I trust and believe that the North will bear her success meekly, and gently, and lovingly. I think she will feel that she has been the friend of the weak when the weak was black, and that she will be the friend of the weak when the weak is white; that she was the friend of the weak when the weak was a slave, and that she will be the friend of the weak when the weak is a conquered freeman, and I trust and hope that peace will yet again raise the banner over that great country, and that the stars and the stripes will ever wave in peaceful breezes amidst the admiration and love of this country. We honour America, we love America, and have never done so more, I say, than at the present moment in the throes of her freedom; and, as she has been passing a terrible trial to accomplish this great event, I cannot but think that when we used to speak so strongly of American slavery, some of the wisest and best and most far-seeing men saw the sea of blood through which they must pass to accomplish it; they saw trial and sorrow to be borne which we in this distant land could not see, and I do not wonder that they hesitated, I do not wonder that they stopped, I do not wonder that they thought we were urging them too fast; but when the time came, the work was done, and, by the blessing of God, nobly done by many of those people. Let me say one word more, and I have done. Was Mr. Lincoln the only man struck down by the assassin? Was there not another life in danger; more valuable, I will venture to say, than even that of Abraham Lincoln? Was not his secretary wounded, that wise, cautious, thoughtful man, whose life, even before he was thus struck down, the *Times*, which has sustained the South, hoped would be spared, that his wisdom and care might bring to a close the very painful and difficult negotiations and measures to which his attention must be given. Oh! bless God that he is spared, though I do fear that he is now only a wreck; but I cannot and will not allow the opportunity to pass without saying that while I mourn the death of Abraham Lincoln, I sympathize in sorrow with his secretary, Seward."

Under the influence of growing enthusiasm the proposal to send delegates to the Boston Council was then considered, and a call given to Dr. Vaughan, Dr. Raleigh, and Dr. George Smith to undertake the mission. After an interesting discussion, the following resolution, moved by the Rev. Thomas Binney, and seconded by Mr. Samuel Morley, was unanimously adopted.

Appointment of delegates to Boston Council.

"That this assembly, while uniformly cherishing the liveliest interest in the Congregational Churches of the United States, and always desirous of cultivating friendly relations with those churches, is constrained to give prompt and special expression of these sentiments and feelings in the present unparalleled crisis of American history.

This assembly, therefore, *dispensing with the formality of a regular invitation*, but fully assured of a cordial welcome, requests Rev. Dr. Vaughan, Rev. Dr. Raleigh, and Rev. Dr. Smith to proceed as delegates from this Union to attend the Convention of Congregational Churches, to be held next month in the City of Boston.

"This assembly instructs the deputation to convey its cordial greetings to the ministers and churches represented at the said Conference, and to assure them of its earnest prayers for their continued welfare and growing prosperity; its high appreciation of the great services rendered by them to the interests of our common Christianity, and of human progress; its cordial acknowledgment of the anti-slavery principles held and advocated by those churches; its hearty congratulations on account of the great work of emancipation thus far accomplished, and, it is fully believed, under God, completely and finally secured; its profound sympathy with them and their fellow countrymen generally in the fearful losses and agonizing trials of the four years' civil war, and especially in the foul assassination of the upright, patient, and noble-hearted Abraham Lincoln; its intense delight at the prospect of peace and re-union without compromise on the slave question; its profound thankfulness to Almighty God for the spirit of modera-

tion and clemency hitherto displayed on the victorious side; its full confidence in the efforts that will now be made to meet the physical, intellectual, and moral necessities of four millions of human beings in their sudden transition from the degradation of slavery to the privileges and responsibilities of freedom, and finally a readiness in every appropriate way to co-operate with the American brethren in these philanthropic labours, and in all future endeavours tending to complete triumph of evangelical truths, religious equality, and universal peace."

Nothing could be finer as an incident than the adoption of this resolution, admirable for its spontaneity, completeness, force, and dignity, rising above all sectional or national considerations, and taking the attitude, in relation to humanity and the cause of Christ, worthy of the position of the members of this Congregational Union and of this great occasion.

The several members of the delegation to America, taken half by surprise, while referring briefly and tenderly to their home relations and personal engagements, frankly accepted the trust, and prepared at once for their departure.

The reception of the senior delegate was qualified by his well known antecedents as the editor of the *British Quarterly*, yet equal in his oratorical powers to any emergency, he entered the Council with calm self-possession, but when invited to address the assembly, he found to his discouragement no hearty response. The assembly had the appearance of a news-room, every member being provided with a small journal, containing extracts from the *British Quarterly*, from the pen of Dr. Vaughan, in relation to America. The noble resolution of the Congregational Union had not apparently condoned the

Dr. Vaughan in the Boston Council.

editorial offence, nor yet the brave determination of the venerable Congregational leader to meet as brethren, after a voyage of three thousand miles, those whom he had conscientiously opposed. Dr. Raleigh fared better, having no antecedents to his disadvantage, and made a martial speech, adapted to the American feeling and taste; but in the case of both speakers the response was not given immediately, but they were made to understand that a judicial deliverance would be given after some consideration.

In due course the respective foreign speakers had meted out to them the judgment, deliberately prepared by Dr. Bacon, Dr. Anderson, and Dr. Walker. They soon found that the principles laid down by Dr. Sturtevant, who preached the sermon at the opening of the Council, were strictly applied in the case of Great Britain represented by the delegates, who were expected meekly to receive the judicial award. The *Boston Journal* gives us the following summary:—

Conduct of Great Britain rebuked.

"To the delegates from the British provinces the committee rendered a full appreciation of their grateful recognition of us, and of the trust committed to us.* To the French evangelical churches they spoke of many points of contrast between their history and ours, and of the relation of France to the achievement of our national independence, and learnt with gladness the rekindling of life in the cause of French Protestantism. In responding to the brethren from the principality of Wales, the committee alluded to the Welsh churches in this country as bodies of congregational colonists, through whom their churches in the mother country had learned to understand the merits of our cause, and frankly to extend to us the Cambrian steadiness of their sympathy and

* Dr. Wilkes had a narrow escape. He told the Congregational Union, on a visit to England, that the separation of the North from the South was certain.

Cambrian fervour of their prayers. In referring to the deputation from the English churches, the committee alluded to the fact that the sentiment of England and Scotland had been notoriously adverse to our cause. The most powerful official organs, the most ponderous reviews, the most popular magazines, the newspapers of widest circulation, if they had agreed in nothing else, were well agreed in hostility to us and sympathy with the rebellion. This we had not expected. Yet it was but what we might have expected, had we considered the *weakness of human nature,* and the forces by which national sympathies are generated."

To add to the disappointment and mortification of the senior delegate, after listening to the sentence of the American triumvirate, he was assailed by Dr. Alonzo Quint, by a torrent of invective, in common with all Britishers who had prolonged the war by the course they had pursued. Dr. Quint had no part in the welcome given to the representatives of the Congregational Union, and spoke to give vent to his honest indignation. Other members of the Council interposed to allay the excitement, and to restore friendly feeling.

Dr. Alonzo Quint.

Dr. Vaughan was received with profound respect by eminent American citizens wherever he visited, but his experience made him glad beyond the power of expression, "once more to see his native land." At the autumnal meeting held in Bristol, his native city, he had a most enthusiastic reception on his return with Dr. Raleigh.

In his speech Dr. Raleigh gave an account of the voyage and of the Boston Council :—

"I thought of the 'Mayflower' when we left the shores of England on our mission of fraternity and peace to the sons and daughters of these Pilgrims. And all the way across I kept looking for the little ship. And when we neared the New England shores, and

Speech of Dr. Raleigh.

I scented, while yet fifty miles away, the sweet clover growing in the summer fields, I thought of the 'Mayflower' more than ever. Far different from ours was their entrance into Massachusetts Bay. With us it was well-nigh midsummer; with them it was almost the dead of winter. To us the air was balmy and full of welcome; to them it was cold and bitter, like the persecution from which they were fleeing. To us there were lights, not only in the heaven above—for the moon was at the full, and the stars were shining as brightly as they could—but on the earth beneath, the lighthouse of Cape Cod and that of Cape Ann; the capes were there to them, dark and sullen, equal to the destruction of a thousand 'Mayflowers' if they had run upon them, and the stars were there, but earthly lights there were none. Needing still more exact guidance, we sent up our rockets into the vault of night, gleaming blue and bright above the moonlight, and were answered by lights of humbler pretensions from a pilot-boat that was near. They made no signals, took no one on board; and yet they sped well; they were really safer than we; they could not be wrecked; their vessel carried a hundred Cæsars; the seeds of western liberty were there; the lights of Cape Cod and Cape Ann were there; the city of Boston was there, to which we are now going, its liberties, its laws, its refinements, its Churches of Christian men;—and I could not but think then, nor do I think differently now,—'After all, it is comparatively a poor thing to sail in this majestic 'Africa,' ribbed with the firmest oak, throbbing with obedient steam, provided with all the comforts that can be needed, officered by able seamen, guided by lights on either hand, watched for by pilots on the sea, entering port with boom of cannon—a poor thing is all this (although very safe and pleasant) compared with the undying glory, albeit they knew it not, of sailing in that little craft, in the dark nights and days of that winter of 1620.' Now I have touched on these well-known points of history because I believe that, in the relative sense which I have explained, they were casual and creative, more or less directly, of all that we went to see. I believe that no one can understand American affairs, struggles, churches, men, who does not look to their beginnings, and watch the whole course of their history. The 'Mayflower' made New England, and New England hitherto has made, or largely moulded, the United

States. The great recent struggle was just this in its principle: —Shall the 'good foundation,' as they called it, which the forefathers laid for civil order, and for religious life and liberty, be preserved and extended, under such modifications as circumstances might require, or shall they yield to the encroachments and permit the so-called independence, but virtual supremacy, of a system of the blackest and most abominable tyranny and wickedness that has ever reared its head among mankind? The answer from the St. Lawrence to the Potomac, and from the Atlantic to the Pacific, was 'No; we cannot permit this; we can fight, we can die.' And die they did, on every field of battle, the very flower and chivalry, the culture and virtue of New England—her noblest sons going thus willingly to death, and her fairest daughters weeping for the slain, but never grudging the sacrifice. I believe the answer they gave was right—the same as the recording angel wrote with a smile in heaven—and that the sacrifice by which they have sealed it has been accepted by the God of Nations.'"

Turning to the assembly at Boston, Dr. Raleigh said:—

"The Council itself was a very imposing assemblage. The number of the men was about five hundred. They represented more than three thousand churches. Men were there from the Rocky Mountains, and from California, and from some of the Slave States, and from all the Free. There were some very striking men among them. Some faces had the cast of habitual thought; some carried the eagerness of action in them; but they all wore a look of strength and clear purpose that promised well for the despatch of the business they had come to do. That business was well done and speedily. I don't remember a single note of alarm raised in regard to any peril for independency in their action. If a thing was right and needful they did it, without seeming to ask to what system it belonged. They never seemed to doubt that it would fall in harmoniously with their own. The business with which you are concerned, as members and friends of this Union, was their reception and treatment of us as your delegates. *You remember we were not invited.* They gave no invitations. You ventured to send us, and we, taking our lives in our hands, went. And, lo! we are here alive before

you this day! 'Well,' to use an Americanism, which I have found convenient, for that word 'well,' as used by them, is a kind of pausing point from which a man takes survey of a good many things round about—and I say, 'Well, all things considered, my deliberate judgment is that we were treated honourably and kindly.' True, there was one strong speech, and some sympathy with the speaker—a man of whom afterwards I heard many speak well, although I can hardly say that he spoke well for himself that day. I must confess that for some minutes my blood seemed to take fire as I sat and heard my country rated and maligned. But it was evident that the speaker did not represent the feeling of the Council. What the Council had to say was said in the document which I think ought to be duly presented to this Union and considered. The Council received us with respect, as your delegates, for they were a body of Christian gentlemen—I might even say with cordiality, but in saying this I must immediately add that it was evident the cordiality was not so great as they themselves could have wished. There was a certain measure of reserve, a drawing back, a dignity connected with the respect they showed, and speaking in the silence that prevailed when we were received and while we addressed them. I could see it while Dr. Vaughan was speaking. I could feel it all the time I spoke myself. What were the reasons of this? There was one reason present and immediate, although we did not know it until afterwards. While Dr. Vaughan was speaking, there lay before each member of the Council a little newspaper containing in separate sentences, selected from the *British Quarterly Review*, all the hard things, as they esteemed them, that had been written by the Editor during the four years of the war. 'Well,' they were hard enough. No matter how these extracts reached them, there they were, and the men sat and looked at them, and heard the writer of them with courtesy and patience. I mention this chiefly because it is of the last importance for the promotion of good relations between the churches in future, that you should know the temper and character of the men with whom you are in communication. Another reason for the slightly qualified reception they gave us, was this:—*There was present in their assembly one of its most honoured members, the preacher of the opening sermon, in fact, Dr. Sturtevant, who had been delegated to our*

Union two years before, during the very heat of the war, expressly to explain their cause from their own point of view, and how they felt themselves as Christians committed to it; and he was not heard. He was not heard on the one topic on which he came to speak. Dr. Sturtevant himself, a man of most kindly nature, bore no remembrance of it.* But his brethren remembered it, and surely it was not strange that they did."

Referring to the colony planted by the Pilgrim Fathers, Dr. Raleigh said :—

"The day at Plymouth was a day never to be forgotten. To see the shores that first saw the 'Mayflower,' to gaze on the little island—Clark's Island—on which the Pilgrims first landed, and 'rested the Sabbath day, according to the commandment,' where the voice of psalms first broke the silence of the wilderness, with prayers and prophesyings and preaching of the Gospel; to stand on the rock where next day they landed on a cold, sleety day—the shortest in the year—and took possession in the name of the Lord; to see some of the first buildings that were reared, rude and simple enough, yet expressive in their very form of the simplicity and strength of the men who reared them; to see the Pilgrims' meeting-house on the hill—a strong little building with a flat roof—where Miles Standish watched by the cannon while the Pilgrims worshipped below: above all, to stand among the graves of the forefathers on Burying Hill, to join in solemn prayer with their sons and successors, and to hold up the hand on that hill-top in the light of that summer day, in solemn attestation of the faith for which they lived and died;—all this was something which one felt as a time of 'refreshing from the presence of the Lord,' and which one holds in lifelong memory, as if it were a precious secret, but which one can never describe. I can see at this moment the gleams of light on the sea, and the soft clouds sailing on overhead. I can hear the whisper of the breeze among the pines, and feel its balmy touch on my cheek; I can see the bending of the grass above the graves—many of them without epitaph—on that hill of death;

* Dr. Sturtevant, in the pamphlet from which we have cited, indoctrinated America prior to the Council with his unfavourable opinions of the Congregational Union.

and I can see that reverent assembly of men and women, old men and children, who found it that day to be a hill of life, 'the mountain of the Lord's house established on the top of the mountains and exalted above the hills.' It happened to be the longest day in summer, so that we had literally fulfilled the poet's injunction when he says:—

> 'The Pilgrim Fathers are at rest.
> When summer's throned on high,
> And the world's warm breast is in verdure dressed,
> Go, stand on the hill where they lie;
> The earliest ray of the golden day
> On that hallowed spot is cast,
> And the evening sun, as he leaves the world,
> Looks kindly on that spot last.'

We had refreshment and some pleasant speaking afterwards, under the apple-trees of an orchard near by. Your delegates were again asked to speak, which I took as a token of completely restored cordiality on their part. We may be said indeed to have parted there, for the Council was approaching the close of its session, and we never returned to it."

Dr. Vaughan, in his address, spoke in the most hopeful terms as to the effect of the visit:—

"If I am asked what has been the effect of our visit, I should answer, it has been good, as good as well-informed and rational men knowing the circumstances would expect should be realized. Those who were with us before were made to be friends more kindly and earnest than ever. Those who had been more or less offended were, I believe, largely softened, and, to a large extent, perfectly reconciled. And the few that remained, if I may say it, unfriendly, could not conceal from themselves that the Congregational Union of England and Wales had done just the most emphatic thing it could do to express their good-will towards its brethren in America. There was no getting rid of that. * * * Now only think what would have happened if you had done nothing. The Council would have met; the Protestants of France would have been there through their delegate, and he would have expressed to them the cordial congratulations of the Protestants of France on the termination of the war, and bidden them God speed in

Speech of Dr. Vaughan.

the name of the brethren of that country. Canadians and others would have been there, and would have expressed their good feeling. And then the question would have come up, 'And where is England? where is the Congregational Union of England and Wales?' And echo would answer, 'Where?' That would not have been a very satisfactory thing Yes, and I think with Dr. Raleigh, that the sending of one, at least, in that deputation whose ideas, as in my own case, had been a little heretical upon this subject, was a very good thing. I think that by this means the feeling of the grave men in that Council of Boston was tested in a form in which it was good for them and for the general object that it should be tested. If you had sent a deputation that could have stood upon that platform, and have said, as my brother Raleigh could say, that they had been with them from the beginning in perhaps everything that they had done, and had the deputation been cordially and enthusiastically received, what thanks would they have been entitled to? Even the publicans could do such things. No, give me the friendship that costs a man something. Give me the friendship that lives and can be tender and strong with differences as well as without them. There is a Christian manhood in that; and this Council has been so tested by my poor presence on that platform, and it has come forth honourably tested, as capable of feeling as Christian men should feel. There would have been no merit in receiving my worthy friend Dr. Raleigh, but there was some merit in their receiving me. If they had received him alone, they would then be understood to have received all of you who were known to be just of his way of thinking; but by giving the hand, as Ward Beecher did, to both of us, in the name of love to old England, that Council gave its right hand of brotherhood, not to a section among you, but to you all.

"You have heard to-night that I have said relative to the war that the North was shut up to the course it took. I firmly believe that. There were some seasons in which I did deplore deeply the mass of carnage and suffering that seemed to be connected with the struggle, and, if I may be permitted to say it, the seeming indifference even of good men in that country to this amount of human misery, and then we Englishmen, you know, when we feel strongly, are apt to speak strongly; and, perhaps, I may have spoken at times more strongly than was wise—possibly.

But I am perfectly satisfied that slavery was at the root of the war, and that there could be no lasting peace in the United States till slavery should be extinguished."

Dr. George Smith and Mr. Poore paid a quiet visit to Boston of which we have no account. They confined their attention to Canada. Mr. Poore had sharp discussions with the Missions on their "unlimited power of expending." It was arranged that the grant of the Colonial Society should be £500 annually on certain conditions which were amicably arranged.

At the close of his visitation of the churches, Mr. Poore made the following report in a letter to the Editor of the *Canadian Independent* :—

"HALIFAX, NOVA SCOTIA, *August 2nd*, 1865.

"MY DEAR SIR,—My journey in these British North American Provinces has drawn to a close, and my face is towards the east. I am at the port of embarkation, ready to depart on the morrow; and now having no more place in these parts, or work calling to be done, I propose to tell you the way that I have gone, and some of the results arrived at by my visits and inquiries. I have travelled about three thousand miles through these wide and productive regions. I have visited thirty-one churches and held fifty-three public services, besides many meetings with committees, conferences with deacons, and anxious deliberations with ministers and others who seek the peace and the increase of our churches. Wherever I have gone, I have received kindly treatment and hospitable entertainment, and have been helped on my way after a godly sort. In all our journeyings, Dr. Smith and myself have been preserved from accidents and sustained in strength. All has been accomplished that was hoped for—the appointments made for us have been kept—some extra work has been done, and we have come hither to the day named before we left England, and are grateful to the Hand that has led us through! Were Dr. Smith and myself both to present reports, probably they would differ much, because of the different spheres visited, and the

Letter from Mr. Poore.

different objects contemplated; as you have said, the one going with a *kinsman's greeting*, the other having business to transact and failures to detect, as well as loving feelings to cherish and utter. I found the *ministers*, in general, *abler men*, and in more comfortable circumstances, than I expected; indeed better off, *apparently*, than many of those who in England help to provide the funds. The chapels are neat, adapted, and well kept; but there seemed to be a want of vigorous life in the churches and the absence of aggressive effort. The chief characteristic of some places is feebleness, which has continued so long that the people are contented to be feeble. The *church funds*, as a rule, are not well maintained, yet I could not regard this as the result of inability—the plea of poverty urged by some on behalf of such churches, is disproved by many outward signs. A long habit of reliance—help taken for the support of Gospel ordinances as a matter of course, and to be continued, has rendered some churches seemingly unable to exert themselves, and forgetful of the duty of those who are taught to communicate, *i.e.*, impart to him who teacheth in all good things.

"I found some things wanting to be set in order. In many places the *buildings*, though neat and good, need *paint*, alike to preserve and to adorn. The *land* remains unenclosed, and the house seems to lie waste. It costs but little to fence and to *plant* around a country church, but the fir-tree and the pine, the maple, and the birch greatly beautify the place of God's sanctuary. I was pained to notice the want of *sheds* for horses. I could not worship God in comfort—I should be distracted and distressed in thought, if my horse was exposed to storm and heat. 'The righteous man regardeth the life of his beast.'

"The want of missionary spirit, the contentedness of Congregationalists to be regarded as a *sect*, instead of representing the free, spiritual, and aggressive life of the Church, caused many pangs of regret. In some places we are weaker now than we were twenty years ago—not relatively only, but in fact; the work we have neglected to do, others have performed, and whereas I have been told, in some towns we are weak because other Protestant communities are strong, I found in one such town of nearly three thousand inhabitants, one church would contain all who worship in public on Sabbath evenings—proving the need and scope for evangelistic agencies. The statement

made by the Treasurer of the Colonial Missionary Society, that some of the churches have sunk into the condition of *annuitants*, which, at the Annual Meeting of the British North American Mission in Toronto, awakened such strong expressions of dissent, I find to have been *fully justified*, and the surmises of neglect and selfish ease have been verified. The time had come for a change of policy, and pecuniary grants to some stations, which through long years have proved fruitless, should speedily cease.

"I stated at Toronto, that the aim and controlling principle of the Colonial Missionary Society, in carrying on its operations in the British Provinces, was to originate, and not, in permanence, to sustain the Congregational ministry or churches. This produced feelings and utterances of antagonism, but whilst the reason of the case suggests that such must be its design, I may adduce an unlooked-for proof. In a remote station—*Keswick Ridge*, New Brunswick, I found a copy of the report of the Colonial Missionary Society for 1841-2, bearing abundant evidence that its writer was the sagacious, far-reaching, and tenderly-wise Algernon Wells. Speaking of Canada, he says, 'It is the intention of our brethren, and their churches organized for missionary movements, to sustain, in the stations they may go forth to occupy, the young brethren educated in the Toronto Academy. This is the right spirit and the right course. In this way, by counsels and efforts of their own, the Canadian churches will advance in efficiency, prosperity, and independency. They will much better conduct such operations within their own borders, than any distant committee in London could.' 'All that has been accomplished hitherto, is strictly in the way of laying foundations. On what has been done, permanent interests will be built up. From these commencements progress will begin and go on. All the churches you are assisting, you only assist. They already all help themselves, and it is expected that they will all in time support themselves. *On that understanding alone, distinctly stated, do you assist them at all. Thus you are working safely and surely, and with hope that those whom now you help, will ere long help you, not only in spreading your principles in the British Colonies, but in the great Catholic enterprise of spreading God's holy truth throughout the world.*' In these extracts all that I have sought to carry into effect is declared to be the principle and aim of the Society. I blame not the churches

aided from our funds, if that principle and aim have been allowed to drop out of sight. In faithful efforts to realize these early hopes and purposes will be found our strength, and the churches that most zealously strive to illustrate our independence, and to vindicate the sufficiency and power of our church life, will most deserve sympathy and help.

"With all the strictures I have felt compelled to make, I am persuaded that there is life in our churches, and that most of them are capable of and may be led to aspire to better things. In what I have said, I condemn not the missionary pastors now doing service in churches that have long been helped—they have come into an inheritance, perhaps, of selfishness and sloth, they cultivate, perhaps, inherent weakness and ungenial soils. I feel deeply for some of them, and if after long patience the crop reaped is scanty and but ill repays their honest toil, I pray, God comfort them. I fear my faith and patience would fail. 'Their work is with the Lord.' Although this has been the most trying duty on which I have ever been sent—feeling myself to stand very much alone, having to change a system and policy that had rooted itself into the habits and feelings of many worthy men, who therefore opposed me and the needful change, yet I am thankful that I have seen the country, the churches, and the brethren. I trust none will account me their enemy because I tell unwelcome truths and initiate an undesired change. If my brethren in the ministry and faithful men in other walks of life will earnestly co-operate in our endeavours, I am content to wait *seven years* for my justification, and then it will be seen that in compelling to more of self-help, I am the true friend of Independency and of the churches in British North America.—With great esteem, I am, dear Mr. Editor, yours cordially,

"J. L. POORE."

Rev. J. Climie, an old and faithful labourer, wrote in reply to Mr. Poore:—

Rev. J. Climie's reply.

"DEAR SIR,—As one of the oldest agents of the London Colonial Missionary Society, I have been requested by a number of the brethren to address you in reference to difficulties encountered in carrying out the objects of the above association. I may state, in commencing this duty, that all of the published correspondence regarding our de-

nominational difficulties, none has grieved me so much as Mr. Poore's letter dated at Halifax. That was the most cruel cut ever given us from any source, friend or foe, simply because it came from a brother, professing to be personally acquainted with the matters of which he wrote. We had often been told of our weakness and inefficiency by enemies, but so had Nehemiah before us; and our utter failure as a denomination had been a thousand times predicted by our competing brethren of other sects, but nothing like a taunt of 'neglect and selfish ease' had ever been thrown at our churches by their greatest opponents. Such had been in the habit of constantly reiterating the impossibility of our continuing to occupy the land, on account of the poverty and paucity of our adherents, but none who had lived among us had ever dared to taunt us with a lack of attachment to our principles, or spoke of a lack of sacrifices made by us in their support; it remained for Mr. Poore to discover all this. To him alone the honour belongs of having ferreted out the lukewarmness and extra covetousness of Canadian Congregationalism. If it had been an enemy who did this, we might have borne it; as it is, God helping us, we shall live it down.

"In self defence we might ask, how came Mr. Poore to know all about us so thoroughly? He declares that the ministers in general are abler men than he expected to find them. How does it come, then, that many of them have been intimately acquainted with the most of those churches, so much complained of, for a quarter of a century, and have not been able to make the discoveries of friend Poore? Has that brother abilities so greatly in advance of all others as to be able in a few hours' stay in each place, and without any personal examination of the temporal circumstances of each member, to pronounce a more correct judgment on our churches than those intimately acquainted with their condition? We, after twenty-six years' extended experience of our Congregationalism, hesitate not to assert that Mr. Poore has made a great mistake—a mistake so glaring that any unprejudiced person of common sense, on reading his letter, and knowing from the nature of things how impossible it was for him to make himself personally acquainted with our condition, must be convinced that he could not be able in any adequate degree to pronounce correctly on the merits of the case; and not only so, but even were the letter a correct estimate of our in-

ternal condition, we consider its publication an evidence more of the spirit of self-vindication than of the charity that thinketh no evil. We know of what we speak when we state that our churches have done more for the support of our principles in proportion to their numbers and wealth than any other in the land. We know, too, that no other body has been more aggressive on nominal ranks of other sects than our own, considering our numbers and duration of effort. It might seem egotistical to state that during our missionary efforts, covering a space of thirty years, hundreds have been brought by us to a knowledge of the truth, yet not ten of those were previously brought up under Congregational training, nor during all that time were ten added to our ranks through emigration from England; and of the whole of such, none were in advance of members previously gathered in, either for princely liberality, or Christian zeal. Mr. Poore speaks of having found our ministers in more comfortable circumstances than he expected. Did it ever occur to that gentleman's mind that at least a number of those men were indebted to their own private resources, or to the help of relatives, for those circumstances, and had used up the patrimony of their children in order to cope in some measure with other ministers around them, so that the cause might not suffer in their hands by comparison in temporal conditions? Or perhaps that the good sisters, ministering to his wants, had robbed several dinners, past and to come, in order that they might obey the apostolical injunction, 'be careful to entertain strangers.' And does Mr. Poore know that those circumstances might have been bettered, had they loved Congregationalism less? Why, then, are our supposed deficiencies paraded to public gaze? Is it because many of us were drawn into the employment of the London Colonial Missionary Society by the promises of its committee and agents, and have faithfully carried out its instructions, that an excuse is thus sought for deserting us, after we have expended all our private property, that so the funds originally pledged to Canada may be distributed in Australia? If so, we reject the reasons given, and as a matter of simple justice, call on the London Committee and the Congregational Churches in England to remember, that an essential principle of Congregationalism declares that 'in the multitude of counsellors there is safety,' and therefore any decision arrived at on the testimony and judgment of

one man, and he a mere visitor of a few weeks' duration, in opposition to testimony of a large number of men just as intellectual and as honest, and more intimately acquainted with the matters to be pronounced on, must not only be thoroughly uncongregational but necessarily unjust.

"I am not, however, of that number who conclude that Mr. Poore's visit has greatly damaged our cause in Canada; if it could thus easily be permanently injured, it deserved annihilation. On the contrary, I believe that good will flow from the unpleasant agitation thus produced; for whilst we do not consider our churches will suffer by contrast with the same denomination in England, or any elsewhere, still we might do better, and will, I have no doubt, do better for the castigation that we have received, provided we have as much of that Christian manhood left in us as has characterized us hitherto, sufficient to lift us over the obstructions thus unwisely placed in our way. An old Scotch divine has quaintly said, that 'the lamb has to box the udder ere it yields its milk.' Friend Poore is certainly an adept in that philosophy.—I am, dear sir, yours ever cordially,

"JOHN CLIMIE.

"Belleville, December 19th, 1865."

Dr. Smith, who happily escaped all contention, wrote in a more gracious style.

"AT SEA, ON BOARD 'THE AFRICA,' *Aug. 9th*, 1865.

Letter from Rev. Dr. Smith.

"MY DEAR SIR,—It was my intention to write you at some length before I left Canada, and convey, through the medium of the *Canadian Independent*, my impressions of the condition of the Congregational Churches in British North America, which I had the pleasure of visiting. My purpose, however, was turned aside by the pressure of immediate duties and claims, presenting themselves day by day, and though I frequently sought the opportunity, I could not command the time. I now, however, cheerfully employ some part of the leisure furnished by my return voyage to address you, as the Editor of a periodical which is diffusing a large amount of valuable information, in a truly candid and Christian spirit; and for which I earnestly desire a greatly enlarged patronage and circulation.

"Your readers are aware that I was appointed by the Congregational Union of England and Wales, to attend the meetings of the Congregational Union of Canada, and to visit as many of our churches within its bounds as I could. I was likewise appointed one of three delegates from our Union to the Boston Council of Congregational Churches, held in that city in June last. I found, however, soon after arriving in Toronto, that I could not perform the work marked out for me in Canada, and also attend the meetings at Boston; I therefore resolved to forego the pleasure of joining my brethren, Drs. Vaughan and Raleigh, in that city, and to devote all my available time and strength to Canada and the Lower Provinces. I am now thankful that I came to this determination, as it enabled me to aid my friend, Mr. Poore, in visiting some of the churches assisted by the Colonial Missionary Society, and at the same time to visit nearly all our self-supported churches in British North America. It is a matter of devout thankfulness, that I was preserved in health, protected from all accident on land and water, and was able, with one exception, to keep all the engagements made for me. During my stay in America, I visited 30 churches, preached 38 sermons, and delivered 16 speeches or addresses, travelling no less than three thousand five hundred miles. I everywhere received the most courteous attention from my brethren, large-hearted hospitality from the different families under whose roofs I dwelt, and various acts of friendly interest in my mission from Christian ministers and members of other denominations. The fraternal greetings and good wishes conveyed by me from the churches of Great Britain were heartily reciprocated by the congregations to whom they were presented; and in several instances resolutions were adopted thanking the Congregational Union for the interest they manifested in the welfare of the colonial churches. I have most pleasant and grateful recollections of my interviews and conversation with the pastors and congregations to which they minister, and it will be to me a source of high gratification that I was honoured by my brethren at home with this mission to Canada. I need, perhaps, hardly say that the impressions I received, during two months' wanderings in your country, were highly favourable. Its fertile soil and noble forests, its expanded lakes and majestic rivers, its unbroken solitudes and magnificent waterfalls, all conveyed to me ideas of

a noble future awaiting the people of your land. The extended lines of railway recently opened, will not only facilitate the intercourse between Upper and Lower Canada, but will also highly promote the interchanges of commerce with the United States. An increase of capital, and an augmented emigration to your shores, are alone needed to develope the resources of these colonies; and in due time these *desiderata* will be supplied. The air of comfort and the abundance of employment which mark the condition of the industrial classes among you, are most gratifying. The intelligence, sobriety, and moral conduct of all classes of the people cannot fail to strike a stranger; and the decorum with which the Lord's-day is observed, and the large attendance at public worship in your towns and cities, are circumstances which reveal the existence of deep and wide-spread religious convictions. The numbers and appearance of your churches, and the support cheerfully awarded to the ministers of the gospel, afford gratifying proof of the efficacy of the voluntary principle to supply the means requisite for the evangelizing of a new country, with a thin and wide-spread population. The absence of a religious establishment is regretted by few persons only; and any attempt at its introduction would be resisted as earnestly by a large majority of Episcopalians as by any of the other religious denominations. They all dwell in peace, and the assumptions of ecclesiastical authority by any one class of ministers over their brethren are happily unknown. The most prominent drawback to this picture of religious life and equality, is found in the multiplication of religious sects, some of which are not more distinguished by the oddness of the names they adopt' than by the ignorance and bigotry with which they enforce their peculiar dogmas. 'Disciples,' 'Christian Baptists,' and 'Adventists,' are the names which some of them bear; while the opinions of others are indicated by the titles, 'Destructionism, 'Annihilationism,' and 'Come-out-ism.' All the chief denominations of the old country are reproduced here, with the addition of others of which we happily have no knowledge. There is reason, however, for believing that these are few in number, though they make up for the paucity of their ranks by loud noise, and by spasmodic attempts at proselyting the humbler disciples of a purer faith.

"The sphere of my observation and labours, however, was

chiefly among my own people, and I was right glad to find the reproduction of our Congregational worship, church polity, and Christian doctrine in these colonies, reminding me of home and of the blessed influence exerted by our churches on the population of the mother country. The pastors I met are men of piety and intelligence, of more than average ability, and of considerable mental culture. The sermons I have heard some of them preach, and the religious exercises they have conducted, make me thankful to God that we have such a band of competent and devoted men, to vindicate and propagate the glorious gospel. They are entitled to more liberal support than in some cases they receive, though many of their congregations are ready to the utmost of their ability, to sustain the ministry. As a general rule, I believe the members of our churches contribute more liberally than those of other denominations to the support of their Congregational and other Christian organizations, though not a few of their number need stirring up to greater liberality. As a rule, our church edifices, if somewhat smaller than those of some other bodies, are solid, well-built, and in good repair. At Kingston, a large and elegant church has recently been erected, which is a credit to the city, and an honour to the denomination. In Brantford, a brick building of large dimensions is nearly completed, in the place of a wooden erection destroyed by fire. In London, Guelph, and some other towns, new and larger church edifices are required, adapted to the increasing wants of the populations, and the improving architectural taste of the age. I hope some of these will soon be attempted, and I shall be glad if, in connection with the English Congregational Building Society, a branch may be formed to aid, principally by loans, the erection of church edifices in the colonies. The increase to fellowship of our churches during the past year, has been considerable, and though no extended revival has marked any of them, as in former periods, yet they generally appear healthful and slowly progressive. Sunday Schools in some places assume a flourishing character, but I fear they have not received in all cases sufficient attention from the pastors or the churches. That Congregationalism does not increase as rapidly as some other forms of religious truth and worship, is admitted, and may, to a great extent, be accounted for by the fact that the persons who emigrate to Canada are not exten-

sively connected with our churches in England, and naturally join their own churches on their arrival in the colonies; while the earnest competition of the various churches has led to such a multiplication of places of worship, in limited populations, as to leave comparatively few persons for each denomination. In one town, containing only three thousand people, where at one time there was only a Congregational Chapel, there are now not less than nine churches. It is evident that very little scope is afforded in such a place for an aggressive ministry. Even where a considerable population is found, some of our brethren, it appeared to me, greatly err in simply counting upon a certain number of persons, who hold Congregational principles, as those that can be reached by their preaching, rather than aiming at the conversion of the ignorant and ungodly 'that are without, who, if once brought to Christ by our instrumentality, will be likely to adopt our distinctive principles. In some places I found a disposition to devolve the support of the cause on church members only, thereby exonerating the hearers of the Gospel from the duty of contributing to the maintenance of the ministry. This cannot fail to act injuriously in two ways; diminishing, on the one hand, the area from which contributions may properly be drawn, and furnishing, on the other, a discouragement to apply for church membership, as involving a degree of pecuniary responsibility, from which the ordinary congregation are absolved.

"The way in which public worship is conducted in the Canadas and lower provinces, while differing somewhat from our practice in England, appeared to me to be scriptural, orderly, and devout. In one thing, however, I think there is room for improvement. The singing usually is not congregational, but is left to a choir and a few other persons. There are very few hymn books to be found in some of the congregations, and as the hymns are usually sung through without the reading of separate couplets or stanzas, few of the persons present can join in this important part of the worship of God. In many of the congregations the 'Sabbath Hymn Book' is used. Its high price and limited number of editions, prevents its being widely circulated. A few only of the more respectable people can afford to purchase it, and the children and young people are to a great extent without a hymn book. It is much to be desired that the

New Congregational Hymn Book should be introduced to our churches in British North America, not only on account of its cheapness and variety of editions, but on the ground of promoting in all possible ways their recognized union to the churches of the mother country.

"During the course of my travels I reperused in Drs. Reed's and Matheson's work the statement they there published respecting our denomination in Canada. The progress made during the thirty intervening years is most gratifying, as it respects increase of numbers in churches, ministers, and members. At that time the whole of our churches in Upper and Lower Canada were only ten, and the number of ministers far below that; now the churches are more than eighty, and the pastors are sixty-two, to whom must be added many ministers who occasionally or statedly preach the word of life. The church edifices number 80. The hearers are upwards of 12,000, the membership more than 4,000, and the Sunday Schools have 4,462 scholars, with 548 teachers. The contributions of these churches are about fifty thousand dollars annually. These statements fall, in consequence of imperfect returns, far below the actual state of things, and even that does not represent all the advancement secured. In some cases gracious revivals of religion have occurred within our boundaries, which have spread to surrounding religious communities; and everywhere the stand our brethren have made for pure communion and the independence of the churches, has exerted a beneficial influence on other Christian bodies. The present happy freedom of the people from the incubus of a state church, is generally admitted to be the result of the consistent protest and efforts of many of our honoured brethren, among the foremost of whom was the late Rev. John Roaf, of Toronto. The doctrinal teaching of our ministers, equally removed from a harsh dogmatic Calvinism, and a low self-sufficient Arminianism, not only meets a want of many thoughtful, tender, and devout minds, which could not otherwise be met; but has to some extent exerted an influence for good on the teaching of others. If Congregationalism were vastly lower in Canada than it now is, I should earnestly say, 'Destroy it not, for a blessing is in it.'

"In some districts God has graciously owned the labours of our brethren in a most extraordinary manner. The town of

Scotland, Canada West, furnishes an example of what I mean. The entire population has been improved and elevated in social and moral life, and many of them savingly redeemed to God, through the unremitting toil of the excellent brother, who is now the pastor of the self-supporting church which he has nourished and brought up.

"My visit to the province of New Brunswick afforded me much pleasure. A Sabbath spent in the city of St. John was a happy one, as it afforded proof of the growing capability of the Congregational Church there, and of the fact that God is still with his people, after all the severe trials they have passed through. Better days I believe await them. Two country churches visited by Mr. Poore and myself are in a hopeful state. We have no congregation in Fredericton, the capital of this province. I earnestly hope that our brethren, to whom this matter belongs, will promptly adopt measures to supply the want.

"Very gratifying was our interview with the Congregational Union of the lower provinces, held at Chebogue. The meetings were numerously attended, the spirit pervading them was united and earnest, and a firm resolve was expressed by the assembled brethren to do all that they can to build up the waste places in that province. I had the pleasure of opening a new chapel at Beach Meadows, of spending one Lord's-day at Chebogue and Yarmouth, and another at Liverpool and in its neighbourhood, where crowded and attentive audiences listened to the word of life. Our denomination has had a footing in this colony for more than a hundred years, but for want of competent ministers its influence gradually decayed till it was somewhat revived by the labours of the Colonial Missionary Society. Much yet remains to be done. An efficient minister ought, in my opinion, to be sent to Halifax, where we have a capacious chapel, in a good situation. The importance of this city, as the seat of legislation and the key to British North America, requires that we should be suitably represented there; and I earnestly hope that the time is not far distant when this work will be undertaken by the Colonial Missionary Society.

"And now, in conclusion, Mr. Editor, let me thank you for the kind and courteous attention I received at your hands while in your city and province; and allow me to convey my acknow-

ledgments for similar attentions received by me from your brethren in Canada West and East. May the God of love and peace be with you! Though I may not come and see you again, yet I hope to hear of your affairs, that ye stand fast, in one mind, striving together for the faith of the Gospel.

"I remain, yours truly,

"GEORGE SMITH."

CHAPTER XVIII.

NOTWITHSTANDING the fears expressed by the editor of the *Nonconformist* on the formation of the Congregational Union that "organized power would increase together with the disposition to exercise it," he candidly admitted (May 2nd, 1866) that no formal occasion had occurred to revive his words of caution on the subject. "Independence," he said, "and union have been maintaine d together, and the former has not been sacrificed to the latter." This high commendation, encouraging to the friends of the Congregational Union in the south, the vigilant and far-seeing editor could not conscientiously apply to Congregational leaders on the north of the Tweed. A case of ministerial interference had occurred in Edinburgh containing, in his opinion, "the egg of all Romanism and all State Churches—a Court of High Commission in Edinburgh." The Rev. James Cranbrook, a minister who had been held in great repute and singularly gifted, was invited to the pastorate of the Congregational church at Albany Street, Edinburgh. On attending his recognition service (March 19th, 1866), the ministers present were taken by painful surprise on hearing sentiments avowed by Mr. Cranbrook with which they could not agee, and Dr. Alexander invited him to a private fraternal conference in order to a mutual understanding as an association of

Rev. James Cranbrook.

ministers holding certain views of Christian doctrine in common. This simple act was resented as an inquisitorial interference, and led to much discussion in the press and in public meetings. Ultimately, Mr. Cranbrook published a volume in which he distinctly renounced Christianity altogether.

Renunciation of Christianity.

"To part," he said, "with the old dear superstition may cost us many a struggle of the heart. The light which maketh manifest has dawned, the Christian religion has had a glorious course in the world. It has satisfied the intellect, fired the emotions, comforted the hearts of scores of generations. It has seen great empires rise and fall. It has nurtured barbarous nations into civilization and taught them the wisdom of science and the beauty of art. It has calmed men's fiercest passions, softened the ferocities of war, enfranchised the serf and the slave, and fostered, if it did not create, the idea of human brotherhood. It has inspired the holiness of saints, and converted death itself into a triumph of life. But its power has become a thing of the past. *Men have moved away from the conceptions of the universe upon which it was founded.* Its legends and myths have become impossible of belief in a scientific age. Its philosophy, its theology, its ethics are no longer tenable by the *cultivated mind.* Its glory has grown dim in the midst of the greater light itself has helped to create. But think not that the living energies which gave rise to it have also decayed. The wonderful life power of humanity has still the force to create the religions which it needs. Although Christianity, with all other forms of religion, must die, humanity lives on for ever."

The "Religion of Humanity" as invented by M. Auguste Comte.

The "Religion of Humanity," from which Mr. Cranbrook expected so much on the extinction of Christianity, was an invention of M. Auguste Comte, the crowning work of a long series of scientific investigations conducted, as we are informed by his admirers, with consummate ability and success. His grand aim was to reconstruct society

on a sound and permanent basis, seeking above all things unity, the correction of selfishness, and the advancement of the human race to the highest degree of perfection by other methods than those of the "glorious Gospel of the Blessed God." His was a "religion without God." "His self-confidence," Mr. John Stuart Mill says, "was colossal"; and he anticipated that his system, which he called "Positivism," would became universal in thirty-three years. Some of its peculiarities were very remarkable. He proposed as the Trinity of his religion—Humanity, the World, and Space. Prayer in public is to be addressed to collective humanity as a kind of goddess. Private adoration is to be offered to it in the persons of worthy individual representatives, who may be either living or dead, but must in all cases be women. This prayer is to consist of two parts—a "commemoration," followed by an "effusion."

Worship of Humanity as a goddess.

"By a commemoration," Mr. Mill says, "M. Comte means an effort of memory and imagination, summoning up with the utmost possible vividness the image of the object; and every artifice is exhausted to render the image as life-like, as close to the reality, as near an approach to actual hallucination, as is consistent with sanity. This degree of intensity having been as far as practicable attained, the effusion follows. Every person should compose his own form of prayer, which should be repeated not mentally only, but orally, and may be added to or varied for sufficient cause, but never arbitrarily. It may be interspersed with passages from the best poets when they present themselves spontaneously, as giving a felicitous expression to the adviser's own feeling. These observances M. Comte practised to the memory of his Clotilde, and he enjoins them on all true believers. They are to occupy two hours of every day,

Believers to devote two hours every day to the memory of Clotilde.

divided into three parts—at rising, in the middle of the working hours, and in bed at night. The first, which should be in a kneeling attitude, will commonly be the longest, and the second the shortest. The third is to be extended as nearly as possible to the moment of falling asleep, that its effect may be felt in disciplining even the dreams."

M. Comte appointed eighty-four festivals in the year, and nine sacraments. Anticipating great changes in society from the operation of his system, he directed that Ireland, Scotland, and Wales should be separated from England, and that the colonies should be relinquished. Every state constituted on the Comtist principles is to be governed by three bankers, but without remuneration, and when the entire race is renovated a grand pontiff or high priest of humanity is to assume the supreme control, fixing the limitations of knowledge and suppressing all further speculation. When perfected the religion of humanity formed the "completest system of temporal despotism," Mr. Mill says, "which ever yet emanated from a human brain, unless possibly that of Ignatius Loyola."

Ireland, Scotland, and Wales to be separated.

Colonies relinguished.

Every state to be governed by three bankers.

As the writings of M. Comte extend over five thousand five hundred pages, we cannot pretend to give even an epitome of their contents. Tracing the course of religion through Fetishism in the past, through Polytheism to Monotheism, he felt certain that his own ideas would regulate the entire course of the future in humanity, and that their progress would be accelerated by the influence of socinianism. In the London University Professor Beasley adopted his system, and a chair of Positivism

was founded in Harvard College, Boston. But the progress of the new religion has been slow, when considered in relation to the loftiness of its pretensions. In Scotland, where Mr. Cranbrook looked for its rapid triumph, Dr. Congreve says :—

Scotland in the rear, and why?

"In Scotland we have hitherto, so far as I know, had no footing. Both in the press, and from other sources, there are indeed signs of interest in our teaching and action; but there the matter ends, and no definite adherents come to us from Scottish people. The mental and moral attitude of the upper and middle classes is, I conceive, peculiarly unfavourable to our views, from the intensity of its national and local feeling, and the strong prudential character, the unhesitating adhesion to the theory of enlightened self-interest, which so far as I can judge, is extremely prevalent in Scotland—the secret of their success as compared with other nations, and the source of much national pride. In time, no doubt, these opposing causes will lose their power, the *nobler side* of the Scottish character will assert itself, and the *decay of belief*, even now sufficiently general in Scotland, together with the crying social evils which fester there, as much, to say the least, as in any part of the United Kingdom—the evils of its agricultural and manufacturing system will continue to force attention to what we offer in the way of remedy."

This system, regarded by its votaries as the highest product of human wisdom, they accepted in exchange for the "peace that passeth all understanding, the joy unspeakable and full of glory, with the hope that maketh not ashamed," realized in the experience of the humblest believer amidst the trials and conflicts of life and in the valley of the shadow of death; yet strange to say, while rejecting the Gospel of Christ, the Comtist leaders declare that their sympathies are with His people.

"We have in no way," they tell us, "lost our sympathy with

the church of our fathers, with the faith taught us in infancy which guided us in youth and early manhood. Our memory is stored with all holy and gentle associations."

Other theories of new philosophy had a strange attraction for other young ministers, and received considerable attention from professors in the colleges, and other able men in the pulpit, who examined their pretensions, and showed their mischievous tendency. To Congregational pastors, occupied sedulously in the duties of their sacred calling, it was a question of some practical moment how far these novelties had any claim for serious consideration.

Mr. Dale, in his discourse in the chair of the Congregational Union, referring to the prevalent scepticism, asks, "How is it to be met?"—

Mr. Dale on Scepticism.

"What are we to do? Must we lecture to our congregations on Kant, Fichte, and Schelling, and try to discover for ourselves and to reveal to them 'the secret of Hugel?' Must we discuss the Positivism of France, and the degenerate Transcendentalism which, during the last twenty-five years, has been making such startling progress in Germany? Is it the duty of everyone of us to investigate the history of civilization and the philosophy of national life, and to determine for ourselves the true limits of the functions of Governments? Are we unfit for our work unless we are familiar with all the schemes for the social regeneration of mankind which have fascinated the intellect and the imagination of France from St. Simon to Fourier? Must we pursue the history of the protracted conflict between the Patriarchs of the East and the Bishops of Rome, and the discussions of Roman theologians themselves on the rival claims to infallibility of Popes and Councils? Should we devote our days and nights to the controversy—stretching over a thousand years—on the doctrine of Transubstantiation; ransack the tables to discover how much of novelty there was in the theory of Paschasius Radbertus, demonstrate the essential Protestantism of Ratrannus and Rabanus Maurus, follow the vacil-

lations of Berengarius, and challenge the authority of the Council of Lateran? Must we plunge into the abysses of modern criticism, read whatever has been written at Strasbourg and Tubingen, and master all the theories which have divided the scholars of the Continent on the authorship of the Pentateuch, the comparative trustworthiness of the Books of Kings and Chronicles, the origin and formation of the four gospels, and the integrity of the history of the Acts of the Apostles?

"Life is not long enough for such labours as these; and if we ourselves were equal to these intricate and exhausting discussions, our congregations would have neither heart nor strength to listen to them. Our people come to us weary with work and worn with sorrow, distracted with the cares of business —anxious about their children—mourning for their dead. They are conscious of sin and are yearning for a deeper and more perfect peace with God; conscious of spiritual darkness and weakness, and longing for the inspiration of the Holy Ghost. I believe, as firmly as anyone, that no church discharges its duty to man and God that does not produce thinkers and scholars competent to take part in all the religious conflicts which disturb and excite the intellect of Christendom, and I also believe that we may sometimes discuss in the pulpit the critical, social, and philosophical theories which are imperilling the faith of our contemporaries. But such discussions can be attempted only occasionally by any of us. And very many of us must leave them altogether untouched.

"Again, therefore, I ask, what are we to do? It appears to me that our course is plain and direct. We have a duty to discharge, which includes all others. We have no new Gospel to preach; we must preach the old Gospel still, and preach it to all men. Christ is the Prince, and Christ is the Saviour of the human race. That is just as true to-day as it ever was. It is not for us to rescue either individual men or nations from the doubt, from the misery, from the confusion, or from the sin by which they are distracted and oppressed, but for Christ. By preaching Christ we shall best discharge our duty to this troubled and restless age."

No new Gospel needed.

In a sermon "On the Mutual Relations of Physical Science and Religious Faith," during the

visit of the British Association for the Advancement of Science, Mr. Dale says :—

"The discoveries of Astronomy and Geology have effected a revolution in our estimate of man's position in the Universe. We know now that our own world is insignificant in size, and subordinate in position, compared with thousands of those shining orbs which fill the fathomless abysses of space with their glory; and that even in the history of this insignificant planet the human race occupies a brief and insignificant period. It is, therefore, felt to be improbable, almost incredible, that man should have attracted the special regard of the Infinite Creator of all things; his position is too insecure to render it at all likely.

Mr. Dale on Science and Religion.

"But this 'bias' against the Christian Revelation which seriously affects the temper and mood in which the men of our times examine its claims on their reception appears to me altogether illegitimate. What has the human soul to do with the magnitude of the material universe and with the long procession of ages which preceded the appearance of our race in this world? As soon as you approach the intellectual and moral life of man, you enter a region in which you have to do with a new order of facts. I refuse to be overpowered, I refuse to renounce the dignity inseparable from my intellectual and moral nature, in the presence of the vast extent and the vast duration of the physical system to which I belong. Whatever you may tell me about the mere physical magnitude of other worlds, I reply that I am conscious of a relationship to the God who created them, which makes me sure that I am dearer to His heart than all the splendours of the material universe. Whatever you may tell me of the wonderful changes through which this world passed before man appeared in it, I reply, that in the judgment of God, to whose moral perfections my own nature bears firm and unambiguous testimony, these changes are utterly unimportant compared with the moral vicissitudes of a solitary human soul. Physical science will inflict the most fearful injury, not only upon the religious life, but also on the *moral* life of man, if it makes us crouch and cringe before the mere material grandeur of the universe."

The practical worth of the pretended discoveries

of the medley of science and metaphysics, now called philosophy, we may safely estimate at the lowest figure. Take at random a few select items.

Gems of Scientific Philosophers.

"In the amobea," says Professor Clifford, "which swims about in our own blood, there is something or other inconceivably simple to us, which is of the same nature with our own consciousness."

Mr. Huxley says, "Thought is a function of matter, and that consciousness corresponds in some respects to a steam whistle."

Dr. Buchner says, "The brain acts as a steam engine."

Dr. Carpenter takes an equestrian view. "Just," he says, as a rider "utilizes and directs the motor energy of his horse, so does the mind of man use and direct the physical energy of his body."

This seems rather likely, but the addition to our knowledge in the fact is not transcendent.

"Force," says Mr. Picton, "is a sort of amphibious word between spirit and matter."

"Volition," says Mr. Spencer, "is itself an incipient discharge along a line, which previous experiences have rendered a line of dead resistance, and the passing of volition into action—is simply a completion of the discharge—like firing a pistol."

Dr. Maudsley shows that the products of thought, as cotton spun on different reels, pass through the different cells of the brain finer at every turn. "As in reflex action of the spinal cord, the residual force, which was over and over what passed directly outwards in the reaction, travelled upwards to the *sensorium commune* and excited *sensation*, and as in *sensor-motor* action."

It is as a substitute for Christianity that the pretensions of this philosophy are the most absurd, Mr. Fiske claims for the system of Mr. Spencer, or the Cosmac Philosophy, the highest merit as an example of its superiority, gives the following Alge-

braic formula for the practical direction of the affairs of life:—

"The maintenance of a correspondence between internal actions and external actions, which both constitute our life at each moment, and is the means whereby life is continued through subsequent moments, merely requires that the agencies acting upon us shall be known in their co-existencies and sequences, and that they shall be known in themselves. If x and y are two uniformly connected properties in some outer object, while a and b are the effects they produce in our consciousness, and if while the property x produces in us the indifferent mental state a, the property y produces in us the painful mental state b (answering to a physical injury); then, *all that is requisite for our guidance* is, that x being the uniform accompaniment of y externally, a shall be the uniform accompaniment of b internally; so that where, by the presence of x, a is produced, the consciousness b, or rather the idea of b, shall follow it, and excite the motions by which the effect of y may be escaped. The sole need is that a and b, and the relation between them, shall always answer to x and y, and the relation between them. It matters nothing to us if a and b are like x and y or not. Could they be exactly identical with them, we should not be one whit the better off; and their total dissimilarity is no disadvantage to us."

Mr. Spencer's Algebraic rules of conduct.

With a lax and empty theology comes indifference to the true basis of Christian fellowship. Some amused themselves with curious schemes of "comprehension"—the visit of Mr. Sen from India caused a great flutter of expectation.

Mr. Baldwin Brown, referring to a meeting on the occasion, said:—

"The fact that men of mark, representing schools so widely opposed as the Churchman, the Independent, the Unitarian, and the Jew, felt themselves able to meet in sympathy on such an occasion, and occupied themselves honestly in discovering their unities rather than their discords, is a *sign of the times which is very full of meaning, and let us*

Visit of Mr. Sen.

believe, very full of hope. I imagine that no thoughtful observer of the progress of opinion can have failed to note that during the last generation ecclesiastical and theological ideas have steadily declined as a basis of fellowship and co-operation, while spiritual ideas have taken their place. Men are increasingly drawn together by that which belongs to the sphere of their sympathies, and those beliefs which mould the life; while they attach less and less importance to merely intellectual agreement with regard to the propositions in which they express their judgment about the forms of truth. The old mediæval conception of unity, the *unity of the faith*, which stood visibly in assent to dogmas propounded by the Catholic Church, and which has lasted far on into the Protestant ages, shows at length that *it is wearing out as the basis of the spiritual confederation of men.* It is felt now that there may be a true spiritual oneness—oneness of interior conviction, aim, hope, and work beneath *very diverse intellectual conceptions of the deep things of God.*"*

The ideas of Mr. Sen were extremely confused, and he disappointed his friends most sadly by receiving the worship of his votaries on return to India. Nothing came, therefore, of the meeting of Congregationalists and Unitarians in London.

A proposal was suddenly made at a meeting of the Nonconformist Association in Manchester by Dr. McKerrow that all parties should unite in celebrating the Lord's supper. The excitement caused by the overture broke up the association. The Rev. James Griffin addressed a letter to the editor of the *English Independent* on the subject, which he declined to insert. Mr. Griffin retained a copy of the communication, of which the following is an extract:—

Letter of Rev. James Griffin.

"Can those persons who adore Christ as Divine, and those

* I do not know that I have ever met with a more bold and able description of the subject than in a volume of sermons just published by the Rev. Allanson Picton, M.A., called "New Theories and the Old Faith."

who only honour Him as simply human, be said to be worshipping one and the same being? And must not, and in point of fact do not, these diversities of sentiment with reference to His Person modify equally all views of the nature and virtue of His sacrificial atonement, and of all His mediatorial work and grace? Can elements so discordant ever coalesce? And, what is a question still, if a fusion were possible, would it be right? Are we at liberty to obliterate these distinctions? Can we, without criminal violation of loyalty to our Lord, act as if we ignored or attempted to conceal them. Dr. McKerrow's proposal appears to me an ominous one, especially as viewed in connection with certain notions floating about more or less loosely with reference to the nature and terms of church fellowship, and the communion of the Lord's Supper, and still more when taken in connection with the avowed unsettledness of many minds with regard to the most fundamental doctrines of the Gospel and the indifference of not a few others to dogmatic theology altogether.

"But let me not be misunderstood. I am far from meaning to insinuate anything as to Dr. McKerrow's designs or sentiments. I refer only to general tendencies. And it is not for me to imagine for a moment that my clear and strong-headed old friend could have been deluded by the plausible nonsense one meets with so much about Christianity being 'not a creed, but a life'—or scared by big words about the 'new order of thought' and 'a stale orthodoxy,' and 'old ruts,' and all that. But I hope I do him no wrong in supposing it possible that his well-known, large-hearted liberality may have been beguiled by his justly high estimate of the virtues and even religiousness by which many Unitarians are undoubtedly distinguished. We ought, no doubt, to take heed of assuming the prerogative of the Lord of souls by judging men's hearts and pronouncing on their state in His sight, and carefully guard against all prejudices, bigotry, and Pharasaism; but, on the other hand, we must beware of instituting rules for His Church which His Word has not authorized. We may err by making them wider, as well as making them narrower, than He has ordained, and it is not for us to determine which may be the more serious error of the two. Now, I am much mistaken if we do not find in that Word a rule as clear in its nature, and as directly bearing upon our present questions, as could be conceived

—the questions of Church Communion and Ministerial Fraternization. I refer to the strong, decisive language of the Apostle John.

"'If there come any unto you, and bring not this doctrine, receive him not into your house, nor bid him God speed.' Interpreting this 'doctrine of Christ' by the same apostle's teaching throughout his Epistles, and especially by the first verses of his Gospel, it seems impossible to doubt that St. John would have applied this rule to the case of avowed Unitarian teachers —in many respects the gnostics of modern times. This may seem harsh and most wretchedly bigoted; nevertheless, there stands the rule. Much, very much, of the teaching of the Apostles must have sounded harsh in the ears of very many. We know full well that much of our Lord's teaching did so, and gave great offence accordingly. And woe be to us if we remove the landmarks of God's holy truth to please ourselves or anybody else.

"Surely there never was a day in which it was more necessary to contend earnestly for the faith once delivered to the saints than now, not only as against those who, while professing to assent in general to 'the things most surely believed among us,' seem to practically ignore the 'doctrines' of the Gospel or deal with them in a manner so misty and vague as to make it impossible to be sure what they really mean or what they believe. By some it seems to be thought a thing of decided 'mark and likelihood' to sneer at all theological doctrines. Some appear to appraise a doctrine, or, if you will, a 'dogma,' by its age—to be discarded if old, accepted if modern; as if the age of a scientific discovery, or interpretation, or opinion, made it one whit less or more credible or true.

"Now, if those gentlemen who are so inclined to throw into the tomb of obsolete theories all interpretations of theological doctrines that bear any marks of venerableness, unless, perchance, the mediæval, would go fairly and patiently into a re-examination of them, '*reasoning out of the Scriptures*'—the only source of information, the only authority to direct our faith, and bind our conscience on matters of purely Divine revelation—perhaps a scintilla or two of light might be shed on our darkness. If, ready as they are to challenge all that is *old* in doctrine and to champion all that seems *new*, they could be brought to a real

stand-up fight with men who prove themselves equally ready and able to meet them, and employing only such well-tempered weapons as the modern critical apparatus has amply supplied, something might be hoped for. Now and then, indeed, there appears a promise of something of the sort, and expectation stands on tip-toe; a challenge—or what from its provocative character looks very much like one—is thrown out by some party from the 'new school of thought,' and accepted by some champion on the other side; the combatants meet; the passage of arms seems really begun, when, presto! off fly the challengers in a thick cloud of dust, and instead of a manful and strenuous debate on grand and vital questions, your ears are assailed by a pother of confused and confusing sounds, of which you can distinctly make out nothing, except it be such gibberish as 'stereotyped doctrine,' 'old dead theology,' 'old school of thought,' 'new school of thought,' 'higher criticism,' 'modern culture,' 'narrow views,' 'broad views,' 'advanced opinions,' 'new ideas,' and so forth.

"Sir, I cannot but think that if we would have somewhat less to do with this or the 'other school of thought,' we might be much more likely to ascertain the only thing worth knowing with regard to matters connected with man's salvation. *What are God's thoughts?* Verily it is a grievous thing to find the beliefs on which millions of millions have lived and died in holiness and joy shaken to their centre; to find men so busy in unsettling everything, establishing nothing, bringing in a chaos of opinions all formless and void, but apparently with no Divine Spirit brooding on the waters.—I am, sir, yours respectfully,

"JAMES GRIFFIN.

"Hastings, January, 1872."

At the Conference held in Leicester in 1878, it was supposed that the feeling existing between the various parties invited to attend was ripe for manifestation, and that sufficient precautions had been taken to prevent an ignominious failure. All were invited "who value spiritual religion, and who are in sympathy with the principle

Leicester Conference.

that religious communion is not dependent on agreement in theological, critical, or historical opinion."

Mr. Picton, a prime mover in the Conference, was of opinion that Christ was a mere man, who performed no miracles, who shared at least *some* of the prejudices and errors of His time and nation, and who wrought the great revolution traced to Him by appealing to and revealing the eternal element in man.

The Conference met during the sessions of the Autumnal Meeting of the Congregational Union at the town. From the public advertisement, and the names of Congregationalists who took part in the proceedings, the impression was produced in the minds of some that the movement originated indirectly in the Committee of the Congregational Union, or that it was a challenge to the churches to relinquish their doctrinal basis of Church fellowship and to receive all comers of whatever creed, or in the absence of any settled belief. Considerable alarm was felt in various parts of the country, expressed in correspondence, and the Committee of the Congregational Union were constrained to take public cognizance of the matter. In the Annual Report of 1878, the following statement is made :—

Report of the Committee of the Congregational Union on the subject.

"Religious Communion.—The question of the basis of religious communion was raised at the time of the Autumnal Assembly in a form which created considerable excitement and controversy throughout the churches. It was not raised in any meeting of the Union, nor strictly within the pale of the Union; but in the form of a Conference 'of those who feel that agreement in theological opinion can no longer be held to be

essential to religious communion,' to the summoning of which others, besides members of the Union, were parties. The Conference, however, was widely regarded as a challenge to the Congregational Churches to accept the principle 'that religious communion is not dependent on agreement in theological, critical, or historical opinion,' and, as a plea for such communion between those who receive and those who reject what have always been regarded by Congregationalists as the cardinal facts and doctrines of Christianity. The Committee, regarding the question thus raised as one of vital importance, resolved 'to appoint a special Committee to consider what steps, if any, should be taken to relieve the anxiety which has been caused by it throughout the Congregational body.' It was felt desirable that the Committee should be influential and representative, and, with this view, the following brethren were appointed members: Rev. Drs. Allon, Raleigh, Kennedy, Mellor, Thomson, and A. M. Brown; the Revs. J. B. Brown, B.A., J. G. Rogers, B.A., J. C. Harrison, W. Braden, W. Dorling, R. W. Dale, M.A., C. Wilson, M.A., G. S. Barrett, B.A., W. Cuthbertson, B.A., A. Mackennal, B.A., T. Green, B.A., B. Dale, M.A., J. Matheson, B.A., and Messrs. Henry Wright, H. Lee, W. H. Conyers, J. Carvell Williams, Dr. F. J. Wood, D. Tomkins, A. J. Shepheard, and S. S. Maunder. The resolutions adopted by this Committee were, with slight alterations, accepted by the General Committee, and will be submitted to the Assembly." An immense concourse filled the cathedral-like church at Islington during the three days occupied in the debate on the resolution and an amendment. The party of the Leicester Conference at the outset were sanguine of success, and looked, if not for a majority in support of their views, yet, at least, for a formidable muster that would compel the Union to meet them half-way by some modified arrangement for the future. It was no secret that the Chairman (Mr. Baldwin Brown) was opposed to the resolution of the Committee, but it was not generally anticipated that both at the Assembly in London, and at the Autumnal Meeting in Liverpool, he would occupy the chair as an earnest advocate, and condemn, in the strongest terms, the policy of the Union. The discussion was earnest, eloquent and well-sustained. The anomalous part taken by the Chairman enhanced the effect of the

Discussion in the Annual Assembly of the Congregational Union.

moral resistance to the Leicester party. He distinctly affirmed the principle individually proposed for the adoption of the assembly collectively.

"Nothing," he said, "can supplant our Gospel. We may be easily supplanted, all organizations may easily be supplanted, and other and noble ministers may stand up in their room; but one thing is absolutely sure, that every scheme of men which puts itself into competition with the Gospel as a means of helping, blessing, and saving the world, shall share the doom which a poet, who was no lover of the Christianity of his day, prophesied of Islam,—

Sentiments expressed by the Chairman.

> The moon of Mahomet
> Arose, and it shall set,
> While blazoned as on heaven's immortal noon,
> The Cross leads generations on.

"There are some among us, as in all churches—we may easily over-estimate their number, while we would do justice to their ability, earnestness, yearning and desire for a fuller, deeper, purer life in the church than that which they see around them—whose teaching as it seems to us tends, I say no more, to discharge the Gospel of that power which it derives from the revelation of the mind of God to the mind of man in the Scriptures; from the descent of God into the human in the person and work of the Incarnate Word; from the holiness of His life as God manifest in the flesh; from the power of His death as the one sacrifice for sins, and from the ascent of the human by His resurrection, ascension, and reign, through which we are to follow Him to the presence and likeness of the Father through eternity. It is easy, unhappily, in these days, to contract habits of thought which lay hold but lightly on the great facts of the Gospel, while attaching the highest importance to the ideas and influences of which we believe it to be the spring. In other words, the transposition of religion from the objective to the subjective key is a process which is in full play around us, and easily draws minds of a certain temper into its train. There are those who attach no meaning which appears to us to be substantial, having its ground in God, to such words as Inspiration, Incarnation, Resurrection, and Immortality; who yet express some amazement if we ask them, 'What is there left, then, of even the shell

of the Gospel?' They answer, and no doubt with entire honesty, 'There are left very beautiful, elevating, stimulating, sanctifying ideas; ideas which will work out in time, what may be regarded as the salvation of the human race.' But they have to learn that man never has been, never will be, never can be, saved by ideas, as Athens has taught us; it is the solid substance of Divine fact, which is behind the ideas, it is the vital power of God of which that fact is the conductor, which sanctifies and says—*The Gospel is not a noble and beautiful speculation about God, about life, about duty;* the Gospel is the tale of what God who made the world, has, in His own living person, done and suffered for the world. Here is the firm, *strong basis of Christian communion. A communion which has feeble hold on the truth which God has given to unite and compact mankind has in it the principle of decay and the prophecy of dissolution, and can only in* the end mock the hopes of all longing hearts.

"I have been trying to realize the position of a minister of a church which tries to gather those who believe in the God-man, those who believe in a quasi-divine man, and those who believe in a mere man, into its fellowship, and to bring their belief to bear as a Gospel on the sinful suffering world around. I do not enlarge upon it; it seems to me that if *he has any heart of belief left in him, it must be one of the saddest positions under the sun.*

"I am now one of the elders. I know not how long I may be able to lift up my voice for Christ to my fellow-men. But were it my last word, I think I would plead with all the intense earnestness which this poor heart can cherish, or this poor tongue express, while my brethren, not only in our own pale—here they are few indeed who—noble, earnest, aspiring men as I know many of them to be—were yet so bent on discharging the Bible of every element which makes its word a gospel, and Christ of every pulse of power to uplift, redeem and save. It was the tale of Jesus and the Resurrection which created Christendom; it is the old, the everlasting Gospel which has inspired its efforts, kindled its aspirations, and elevated its hopes from that day till now. Pause, I beseech you, pause, before you set yourselves finally to a course which, in the end, must muddle the hope of the world. You brought with you out of your old beliefs, influences which are invaluable to your higher life, and

which make you cling with a strange tenacity, which I, for one, cannot speak of without reverence, to the old altars, for you know that the light and fire of God are there. Cut your church off from the beliefs which have made your life, and where is the bread of your children? Where will be their strength for duty, their joy in sorrow, their ardour in ministry, their youth in age, their life in death? You leave them, alas! to feed on the tasteless ashes of the ever appearing, ever changing, ever vanishing notions of man's limited and fallible intelligence; you leave them in the end to pine and madden for the living bread—the bread of God which came down from heaven, and which alone can satisfy the hunger of the Spirit; and God grant that in the end they may not have to cry, in the frenzy of their despair, to the only God that is left to them, when their intellectual progress is complete, to let the curtain fall swiftly, and end the tragedy of life for ever.

"About the Leicester Conference, I hold, as you know, that *its fundamental principle*, that we can dispense with doctrinal belief in the edifying and confederating of souls and churches, *is a dire, a fatal delusion*. The Gospel, as I think I said in May, is the history of what the God who made the world has said, done, and suffered for the world. On the basis of that Gospel alone, be sure, can churches organize and associate in any bonds that can endure."

With a plenitude of words, however, Mr. Brown pleaded that the resolution should not be adopted, lest the heterogeneous elements of the Leicester Conference should be fused, and that there might be no use of the "knife" in the excision.

No kind of severity was intended beyond that of a simple declaration of truth. The whole subject was examined with care, and the duty of fidelity to the Gospel urged with great intelligence and earnestness by Dr. Mellor, Dr. Dale, Dr. Raleigh, Dr. Kennedy, Rev. C. Wilson, M.A., and others, and the following resolution was adopted with great enthusiasm by an overwhelming majority.

"That in view of the uneasiness produced in the churches of the Congregational Order by the proceedings of the recent Conference at Leicester on the terms of religious communion, the Assembly feels called upon to re-affirm that the primary object of the Congregational Union is, according to the terms of its own constitution, to uphold and extend evangelical religion.

"That the Assembly appeals to the history of the Congregational Churches generally, as evidence that Congregationalists have always regarded the acceptance of the facts and doctrines of the evangelical faith revealed in the Holy Scriptures of the Old and New Testaments as an essential condition of religious communion in Congregational Churches; and that among these have always been included the incarnation—the atoning sacrifice of the Lord Jesus Christ, His resurrection, His ascension and mediatorial reign, and the work of the Holy Spirit in the renewal of men.

"That the Congregational Union was established on the basis of these facts and doctrines is, on the judgment of the Assembly, made evident by the declaration of faith and order adopted at the annual meeting, 1833; and the Assembly believes that the churches represented in the Union hold these facts and doctrines in their integrity to this day."

In the following extract from a paper read by the Rev. Samuel Pearson, M.A., at a Lancashire Union Conference—the relation of creeds to church fellowship, in its practical bearings, is very clearly stated:—

Rev. S. Pearson on Creeds and Church Fellowship.

"If," he said, "we have the Spirit of God, we may say also that we have the Gospel of God. We do not wish it to be supposed that we have no Gospel because we put forth no authoritative creed. Creeds, we think, have an important place both in past and present history; but we object to them as terms of church membership, as tests to be applied to Christian ministers, and some amongst us think them to be as intrusive as they are inefficient when introduced into trust deeds. Believing that the Gospel centres in a living Christ, and that the Divine Being cannot be adequately defined off by philosophical formulæ, we hold

Christian creeds to be but approximations to the truth, and not the truth itself. Propositions about Christ we examine, defend, or repudiate as they approve themselves to our Christian reason, but Christ himself we hold to be greater than all propositions, and life in Christ is to us something infinitely higher than intellectual assent to dogmas. In short, we observe the law of perspective, and put the Gospel in the foreground, and propositions about the Gospel in the background. A gospel without a creed we have never yet heard of; but a creed without a gospel is common enough, and this skeleton of dry bones we endeavour to keep out of our churches.

"We are not careful to answer the objections which are urged against our freedom from all imposed creeds, because facts are constantly answering for us. When we see with what want of thought lay members of the Established Church unite in the asseverations of the Athanasian formulary, and when we know that their hearts often reject what their lips affirm, we feel that the defence of our position is superfluous. Nor is the case in any degree improved when we consider the position of the clergy, who are bound with closer bonds than the laity. The late Frederick Myers, himself a clergyman, says, in a book full of noble and generous thinking and feeling: 'If consent to the same theories of theological propositions be considered as alone constituting unity of faith, such unity does not exist in the clergy of the Church of England.' The fundamental differences now existing between the 'schools' in that church prove at least that creeds, which are at best but utterances of a majority, fail either to bind men in the bonds of Christian fellowship or to ward off the inroads of unbelief.

"While we insist on this freedom, it must be ours to use it with sobriety, lest immunity from dogmatism means nothing more than a loss of the Gospel itself. The right of private judgment has to be regarded in its relation to the mutual recognition of one another's faith as Church members and as separate Churches. It needs to be exercised with much caution, reverence, and humility, and with a deep submission to Divine revelation; and when it goes forth on its voyage of discovery it will not overlook maps and charts made by the hands of past thinkers. The flippant utterances of immaturity will be dreaded as much as the mental sloth which makes old systems a cover for its own inac-

tivity or cowardice. We shall only fear second-hand convictions, and we shall look with unflinching eye and prayerful heart both upon the light and darkness of the nineteenth century. That Calvinism is losing its hold on our churches will be a joy to some and a sorrow to others; but, if we are true to Christ, Christianity, which is greater than any ism, will abide with us, our joy, our hope, our power for ever. Christ in the majesty of His divinity and the tenderness of His humanity; Christ in the all-sufficiency of His atonement, and the prevailing power of His priesthood; Christ, the world's Saviour, Him we preach, love, and adore, and thus conserve the truth as it is in Jesus."

The experiment of churches without regard to historical or theological opinion, has been tried in Germany on the largest scale. Professor Simon, in his address on "Historical Christianity and Spiritual Life," says:—

"Some twenty-five years ago, when, owing to the revival of orthodoxy, efforts began to be made to get rid of the more extreme forms of Rationalism among the clergy, a movement arose which ended in the establishment of religious communities which styled themselves 'Free Churches.' In the sermon or address, which may be said to have inaugurated the movement, and which was entitled 'Letter or Spirit?' a position was taken up almost identical with that which I am controverting. What has been the history of these communities? What position do they now occupy? At the outset they maintained that they had got hold of the true essence of Christianity, and looked for the development from their more spiritual principles of a higher, nobler, diviner life. Their leaders and members evinced also a fair measure of enthusiasm; some too made sacrifices. But their history has been one constant descent to lower ground; and at the present moment scarcely ten in a hundred of their thoughtful adherents seriously believe in either God or immortality.

"The experience I have described has been repeated also wherever indifference to the historical and doctrinal elements of Christianity has held possession of a community for any length of time. Its invariable result has been to empty the places of worship, to foster a separating individualism, to extinguish

proselytizing zeal, and to substitute cold morality for vital godliness. I will not, indeed, deny that *individuals may retain much fervour of religious feeling and depth of spiritual life even after they have for themselves ceased to believe either in the authority or reality of the main facts and doctrines of Christianity;* nay, more, it is very possible that an individual preacher may exercise a very spiritual influence under the same circumstances. But that proves nothing. The question is—Has the principle self-sustaining and reproductive power after it is completely dissociated from historical Christianity?"

The mission of the Congregational Churches in England is of another order. The Rev. Alexander Hanny, in a speech of remarkable power on the position of Congregational Churches in the Free Church epoch, said :—

"Congregationalism has an honourable service before it; I believe in the epoch of Free Churches, in the way of placing the faith and religion of England on the basis of enlightened conviction."

In order to the fulfilment of that conviction more will be required than the formal repetition of a creed. The truth must be sought in its primal source, the Word of God—it must be loved and obeyed. Its transforming power must be felt, and we must have the fulness, depth, and growth of conviction that springs from its abiding influence—under the demonstration of the Holy Spirit—walking in the light, as He is in the light, we shall have fellowship one with another. Without a common basis of confidence communion is impossible.

CHAPTER XIX.

The Rev. George Smith, D.D., who closed his active and useful career Feb. 13th, 1870, was a minister of singular devotedness. Born July 31st, 1803, in early life he found kind and faithful friends in the Rev. John Pyer and Mr. Pocock, of Bristol. These devoted Christian men were founders of an association for itinerant preaching, known as the Tent Methodists. Originally the movement had the sanction and co-operation of the Wesleyan Methodists, but complaints being made that Messrs. Pocock and Pyer neglected their appointments as local preachers and acted with irregularity, Conference disapproved of their proceedings, but the zeal of the Tent preachers was not to be repressed. Gradually they enlarged the sphere of their operations and formed their own plans. After receiving the advantages of a general education, and a little theological training, George Smith, in his seventeenth year, was admitted to their religious society and took part in the Tent Mission.

Dr. George Smith and the Tent Methodists.

The following extract from a journal of a Tent Missionary shows the kind of work in which Mr. Smith was engaged :—

"*Monday, June 26th*, 1820.—At seven this morning we started for Warminster, where we had intended to preach this evening; but, while breakfasting at Bradford, several wishes were expressed

by our friends that we should erect the tent this evening at Bradford, and these wishes being seconded by the offer of a most convenient spot of ground, we consented, and immediately set off to Trowbridge for the tent. By four o'clock it was erected; a few handbills were circulated, and the crier sent through the town; and at seven we had a large congregation, consisting of not fewer than two thousand persons.

"In consequence of the great heat of the weather, and our exertions yesterday, we all felt quite wearied out and exhausted; but with such a congregation before us how could we refrain? Many of all denominations of professing Christians were there to see, to examine, and to judge for themselves. Many poor sinners were there, who, though in the habit of attending some place of worship, were nevertheless destitute of vital godliness; and a large majority was present who, to all outward appearance, had neither the form nor power of true religion. This of itself was enough to fill our mouths with arguments. But in addition to this, we had the command of our Saviour; we had within our recollection what He had done, and how He had stood by us on former occasions, and therefore, without hesitation, we endeavoured to draw our bow. At the very commencement of our worship we had a token for good. The people sung so sweetly, and yet so powerfully and so heartily, as to 'lift our fainting spirits up.' We felt the quickening influence, the holy flame; and when the fire burned we spake with our tongues. After Mr. Pocock's opening prayer, Mr. Pyer preached, Mr. Smith followed, and Mr. Pocock exhorted and concluded in prayer; the good people listening the whole of the time with all that eagerness of desire which deeply impressed our minds with a conviction that good was doing. When our services were concluded, we found abundance of help in taking down and packing our tent, for everyone seemed to vie with his neighbour in showing us kindness. Many respectable Dissenters manifested the most willing disposition, several regretted the shortness of our visit, and others would not be satisfied without a positive promise to renew our labours at some future time.

"We retired to bed quite exhausted, and after sleeping three hours, arose at four o'clock and proceeded to Warminster. After the oppressive heat of the last four or five days, the freshness of the morning was very comfortable, both to ourselves and horses,

though the want of our proper rest quite unfitted us for everything like exertion. Nevertheless, having obtained the use of an orchard, most delightfully situated, we erected the tent in the afternoon, and at seven o'clock in the evening had several hundred serious, well-behaved people, who heard with great attention the message from our unworthy lips. Mr. Pocock preached from one of his favourite subjects, and had liberty; Mr. Smith followed with exhortation and prayer; and from the manner of the people while together, and from the blessing given with the Word, I doubt not but this night's labour will be attended with great good. I was too weary to do anything except to open the worship with prayer; and when the day closed, we were all prepared to enjoy the blessing afforded by 'tired nature's sweet restorer—balmy sleep.'

"*Wednesday, June 28th.*—At seven o'clock this evening our tent was again occupied. Mr. Smith preached, Mr. Pocock exhorted, and the congregation, which was more numerous than on the former evening, heard with all that seriousness and devotion which could only be produced by a conviction of this important truth—Lo! God is here! *When the service was concluded, we packed up our tent and prepared for our journey to Dursley, preferring to travel by night on account of the extreme heat.* We started at half-past ten, and got to Bath by one. Here we halted, and then went on by Cross Hands, Sodbury, and Wickwar, to Slimbridge, where we arrived by eight o'clock, breakfasted, and went to bed. After dinner we rode over to Nibley, and preached in the old tent. In opening the service, my soul was melted within me. The genuine devotion of the people—the great seriousness and the earnest faith which prevailed—the blessings we seemed to anticipate while singing of the heavenly Jerusalem—the vivid recollections I had of the many happy meetings we were permitted to enjoy during the last summer in the villages—and the actual fact that we were now surrounded by scores of precious souls, the fruits of our own ministry—all tended to awaken within my breast such sensations as quite overpowered me. Mr. Pocock preached with liberty and effect; the Word distilled as the dew, and made the place appear as pleasant as Mount Tabor was to St. Peter, when he exclaimed, 'Master, it is good for us to be here.' After preaching we returned to Slimbridge."

In the course of this mission Mr. Pyer and Mr. Smith came to Manchester and found, in Mr. Hadfield, Mr. Harbottle, and others, zealous helpers in their evangelistic efforts. Mr. Pyer, on attending the ordination of the Rev. James Griffin, was led to adopt Congregregational views of Church government, and Mr. Smith, at the same time, was led, as the result of independent inquiry, whilst taking charge of a mission at Liverpool. The following entry on the subject occurs in the diary of Mr. Pyer :—

"*Friday, August 24th*, 1827.—Enjoyed a delightful ramble on the Cheshire side with Mr. Smith, and had interesting conversations, particularly on the subject of Congregational principles. Strange that on this latter ground, he and I should, without the least previous concert, be directed to think, and examine, and judge, and that his researches should have terminated in conviction more firm and clear than mine? Is the finger of God in this? Surely I shall not easily forget this afternoon!"

Adopts Congregational Principles.

Mr. Smith acted on his convictions. The Christian people in his congregation desiring to be united in Christian fellowship were formed into a Church, meeting first in Heath Street, and subsequently in Hanover Chapel, Toxteth Park. Mr. Smith was unanimously chosen as their pastor, and, under the guidance of Dr. Raffles, he continued to study and to preach till he was ordained, November 16th, 1827. In 1831, he was invited to preach at the Tabernacle, Bristol, and for several years was one of its popular and acceptable supplies.

Ordination.

Visiting Plymouth as a supply in March, 1833, at the New Tabernacle, he received a cordial invitation to the pastorate, with the promise of an immediate enlargement of the chapel.

At Plymouth.

Here he remained until his removal to Poplar. Mr. George Green, of Blackwall—a wealthy shipowner—for many years a deacon at Stepney Meeting, in 1841 built a chapel in that parish at his own expense, adding to it a parsonage, school, and almshouses, and desired to find an efficient minister to occupy the station. At the suggestion of Dr. Fletcher of Stepney, Mr. Smith, after preaching once, was immediately accepted, receiving from Mr. Green an adequate salary for the support of himself and family. On Sunday, the 29th of May, 1842, he entered upon his new and important sphere at Trinity Chapel, and for nearly twenty-eight years his labours were prospered abundantly. For a short time he was secretary of the Irish Evangelical Society. On crossing the Channel on one occasion he suffered shipwreck, and had to speak of the perils of a night in the deep, and of his merciful deliverance. In 1852 he was chosen Principal Secretary of the Congregational Union, as successor to Mr. Algernon Wells, and for eighteen years attended with great assiduity its affairs. By diligent study he amassed stores of knowledge of which he made the best practical use, and from his natural fluency could always secure and reward the attention of his audience. He was very effective on the platform, and, on the subject of negro emancipation and religious freedom often moved his audience to the highest pitch of enthusiasm. His position as secretary of the Congregational Union was one requiring great vigilance and discretion. He had to conciliate, to prevent disastrous collision, and to guide affairs in a

Poplar.

Secretary of the Congregational Union.

manner that would inspire confidence, and command respect. In this difficult service he was eminently successful; and though, under other circumstances, a firmer attitude and a bolder course might have been desirable, Dr. George Smith, for his times, was the best pilot that could be found. We have the proof of this in his reports during the trying crisis of the "Rivulet" controversy. He made full proof of his ministry. He fulfilled his course, working diligently to the end. The time of his departure took him a little by surprise. Mr. Pye Smith, his medical attendant, in his last illness, we are told, observing that he seemed very imperfectly to understand that his continuance in life was hopeless, remarked to him, "You are in the hands of God, your heavenly Father, far better than in man's." Dr. Smith perceived his meaning, and added :—

Death.

> "A guilty, weak, and helpless worm,
> On Thy kind arms I fall;
> Be Thou my strength and righteousness,
> My Jesus and my all."

When faint and labouring for breath, he said, "Though heart and flesh fail, God is the rock of my heart and my portion for ever." Mr. Pye Smith remarks: "His cheerful, firm acquiescence in God's will, and his impressive looks and words to those who stood around him, were the most admirable proof of Christian triumph over death by the grace of the Divine Lord. To his domestics and family he bade a solemn farewell. When his son and daughter came in, he took leave of them so calmly that it was not like dying; it was as if his departure was only a

circumstance in his life. When his beloved wife bent over him and asked him if he was happy, he said, "Yes, all is well." "You will soon be with Jesus; there are many waiting you there, and the mansion is ready." "Yes," was his reply; "I wish I could see it now."

After long delays, trying to faith and patience, a site was secured for the Memorial Hall, at a cost of £28,000, plans adopted (the builder's contract price was £27,500), and the foundation stone laid by Mr. Remington Mills, May 10th, 1872. Dr. Halley gave an appropriate address on the "Puritans and Nonconformists," and Dr. Binney offered prayer. The Rev. Dr. Kennedy, Chairman of the Congregational Union, moved, and Mr. Samuel Morley, M.P., seconded the following resolution :—

Memorial Hall—laying of the foundation stone.

"That this meeting cannot separate without acknowledging with devout gratitude the goodness of God, as seen in the blessing with which He has thus far been pleased to crown this undertaking; and would at the same time solemnly recognize the fidelity to conscience which the erection of the hall and library is intended to commemorate, as an element of importance in the subsequent history of that civil and religious liberty which we now enjoy."

It was moved by Mr. Alfred Rooker, and seconded by the Rev. David Thomas, B.A. :—

"That the best thanks of the meeting be tendered to J. R. Mills, Esq. (chairman), the secretary, treasurer, and other members of the committee, for the deep, practical interest which they have shown in the management of the Memorial Hall Fund."

The National Anthem was sung, and the company dispersed.

The Memorial Hall was opened by a public meeting on the 19th of January, 1875, under the presidency of Mr. John Remington Mills, the Dedicatory Prayer being offered by the Rev. Dr. Stoughton.

Objects contemplated in trust deed.

Amongst the objects contemplated in the erection of the Memorial building, as stated in the trust-deed, are the following: "It shall be called the Congregational Memorial Hall and Library."

"In selecting books for the library, it shall be the aim of the trustees to provide, as far as the funds placed at their disposal shall admit, a good collection of the most useful books in all departments of literature, history, language, and science, including especially the following subjects, namely—the study, both critical and devotional, of Holy Scripture; the evidences of Christianity, Theology, Church History, and Patristic Literature, the History of the Reformation and of the Reformed Churches, whether in the British Islands, or on the continent of Europe, or in America; and the biography and writings of the Ejected Nonconformist Ministers, and all works tending to illustrate the history, or to enforce the great principles of Christianity and of civil and religious liberty as professed by the Puritans or by Congregational Churches.

"Provided always, that the trustees may, in their discretion, appropriate a portion of the building to books, maps, drawings, and apparatus adapted to encourage and assist the studies or researches of young men or of members, whether male or female, of Bible-classes, or of mutual improvement or other associations for the time being, assembling in any department belonging to the Hall.

"Power to permit the library, or any part thereof, and all or any of the books for the time being therein, to be used by such persons at such times, and whether gratuitously or upon such terms and under such bye-laws and other regulations, in all respects as the trustees shall from time to time approve.

"Power to permit such of the other rooms, or apartments and

conveniences belonging to the hall, as the trustees shall from time to time think fit to appropriate to that behalf, to be used or occupied as committee rooms, school-rooms, or lecture-rooms, or for Bible or other classes, as the trustees shall approve, or as committee rooms in connection with any Christian or philanthropic work or organization, or as rooms for ministerial or other conferences, or otherwise for the private or personal accommodation of ministers of the Gospel, or of gentlemen visiting London, or for all or any of the aforesaid purposes, and either gratuitously or upon such terms and such regulations in all respects as the trustees shall from time to time think fit to appoint.

"Provided always, and it is hereby declared to be a fundamental and essential article of the trust hereby created, that neither the larger nor the smaller hall, nor the library, nor any of the rooms of it belonging to the hall, shall be used for the propagation or support of principles opposed to the Divine inspiration and authority of the Holy Scriptures of the Old and New Testament, the existence or providence of Almighty God, or the Eternal Deity, or the Resurrection, Ascension, Mediation, or Intercession of the Lord Jesus Christ, or the efficacy of His sufferings and death as the propitiation for the sins of the whole world, or the work of the Holy Spirit, as the same are set forth in the Holy Scriptures."

The library contains an unique collection of books and pamphlets, illustrative of the character, principles, work, and sufferings of the Congregational martyrs and Puritan confessors, presented by Mr. Joshua Wilson, and obtained at great cost and by persevering labour.

Dr. Joseph Parker and the City Temple.

On the 19th of May, 1874, the City Temple—capable of seating 2,000 persons—was opened to accommodate the congregation of Dr. Joseph Parker, formerly worshipping in the Poultry Chapel. Dr. Parker, successively pastor of the Church, Banbury, and at Cavendish Chapel, Manchester, now took the prominent posi-

tion for which he had been prepared by his peculiar gifts and previous experience in the work of the ministry. The Lord Mayor and Sheriff Whetham attended in state the morning service. The service commenced by the Rev. J. W. Aveling giving out the chant, "O come let us sing unto the Lord," which was followed by Doddridge's hymn, "And will the great eternal God." The Lord's Prayer was then recited by Mr. Aveling, and repeated by the congregation, after which a selection of Scriptures was read, followed by the sanctus "Holy, holy, holy, Lord God of Hosts." Next followed a responsive reading by the Rev. Dr. Parker and the congregation, in which ascriptions of praise were given to the Divine Majesty, exhortations to repentance were sounded in the ears of sinners, blessings were invoked upon all Christian churches and ministers; upon the Queen, the Royal Family; all counsellors, judges, and magistrates, especially the chief magistrate of this city now before Thee; upon all honest labour and commerce, and upon various classes of the people. The "Te Deum" was sung, and the Rev. G. W. Conder read some selected passages of Scripture, and offered the dedicatory prayer, after which the whole congregation stood up and joined in singing "O Lord my God, hear Thou the prayer Thy servant prayeth; have respect unto his prayer; hear Thou in heaven, Thy dwelling place, and when Thou hearest, forgive." The sermon was preached by the Rev. W. Lindsay Alexander, D.D., from the text, John i. 16—"Of His fulness have we all received, and grace for grace." The Rev. J. C. Harrison gave out the hymn, "Light up the house

with glory, Lord," and closed the service with prayer.

The Dean of Westminster at the "dinner" in the great hall of the City Terminus Hotel, expressed his gratification in what he had witnessed on the interesting occasion.

Speech of the Dean of Westminster.

"When I heard some of the speeches with which this meeting opened—when I heard of the splendid gift of the pulpit, I think by the Corporation of London, and of other splendid gifts, I could not help thinking that we were gradually approaching the consummation of a wish which has been entertained by many eminent statesmen—and which is one near my own heart. When I heard of these splendid endowments, I could not help thinking that we were gradually approaching the great consummation of concurrent endowment. When I heard that my Lord Mayor had graced with his presence the City Temple, I thought we were approaching a consummation still more desirable in the view of some, and still more dreaded by others—the consummation of concurrent establishment. But not venturing further on these thorny speculations, I feel I may take to myself, in returning thanks, the hearty wish that I entertain—it is not too much to say, surely, the hearty wish and prayer you entertain—for the concurrent existence of all good Christian communions."

Dr. Parker said—

Speech of Dr. Parker.

"If the day had elicited only the speech just delivered by the Very Reverend Dean of Westminster, he should have rejoiced in the occasion. A speech more thoroughly after his own heart it would have been difficult for any one of his own brethren to deliver. He excepted the remarks which had been made in reference to the attendance of the Lord Mayor, and the gift of the pulpit by the Corporation, which only showed that the most conspicuous luminary might be under an eclipse. He held that they had shown to the Corporation of London, and the Lord Mayor, lines, limits, boundaries, and privileges in these matters, so that they were enabled

to say to them, 'Hither shalt thou come, and no further.' If the Lord Mayor had come by his own authority and interposed in their affairs, he would have been reminded of this with suavity, but with firmness, in a manner which he could not have misunderstood. He believed in an 'Established Church,' but it was such a one as that of which it had been said, 'The Most High shall establish her.' He believed in a 'High Church'—no church could be too high in spiritual life and noble purity. He believed in a 'Low Church,' for no church could go too low to bring up the masses of depraved humanity yet to be evangelized. He believed too in 'Broad Church;' the only church in which he did not believe was an 'Infallible Church.' He felt that those who were associated with him in this step were either mad or wise. There were something like fourteen churches within the limits of the City, which were doomed to demolition; and as a congregation they had done what nobody else was doing, for they had built a conspicuous preaching station within the heart of the metropolis. When they considered what was expended on a race-course, that 11,000 guineas were recently expended for two vases, there ought to be no lack of funds for any Christian object. To the preachers upon the day of opening, he was grateful. He did not want the City Temple to be opened by boys. He should have been glad if the Dean of Westminster would have preached upon the occasion, and that he supposed must have made the case complete as to 'Concurrent Endowment.'"

Principal Newth.

Dr. Samuel Newth, M.A., F.R.G.S., Fellow of University College (born Feb. 15th, 1821), was invited in May, 1872, to the Principalship of New College, St. John's Wood. The Rev. Elisha Newth, the father of Dr. Newth, was for thirty years assistant minister to the Rev. Rowland Hill. In addition to the pastoral care, he engaged with zeal and diligence in the duties of a local evangelist. After reading the Liturgy in Surrey Chapel, he not unfrequently conducted three services in the open air or in the lodging-houses of the low neighbourhoods in the district. For this double

duty he received an income of fifty pounds a year. With a family of nine children this stipend was altogether inadequate, and a man of genius and refined taste alone might have sat down in silent despair. But Mr. Elisha Newth, in addition to this, possessed a good share of common sense and of practical energy. A good classic and a profound mathematician, he turned this gift to good account as an enthusiastic schoolmaster. Teaching was his delight. While insisting upon a thorough drill in the grammar of the three classical languages, Hebrew, French, and Italian, geography and history, were included in the ordinary studies of the school, and the reading lessons were so selected as to furnish the occasion for communicating a considerable knowledge of scientific facts and principles. His school hours extended (save on half-holidays) from six in the morning until five in the afternoon, and not unfrequently his meal times were spent in the afternoon. Of this preceptorial ardour his sons, especially Alfred (afterwards a professor in Lancashire College) and Samuel, received the full benefit in a thoroughly sound education and *habits of diligent application*.

The application of Mr. Newth for admission to Coward College in the first instance was favourably entertained, but declined on his appearance before the committee, under the mistaken impression that he was too delicate in health to bear the strain of continuous study. On reconsideration he was received to the College and to the classes of the University. His success as student was distinguished, and he left laden with academical honours.

On completing his college course in 1842, he was invited in December to supply the pulpit of the Congregational Church at Broseley, in Shropshire. On his arrival he received the discouraging tidings of the appearance of two of the members before a magistrate for a criminal offence. The church, as he soon ascertained, was in a most disordered state. After preaching two months, he was invited to the pastorate; and to begin on a new foundation, it was agreed that the church should be dissolved and reconstituted with a nucleus of a few members who had letters of transfer from other churches. Great discretion was needed, and much patience, until order and harmony were restored. The salary was eighty pounds a year, the duties arduous, and the helpers few. Care and work told seriously on the health of Mr. Newth. In June, 1845, he had a distressing pain in the spine, and was carried fainting out of the pulpit, which he did not re-enter until October. In the following month he received a communication from the secretary of the Western College, then about to be removed to Plymouth, virtually inviting him to the office of resident tutor.

Pastor at Broseley.

Invited to Western College.

After an interview with the committee in the beginning of December, he accepted the invitation; and as it was needful to be at Plymouth at an early date to superintend the settlement of the college premises, with Mrs. Newth, two children, and a nursemaid, he left Broseley on the evening of December 25th, and reached Plymouth at eight o'clock on the following evening. On his first arrival at Broseley, Mr. Newth

had to ascend a hill amid blazing furnaces, and passing this stage was met by a man with a lantern. He was now in a region of more advanced civilization, but the College prospects were not much brighter than those of his first pastorate. The Western College, since the year 1828, had been located at Exeter under the presidency of Dr. George Payne. It had sunk so low that the Exeter committee were quite disheartened, and but for the ministers and churches of its neighbourhood it must have been given up altogether. They expressed their willingness to receive the tutors and students, and do their best to revive the institution in some form. There were but three students. The committee proposed that it should be used simply for training village preachers. The new tutor from Broseley was expected only to give the students an ordinary English education.

This, in his opinion, would have been to bring the College to a speedy extinction. Quietly, not to excite apprehension, he prepared three men for matriculation, and passed them in the first class. Some of the leading men on the committee began to take heart, and agreed to the suggestion of Mr. Newth that the Western College should be affiliated with the University of London. Dr. Payne died suddenly in June, 1848, and, during the sessions of 1848-9, Mr. Newth had to bear the sole charge of the College. In 1849, a successor to the vacant office was obtained in the Rev. Richard Alliott, LL.D., and it was arranged that Mr. Newth should become resident tutor. The tutors worked together pleasantly, the number of students increased, and

measures were adopted for the erection of suitable college buildings.

In March, 1854, Mr. Newth received unexpectedly a letter from the Rev. John Harris, D.D., communicating the resolution of the Council of New College, inviting him to the chair of mathematics and that of church history.

Invited to New College.

In 1863, Professor Godwin resigned the chair of the New Testament Exegesis, and at the request of the council, Mr. Newth was invited to take this chair in conjunction with Dr. Halley, the doctor taking the Epistles and the historical books. This arrangement continued four sessions, until June, 1867, when the council invited Mr. Newth to take the classical chair. In May 28th, 1870, at the instance of the Bishop of Gloucester, he was invited to become a member of the New Testament Revision Company, meeting in the Jerusalem Chamber. After this varied experience, Dr. Newth became Principal of New College in May, 1872, taking, in addition to the chair of Ecclesiastical History and of Mathematics, that also of New Testament Exegesis.

The death of the Rev. Thomas Binney, LL.D., on the 24th of February, 1874, in the seventy-fifth year of his age, was a great loss to the denomination, and one keenly felt in particular by many in both hemispheres who had shared his sympathy, and to whom he had shown innumerable acts of kindness. A short time before he retired to his dying chamber, he preached for Dr. MacFarlane, in the Clapham Road, and, calling next day at the Con-

gregational Rooms, South Street, Finsbury, expressed the joy he felt in an incident that had occurred on that occasion. He said that, seeing a great number of young men present, it occurred to me to pause, and, resting on the closed Bible, I said to myself, "Some of these young men may be in doubt and difficulty on something in which I have had experience, and it may help them if I tell them where I am at this hour of my life. So I said: 'Young men, you may wish to know where I stand after so many years of thought and experience. Well, I have had my doubts and conflicts, but I am beyond them all. I find the only true resting-place here—'And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily, verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' I am a little child, that is where I stand."

Dr. Binney and the little child.

At the close of the service, a young man came into the vestry, and said, "Sir, I must tell you that after years of doubt and mental conflict that 'little child' has taken all my doubts away." "Was not that striking," added Dr. Binney, "and delightful?"

Doubts as to the truth of Christianity, never returned to Dr. Binney, but he stood in doubt of himself. From his constitutional temperament and the effect of his complaint he was subject to extreme depression. The "valley of the shadow of death" at intervals became very dark, but the lines of Miss Waring always seemed to soothe him:—

In the Valley.

"When I am feeble as a child,
And flesh and heart give way,
Then on Thy everlasting strength
With passive trust I stay;
And the rough wind becomes a song,
And darkness turns to-day."

His last utterances were cheerful, if not triumphant. When articulation had almost failed, he twice said faintly, but deliberately, "I am greatly relieved;" and then, as if soliloquizing, he uttered the expressions, "the good God," "the eternal world," "salvation;" while through the twelve hours he lay speechless, though evidently conscious, his calmer expression of countenance indicated that at eventide it was light.

The demonstration of respect at his funeral, in the number and character of the people present, was almost unprecedented; but it is not such manifestations of esteem or sorrow that we dwell on such occasions with the greatest interest. The grave is not the place the Christian would desire for outward display, though the public mourning is not without its value as a testimony; the Rev. W. Braden, the successor of Dr. Binney as pastor at the Weigh House Chapel, said:—

Funeral discourse of Rev. W. Braden.

"We who have listened to his teaching in this place, who have been wont to welcome into our households in seasons of festive joyousness and desolating sorrow, may well be forgiven if we regard all criticisms, even the kindliest, as too cold, too discriminating to touch the inner springs of our sympathy. A newspaper article, detailing the virtues of those who have gone from us, is but poor comfort to hearts that almost break beneath their weight of pain. To some of us Mr. Binney was so much more than a public man. We were bound to him by the ties of a hallowed personal love, by the attraction of his own large,

generous, and gentle nature, by the consciousness of multiplied obligations. He was our teacher, whose words of truth brought light to our perplexed minds, strength to our wavering wills, hopefulness to our timid hearts, and lifted our whole being into a more perfect fellowship with God. He was our friend, ever ready to put his strength, his wisdom, his time, at our service. He has been associated with us in the most sacred scenes of our history; over some of us he prayed the consecrating prayer at our baptism; to others he gave his fatherly benediction, when he joined their hands in the sanctities of married love for life. He has visited us when smitten into helplessness by weakness or disease, and left behind in the sick chamber a peace which seemed born of God. He has gone with us to the grave, and wept with us there; and when we thought that life was to be henceforth a long course of dreariness and care, he brought near to us the wondrous sympathy of Christ, and the eternal hopes that fling a beauty even into the very depths of the grave.

"Of all this the big outside world knows nothing—can know nothing. Our loss it cannot appreciate, and we do not expect it to enter into our sorrow. We rejoice that it pays homage to his memory. The demonstration of honour and esteem on Monday last was wonderful to us and pleasant. But that scene meant far more to us than was possible to the thronging multitude gathered there. The ceremony was imposing, yet the longing to take a quieter farewell of our late pastor irresistibly arose in some of our hearts, and we are anticipating the opportunity when we shall be able to steal away to that hallowed resting-place, and there shed our silent tears alone. He was 'a man greatly beloved.' He was a man who notably 'served his own generation by the will of God,' and now he has peacefully fallen asleep, and is 'laid unto his fathers.'

"What Mr. Binney was as a sterling Christian man, who maintained an upright, steadfast, brave, consistent character, which none could impeach, for some fifty years of ministerial service, every one knows. He needs neither vindication nor eulogy. No charge is brought against his memory, and therefore we make no defence of it. All who knew him can say that he lived as a man of God, and his conduct was, in many respects, a commentary on the truth he taught. No one would presume

to claim that he was perfect, or had already attained, least of all would he have done so for himself. No one could hear him pray but must have felt how completely conscious he was of defect and sin, and how entirely he cast himself for mercy at the feet of the world's Saviour.

"That he expressed himself decisively sometimes every one knows, and nothing offended him more than fussy pretentiousness, or pompous littleness, or what seemed to him manifest thoughtlessness. A sharp, rebukeful word, a stern look, were the signs of his feeling, and strangers may have stood in awe of him, thought him harsh, 'tyrannous,' careless of another's feeling. Yet, let it be said, not by way of excuse, but of explanation, that a man with a body so sensitive to external influences, and capable of such tortures of pain, with a brain always working with a perpetual nervous energy, must not be judged according to ordinary rules. But it ought to be added that none ever repented more bitterly than he when he thought his words wounded any heart. If there were times when to the outside world he appeared vigorously rugged, ungenerously severe, and unsympathetically repellent, his friends knew that the impression was unjust, and that beneath the rough exterior of eccentricity there was a nature susceptible as a child's, gentle as a woman's, brave, chivalrous, and kindly as any man's.

"He had a splendid massive physical organization, and God gave a mind and a soul to match it. Those who have listened to his teaching for several years can abundantly testify to the broad conceptions of human life which that teaching manifested —the one was the result of the other. He held the mirror of his own heart up to nature, and caught the reflection of its multiplied and varied characteristics thereupon, and the knowledge he gained gave breadth to the truths he taught. He was in sympathy with every form of life, and could appreciate the most diverse aspects of human nature. As a natural consequence, numbers of people were drawn into a relationship of personal affection with him, entrusted to him their fullest confidence, sought his counsel not only in their moral and spiritual anxieties, but likewise in the critical affairs of their business and social life—welcomed him as a dear intimate friend into the peaceful sanctities of their homes. He could talk to little children with the simplicity of a child, to young men with the fervour of

youth, to the mature with the gravity of maturity, to the aged with the experiences of venerable years.

"Any tale of distress, of poverty, of pain, or of bereavement, would quickly melt him into tears—tears not sentimental, but that were followed by all the help that lay in his power to give. He must have written thousands of letters simply to soothe the anxious and suffering."

We have no need to characterize the preaching or the writings of Dr. Binney. The incidents narrated in the course of this history, in connection with his college experience, his course at the Weigh House, and his speeches in the Congregational Union meetings, exhibit his peculiar mental qualities, with the strength, consistency, and beauty of his Christian character, and we have yet to add the illustrations of his personal worth and public usefulness in the "Notes" written by him in Australia.

The Rev. JOHN KELLY, pastor of the Church at Crescent Chapel, Liverpool (his only charge), closed his ministry in honour and in peace. He was born in Edinburgh, December, 1801, and received his early education at Heriot's Hospital, in that city. He came to Liverpool from Airedale College in January, 1827, to supply the pulpit, made vacant by the death of the Rev. P. G. Charrier, in Bethesda Chapel, and after an occasional ministry of more than two years, entered fully upon his work in July, 1829, and was ordained in September of that year. As a variation from the ordinary narrative, we give the following memorials, connected with the beginning of his course and its termination. At his ordination service, amongst other questions proposed, and replies given, were the following :—

Rev. John Kelly.

"*Question.*—*What grounds have you for believing that you are yourself a subject of the renewing grace of God?*

"*Answer.*—Desirous of being at all times ready to give a reason of the hope that is in me, with meekness and fear, I can have no objections to comply with your request on the present occasion, and state the grounds on which I have reason to conclude that I have felt the good word of life, and tasted that the Lord is gracious. To me there is something peculiarly solemn in stating thus publicly exercises of mind, with which no one but God is fully acquainted, and to which it is not possible to recur, even in secret, without awaking the deepest emotions. I shall, however, be excused that minuteness of detail which, whilst it can add nothing to the reality of that change which I humbly hope has taken place, would occupy a very disproportionate share of the attention of this auditory.

Ordination Questions and Answers.

"You, sir, are well aware, that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy; that whilst the most trivial circumstance, by the power of God, and under the arrangements of His providence, is sometimes employed to awaken a sinner from the slumbers of spiritual death, the most powerful, and to human appearance the most likely, without that power, will altogether fail of producing any effect. Affliction, the voice of which has been so often silenced, has yet been profitable to some, and I trust to me. In the season of youth, like many, I endeavoured to put far from me the evil day. I lived in perfect forgetfulness of God and eternity, until about eight years ago it pleased God to visit me with disease. It was never so severe as to confine me altogether from my employment, but it hung upon me for a considerable time, and awoke within me a series of disagreeable reflections. It reminded me of my mortality. It aroused me to a sense of the necessity of providing for death. I felt I had acted hitherto with regard to the things of eternity, as if they were matters of no individual concernment. These reflections drove me to a throne of grace; I knew not, it is true, either the precise nature, or extent of my sinfulness, but only that I had sinned, and needed pardon. About this time a sense of the Omniscience of God was most deeply impressed upon me. It haunted me wherever I went. The conviction that I was constantly under His inspection, and must ultimately

give an account to Him, completely filled my mind, and for some time intermingled itself with my every thought.

"For this conviction I was indebted to a sermon on the subject of the Divine Omnipotence, preached by Dr. Gordon, of Edinburgh, whose ministry it was my privilege at that time to enjoy. The frequency and earnestness with which he was accustomed to press the duty of studying the Scriptures, led me to direct my attention, while under the influence of this conviction, to their perusal. For some time my attempts to understand them were attended with the greatest discouragements. They were as the words of a book that was sealed. I was sustained under these discouragements by the persuasion that, how dark soever the Word at present might be, God was able to make it plain. And He did gradually unfold its meaning, and I trust, savingly impress its truth upon my heart. I shall never forget the impression which the second chapter of Jeremiah produced upon my mind. I was struck with the ingratitude of the Jews; but a little reflection convinced me that the conduct of that man was not less criminal and ungrateful, who preferred the gratification of his own desires to the favour of his Maker. Such I felt was my situation. I had been living within the reach of that salvation which He had made known, but had contemptuously despised it. Pursuing the reflection which the subject suggested, I was led to examine the character of God, as far as I could discern it, and the claim He had upon my services. The further I carried the inquiry the more inexcusable my conduct appeared, and the more aggravated my guilt.

"I cannot say that I was fully acquainted with the plan of salvation at the time to which I now refer. I had been endeavouring, it is true, to direct my thoughts habitually to God, but too much, I fear, in my own strength, I found it a hard and trying task. The discovery of the ingratitude connected with sin was the first thing that in any measure reconciled me to its destruction. My prayers were from that time particularly addressed for a deliverance from the power of sin. Still, I was far from enjoying solid peace. Every fresh evidence that was given me of my depravity filled me with fresh uneasiness. I knew not the full adaptation of the Saviour to the circumstances of the sinner. I was consequently far from exercising that distinct dependence upon the glorious doctrine of the atonement—

that entire and unreserved reliance upon Christ, which forms so prominent a feature in the character of the believer. It was not till some time after this that I was able to do so. An increasing acquaintance with my own heart was preparing the way for it. A sermon of Dr. Gordon's on the superiority of Abel's sacrifice above Cain's, gave me the first distinct apprehension of the nature and necessity of an atonement for sin. I felt, in the representation that was then given of the Saviour, that my case had been met, and that my only refuge was to be found in Him.

"Since that time I have experienced many changes in the state of my own mind; yet I can say, all my dependence is upon Christ. My richest consolation, as well as my most powerful incentives to duty, are drawn from His cross. The more I know of myself—my insufficiency for everything that is spiritually good, the more the Saviour is endeared to me, without whom, indeed, I can do nothing, nor dare approach to God. There is no duty which I perform that does not need repentance—no service I engage in, of which I am not ashamed. I can only find my peace in Christ, and from Him I expect that strength which shall enable me to rise superior to these weaknesses and corruptions under which I labour. I feel sensibly the appropriateness of that prayer in my case, 'God be merciful to me, a sinner,' yet I trust I am also able to say, 'God forbid that I should glory, save in the cross of my Lord Jesus Christ.'

"*Question.—What reason have you to conclude that you are called of God to the work and office of the Christian ministry?*

"*Answer.*—Some time after I had become acquainted with the truth, circumstances which it is unnecessary at present to relate, induced me to remove to England.

"Providence directed my steps to the West Riding of Yorkshire. Whilst there I felt it my duty, on account of the necessities of the neighbourhood, to give all the assistance in my power to the instruction of the young, thereby hoping to promote the knowledge of the truth which, I was convinced, could alone make sinners wise unto salvation. My only motive for engaging in this work at that time was a desire to benefit those around me, and to further, in some humble measure, the interests of Christ's kingdom.

"This I was led to regard as a duty incumbent upon me. It would have been more agreeable to me to have spent the

leisure time I could command in my own personal improvement, yet this I felt I could not do without being unmindful of the obligations under which I had come by the very reception of the truth, to live unto Him who died for us. The ministry of the Gospel never at that time entered into my mind. My views were wholly confined to the humble, inobtrusive, yet important duty of instructing the young to the best of my ability. My engagements, however, necessarily introduced me to the acquaintance of a few friends who, after some time, pressed the subject of the ministry upon my attention. The Rev. Robert Martin, now of Heckmondwike, in particular, urged me to take the matter into consideration. I did so, and after some time, on his recommendation, I was admitted to the privileges of the academical institution at Idle, under the care of the Rev. W. Vint. During the four years I remained there it has been my anxious wish to prepare myself for the important duties I had before me. To my respected tutor I am deeply indebted. He was ever ready to afford every facility in his power to those over whom he was placed, in the prosecution of their studies. Nor shall I soon forget the unaffected kindness by which he was uniformly distinguished, and I may be permitted to express my regret that the precarious state of his health has prevented his presence on this occasion. Such, sir, are the steps by which I have been led to my present situation. I lay no claim to any extraordinary commission from God. Regarding every believer as under solemn obligations to advance the Divine glory to the utmost of his opportunities and ability, I have followed that line of conduct which a sense of duty obviously pointed out. The way has gradually opened before me; I have never, I think, thrust myself forward. I trust that the same motives which actuated me when attempting to impart instruction to the young have continued to actuate me up to the present period. If I know myself, I can say that mercenary motives have not governed me, neither has a love of ease. Had either, my short experience in this work, the intense and painful exertion it has required, the deep anxiety of mind I have endured, would, ere now, have convinced me that of all occupations, that in which I am now engaged is the most laborious and self-denying. Nor do I regret it. Convinced of the importance of the object I have in view, instructed to expect difficulties in the way of its accom-

plishment, and forewarned of the sacrifices to which all must submit who engage in the ministry, I hope I have counted the cost, and am prepared to spend and be spent for Christ's sake. I am sensible, indeed, that I am lamentably deficient in that sacred and elevated moral character, in that holy attachment to Christ, and in that unconquerable zeal for the advancement of His glory, which ought to be so prominent in every Christian bishop, and after which I so anxiously aspire. I have the fear before my eyes lest, while I preach Christ to others, I myself should prove a castaway; yet God is able to sustain me. I trust I feel, and I hope to feel still more intensely, the constraining and purifying influence of the love of Christ, and looking to Him, I humbly indulge in the expectation that, by His grace, I shall be enabled to finish my course with joy."

On the occasion of the completion of the fortieth year of his ministry, the following address was presented to Mr. Kelly from the Independent ministers of Liverpool and its immediate neighbourhood, at a meeting convened for the purpose:—

Address to Mr. Kelly on completing the fortieth year of his ministry.

"Dear Mr. Kelly,—We take advantage of the completion of the fortieth year of your ministry in the midst of this great community to offer our hearty congratulations on the event, and express the respect, esteem, and affection which we personally cherish towards you as a man, a friend, and a Christian minister.

It falls to the lot of few ministers of the Gospel to run a course of active labour that so far exceeds in length the average age of man—a course which, from its beginning, has been distinguished by manifest tokens of the Divine favour, and, on your part, by ardent zeal, honest and persevering labour in the study and exposition of Divine truth, wise, yet fearless defence of the great verities of our most holy religion, and by success in winning souls to the Saviour, and in instructing the minds, and forming the characters of believers. Your influence for good has been felt, not by your own denomination only, but by the whole of the religious public of Liverpool.

"To you, and to the people who have so long had the benefit of your teaching and oversight, our denomination owes the

establishment of many additional congregations and pastorates, and one of the best and most useful of our local educational institutions. The Lancashire Congregational Union has always had the advantage of your valuable advocacy and counsel; and the College has been laid under lasting obligation, not only by the moral and pecuniary support which you have rendered it, but also by the firm and manly way in which you have applied your strong and vigorous powers to uphold it in all its difficulties.

"It is a great pleasure to us to say, and it must be a happiness to you to know, what we believe to be the truth, that you possess the esteem and confidence of the denomination to which you belong, and that to a degree which it accords to few of its acknowledged leaders.

"We congratulate you on such a lengthened career of usefulness. We unite with you in giving thanks to the God and Father of our Lord Jesus Christ, who, by His grace, has enabled you throughout that career to illustrate and enforce the Gospel which you have so faithfully preached by a consistent life, a stainless moral character, and an integrity of heart that has never been questioned. We rejoice that, after the lapse of so many years, and after so much earnest work, you are still in the enjoyment of health and strength, and that we have reason to anticipate a long continuance of your life and labours.

"We assure you of our deep and ardent sympathy, and of our willingness to co-operate with you in everything that concerns the progress of our churches, and the moral and religious well-being of the community at large.—We remain, dear Mr. Kelly, yours affectionately,

"William Rees, James Wishart, Fred Smith, James Mann, James Mahood, Geo. Lord, John Thomas, Joseph Shillito, Samuel Pearson, William Roberts, R. C. Jessop, Findlay Wallace, Thomas B. Sainsbury, John Jones, William Davies, Noah Stephens, Edward Hassan, Stephen Todd, William Parkes, Frederick Barnes, J. Alden Davies.

"Liverpool, October, 1869."

On the retirement of Mr. Kelly from the pastorate, July 3rd, 1873, he received from his brethren in the ministry another address:—

"Dear Mr. Kelly,—Your laying down a long and noble ministry of forty-four years in Liverpool is a memorable event unto many, and to none more than to us, your brethren in the Nonconformist ministry, for your character and influence have included us in their wide circle.

"We desire at this time to express to you what we have long felt—our thanks for the great and increasing good we have received from your Christian character. No man could be less demonstrative than you are. All the more have the indomitable independence, the stern superiority to secondary influences, and the yielding up of a strong, self-sustaining nature to the service of Christ, been to us a rich gain; and more directly we acknowledge our obligation to you for your example as a Christian minister. The Scriptural fulness and fervour of your teaching, along with its keen sagacity and the marked consistency of your life, have given us many a lesson easy to observe, and impossible to overvalue. But, great as these are, there are closer ties that bind us to you. Those of us who knew least of you in personal intercourse felt, what grew in all who came into nearer friendship, that, truthful in your whole being, you were absolute honour and sincere affection among us.

Address on retirement from the pastorate.

"In native dignity and unaffected bearing you never sought our homage, nor claimed our regards; but, unbidden and abundant, we gave, and shall always give, them to you. Doubt not we shall follow you with all living desires into your well-earned retirement; and never shall your name, while you are on earth, come up without cheering and strengthening us by the thought of the brave, honest, wise, and devout man who bore it so long and made it so rich.

"Meanwhile, long go out and in among us, the younger prophets, like Elijah, unworn in spirit, though enfeebled in body, in the noble simplicity of your character, in the earnest sweetness of your affections; and when the time comes, may you hear from Infinite Mercy and infallible lips the last and greatest word of approbation, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

Many similar assurances of sympathy and respect, public and private, were received by the retired

pastor. He lived nearly three years after his withdrawment from the duties of public life, keeping up his literary work. An article from his pen appeared in the June number of the *Evangelical Magazine* a few days before his death.

In the course of the ten days of prostration and suffering which preceded his departure, he availed himself of a short interval of relief, simply and calmly to express to those about him his unwavering confidence in the Saviour; and the good hope which, through Divine grace, he possessed of eternal blessedness. He died on Tuesday morning, June 12th, 1876.

Death of Mr. Kelly.

CHAPTER XX.

EVERY true Christian worker called by the Divine Master has imparted to him his "own gift," and in obedience to the heavenly call, will find his proper sphere, though it may be by a circuitous path, and at first not clearly understood.

Rev. Robert Whitaker McAll.

We have an example of this kind in the Rev. ROBERT WHITAKER MCALL, son of Dr. Robert Stephens McAll. Before entering the ministry he was occupied as an architect. He spent several years in the pastorate successively at Sunderland, Leicester, Manchester, and Hadleigh, and though enjoying the confidence of the people, and finding in each place abundant scope for all his energies, a certain natural mobility led him to relinquish his post. He might have fresh "plans" and "designs" that could not be wrought out to his satisfaction, or from some other cause, he found himself in the month of August, 1872, at leisure in the streets of Paris.

"During last year's brief summer holiday," he writes, "Mrs. McAll and I made a first visit of three or four days to Paris. No thought was more remote than that of quitting friends and country in order to become workers in France. The eager reception of the tracts offered first impressed us. At that period the populace, fresh from heart-rending disasters, seemed equally responsive to any manifestations of kind feeling. We would not leave the city until

Visit to Paris.

we had taken tracts into the heart of the artizan district Belleville. We contrived to meet the workmen as they returned homeward at night. At the corner of the two great thoroughfares a large group gathered round us. One intelligent man, who could speak a little English, stood forward, and asked if I were not a Christian minister. Then, very earnestly, he spoke to this effect: 'Sir, I have something to tell you. Throughout the whole district, containing tens of thousands of *ouvriers*, we have, to a man, done with the priests; we cannot accept an *imposed* religion. But if anyone would come to teach us religion of another kind, a religion of freedom and reality, many of us are ready for it.' As we retired, the voices of the people might be heard, 'Bons Anglais! bons Anglais!' Such words, uttered on such a spot, could not be forgotten. Whence should these inquirers after truth be met? Had the devoted Christians of Paris numbers and resources sufficient to cover these neglected districts with effort? Was it possible that English or American workers would have advantage for gaining the popular ear in consequence of their palpable freedom from political complications? Could this, so unexpected, be a call to break the ties of home, pastorate, and country, and to gird on the missionary harness for the bold essay?"

Mr. McAll counted the cost, not to shrink from it, but in the Divine strength to meet it promptly. He took counsel of Christian friends, and sought direction from God.

"Months of anxious consideration followed," he says. "Correspondence with experienced Christian labourers in Paris, especially with our kind friend, Dr. Fisch, brought us to decision. The work, doubtless, would be difficult and arduous; yet it was viewed as practical. Our friends at Hadleigh, to our unspeakable comfort, came to give weight to the motive constraining us to the pain of leaving them. Gladly devoting our small resources in order to give ourselves quite freely to the enterprise, we betook ourselves nearly to the great foreign city, *and fixed our residence in Belleville among the workmen.*

Paris Mission.

"After spending *two months in the study of the language*, and

in countless preliminary arrangements (searching out suitable localities, obtaining the necessary authorisation from the Prefecture, etc.) we, with the new year, opened our first Mission room, that in Belleville. On the day of our first meeting the Commissary of Police for the district, though cordially approving our object, expressed his fear that in consequence of the prevailing disposition to mock at religion, we should be unable to go forward. The worst spot in St. Giles, London, he said, would be far more easily worked.

"With trembling hand we opened the door. At first the people seemed to hesitate and pass by. The little company, however, numbered forty. There was no molestation. Our hopes began to revive. At the next meeting (Sunday evening), the place was quite filled, more than one hundred being present. Our friend the Commissary attended, saw all things orderly and quiet, and helped to sing the hymns. I may mention that in all arrangements with the municipal and police authorities of Paris we have been most politely treated. Two styled our work 'an apostolate,' another said 'Bonne chance à votre charitable enterprise.' Two well-attended services per week, besides a fortnightly children's meeting, have been regularly held in the Belleville room ever since."

In a work of this kind Mr. McAll could not have continued, if left alone. The simplicity of his aim, gentle spirit, and quiet perseverance, won the confidence and excited the interest of the Protestant French pastors, who cheerfully, with Mr. Hart, the English Congregational minister, lent their active co-operation.

On visiting one of the rooms in the heart of the district inhabited by the Communists, we prepared ourselves for a little manifestation of rudeness or disorder, but we found from the beginning to the close of the service, all that was attractive. The place of meeting had been formerly a drinking saloon, the pictures that had before covered the walls were removed, and

appropriate mottoes were substituted; the place was beautifully clean, and the chairs conveniently arranged. The men in blouses and the women with snow white caps were saluted politely at the door by young ladies and gentlemen, who volunteered their assistance as attendants. All were conducted to their seats and provided with books or tracts, illustrated with engravings, so that they occupied the attention of those who received them, either to read or to amuse themselves with the pictorial sketches until the time to commence the service. The congregation sung sweetly the familiar tunes and hymns adapted from English compositions. Everything was brief—prayer, song, or speech—and there were no signs of weariness. Dr. Fisch, who was present, told the people how his own countrymen dissuaded Mr. McAll from coming to Belleville, lest he should lose his life; a story that diverted them exceedingly. At the close of the meeting Dr. Fisch (in English with a French accent) gave us to understand that the pronunciation of French by Mr. McAll was very defective, but in this work it is no disadvantage. The people understand his meaning, and there is no rivalry with the eloquent French speakers.

Service so disinterested, and of such great importance, could not be rendered without opposition in some form.

Opposition.

"At Montmartre," Mr. McAll says, "the opening of our room in April was the signal for determined and bitter opposition on the part of the atheists of the district. Each Monday evening representatives of that party attended for the disputing all our statements. The newspaper press was also brought into requisition to 'write us down.' We deemed

it best to allow questions, and these, with the aid of Messrs. Theodore, Monod, Leuzingen, and others, were answered. After the last of these bitter cavils had been met, it was delightful to hear the favourite French hymn sung with voice and heart in the crowded rooms, 'Qu'ils sont beaux sur les montagnes,' ('How beautiful upon the mountains.') Ever since, the full attendance and marked attention on these Monday evenings have been most cheering."

Progress.

At the opening of the fourteenth Mission Hall, Mr. McAll was cited by the police authority to appear before them. He had never been actually cited before, though men had often been sent to inspect his work. He went naturally with not a little fear and trembling. When, however, he got into the presence of the Prefect, that was immediately dispelled, for the Prefect told him that he begged to congratulate him on the opening of the fourteenth Mission Hall, and he wished he had been able to plant as many tens of such, as he had units, as in that case they would be able to dispense with the entire police force of the metropolis. Twenty-two stations have been opened. Two or more French services are held weekly at each station. At the Rue de Rivoli station every evening in the week. There are sixteen French Sunday Schools, besides Children's Meetings, Adult Bible Classes, Prayer Meetings, classes for teaching English, etc. Each station has a lending library. No party questions are discussed, and no reference is made to politics. Public confidence has been gained, and Mr. McAll has been recognized by the authorities as a philanthropist worthy of every encouragement. The work has the appearance of permanency, and continued in its original simplicity,

and in the sphere of enlightened and chastened Christian zeal, its growth is sure, and it may be rapid.

Provision for female education in England has borne no just proportion to that made for boys and young men. Amongst Congregationalists numerous institutions for the education of ministers' sons were formed before any seminary was founded for their daughters. The existence of this want strongly impressed the mind of the Rev. W. Guest, on reading the memoir of Miss Fidelia Fiske—originally a pupil and subsequently Principal of Mount Holyoke Seminary in America. As his personal interest in the object deepened, he was led to invite the attention of friends who might be willing to co-operate in the establishment of a similar institution in England. Mr. Guest appealed first to Mr. Morley, who, after some consideration of the matter, forwarded for the object, £500. Encouraged by this prompt liberality, Mr. Guest wrote to seven or eight gentlemen, and every one promised £100, and some more. The project was, in the summer of 1870, seriously considered, and described in the following terms:—

Rev. W. Guest on Education of Ministers' Daughters.

"That a superior school should be founded for Congregational ministers' daughters, to which they could be admitted on terms within the ability of pastors of limited incomes, and which, under the management of a board of ministers and laymen, would secure public confidence. The institution intended was one where the curriculum would be very much the opposite of that of a fashionable boarding school; where the pupils would be prepared to pass the University Examinations for women, should they be thus disposed; where they would be fitted to take high positions as teachers; where a truly religious culture would be

the chief care; where provision would be made for domestic training; and where girls would be received for £15 a-year, and allowance made for such girls as came from a distance of over one hundred miles."

The response of more than two hundred pastors to a circular drawn up in November, 1870, and addressed to ministers and deacons, showed the lively interest felt in the undertaking, and the deep gratitude of ministerial parents in the prospect of having placed within their reach the educational advantages for their daughters they had so long desired. Miss Salt, of Lightcliffe, and Mrs. Edward Crossley, of Halifax, became zealous and steady workers for the object. Early in February, £3,500 had been promised, and a provisional committee was appointed. Mr. Morley met the members of the Committee at his rooms in Wood Street, and expressed his conviction of the importance of at once looking out for suitable premises, or for a freehold site for building. After careful inquiry, a field of three acres, above Milton, near Gravesend, was selected, two miles from the river Thames, 200 feet above the level of the sea, refreshed by sea breezes, and commanding a prospect of Cobham and Swanscombe Woods, sufficiently retired for quiet, and at a convenient distance of competing lines to London.

Plans were next adopted for the proposed building, and the foundation-stone was laid by Mr. Morley, October 5th, 1871. On the 16th of May, 1873, the College was opened, and gave entire satisfaction to the subscribers from its elevated position, the style of its architecture, and the completeness of its arrangements.

Milton Mount College.

The first work of the managers appointed by the governors was the selection of a Lady Principal. Fifty-eight applications for the position came before them. Long sittings were devoted to a careful examination; interviews were sought with some of the candidates; and ladies who had taken an active interest in the movement were requested to assist the executive in their investigations. Mrs. Crossley, of Halifax, Mrs. Wilson, of Tunbridge Wells, Mrs. Devit, of Clapham, and Mrs. Guest, amongst others, did so. Finally, a meeting of town and country managers was summoned, and Miss Selina Hadland was elected "head mistress of Milton Mount College." The engagement to date from January 1st, 1873.

Lady Principal.

The following letter was adopted :—

"To Miss Hadland, Malvernbury, Great Malvern, Worcestershire.

"DEAR MADAM,—At a meeting of the general board of management, held in London, July 30th, 1872, it was unanimously resolved to invite you to preside as lady principal over Milton Mount College, established especially for the education of daughters of Congregational ministers, and to be opened during the spring of 1873. The number of candidates for the position was large, and many of the applications were from ladies at the head of important schools.

Letter of Rev. W. Guest to Miss Hadland.

"In selecting you for this position, we trust that you will co-operate with us in accomplishing our intentions. We aim to establish an institution which shall be very much the opposite of a merely fashionable boarding-school. We wish to give, not a superficial, but a solid and thorough education; to train pupils not merely to be accomplished, but useful members of society, with good sense and right apprehensions of womanly obligations.

"We are very far from undervaluing refinement of manners, accomplishments, and the education of the tastes; but our desire

is to prepare the pupils to be wives, mothers, teachers, and missionaries, and to train them to love unselfish work and Christian usefulness.

"Society just now is creating lucrative and most honourable positions for teachers in public elementary schools. The college we are labouring to establish has this, not for its exclusive, but prominent object, to qualify for these and other important engagements; and we desire that the pupils should be inspired with an ambition to occupy such places.

"It is our hope that many of the pupils may be required to prepare for a University examination, and that their studies may be directed to this result, a literary certificate has become indispensable to good scholastic appointments. We have very much at heart the service which we can thus render to ministers' daughters, who are looking forward to self-support.

"Above all other acquirements we place the formation of Christian principles. There is a time in many a girl's history, when, through the teaching of the Spirit of God, worldliness and selfishness cease to sway the motives of life, and when the love of Christ and of benevolence become the mainspring of the character. This object our movement has, from the beginning, made supreme, and we deem the assertion of it at this period of great moment.

"Connected with this, we should be gratified if a Missionary spirit could be maintained in the school.

"While we do not aim to teach housekeeping in any complete sense, we should be glad if you would aid us in the purpose to train the girls to the practical knowledge of domestic duties. We wish them to honour labour, and to cultivate independence of feeling.

"You will have many advantages. Milton Mount College is not founded for emolument, but for the true Christian culture of women. Pupils cannot think they are conferring a favour by coming to us. The home influences that have surrounded them have been favourable to study, economy, and piety, and mothers' prayers on your behalf will be continually ascending.—We are, dear madam, yours most truly,

(Signed on behalf of the Board)

"Congregational Rooms, "Wm. Guest, Hon. Sec.
"18, South Street, Finsbury."

Miss Hadland entered with ability and energy on her duties at the day fixed, and prepared to complete her staff of appointments. The trust-deed gives power to select teachers, professors, and officials to the lady principal, and also to remove them, "subject in all cases to the approval of the Executive Committee." First Report.

The institution began with vigour, and the new lady principal from the first gave full proof of her efficiency.

"One hundred and ten pupils," says the report, "are now in the house, and ten weeks have elapsed since they assembled. The teachers have worked admirably, and never did pupils come together more eager to avail themselves of the educational advantages provided. There is a fine, healthy, moral tone; entire readiness to fall into the arrangements of a large establishment; and a clear conception of the end desired, that all should, at least, be prepared for positions of self-support. It is highly creditable to the families of Nonconformist pastors that daughters should have come from them whose aspirations are so praiseworthy, and who, with true enthusiasm, have given themselves to the tasks and discipline of a thorough educational course. It will awaken no surprise to be told that, in many cases, there has been nothing like high culture. There had, alas! been no alternative for many of them, but the too costly, fashionable, or other boarding-school, or the irregular and imperfect training of home. The grammar-schools, open to their brothers, were closed against them. There is, however, no lack of capacity and power of application. Dr. Storer, Chairman of the Convocation of London University, has visited the College, and expressed his pleasure at the obvious evidences of mental ability in the pupils; and the visiting professors have declared themselves highly pleased with the avidity of the learners.

"A deeply religious spirit has pervaded the school. To promote this was the main motive of the projectors of the institution, and has been the answer to prayers offered in the homes of pastors all over the land. The quiet, simultaneous inquiry on the part of

very many of the girls, has been free from any undesirable excitement, has been the outgrowth of a tender and holy emotion, and is the fruit of home training. The hearts of many parents and of widowed mothers have been made glad by the tidings touchingly conveyed in the letters of their daughters. Of the elder girls, sixteen at their coming took their places at the Lord's table; and, if delicacy did not forbid, incidents might be told of the sisterly interest they have manifested in the well-being of their companions. There has been nothing, however, to interfere with the healthy prosecution of studies, and a delightful emulation has marked the spirit of the school."

Every institution destined for permanency in connection with Free Congregational Churches has to pass through the ordeal of a keen scrutiny and of severe criticism. Notwithstanding the decided testimony of the honorary secretary to the efficiency of the Lady Principal, and to the order, propriety, and manifest progress of the institution, circumstances arose which led to the depreciation of the work accomplished, and to the censure of the responsible directress. Public opinion on the subject of education in England had greatly changed, and a far higher standard of teaching was aimed at generally than at any previous period had been contemplated. Some of the more zealous promoters of the work at Milton Mount College were resolved that in this instance, Evangelical Nonconformists should not be left in the rear, and that the best mental culture should be given to the daughters of Congregational ministers compatible with their position, and always regulated by Christian influence. Others inclined to a lower standard of attainment, and to a more economical rate of expenditure. Alike conscientious and zealous, the discussions on the

question became extremely warm, and a literature was suddenly created not of the most pleasant character, and its long continuance exposed the institution to serious hazard affecting the revenue, and in some degree public confidence. Ultimately a report was given in favour of the managers and in the highest degree creditable to the Lady Principal, followed by a prompt and liberal effort to remove the encumbrance of debt.

A high school for girls has also been established in Gravesend connected with the College at Milton Mount, of corresponding efficiency.

The work of the various societies, educational and missionary, home, continental, and colonial, continues with regularity, varying only with the vicissitudes of the times. The Rev. W. Tarbotton, the esteemed Secretary of the Irish Evangelical Society, after long and valuable service, retired in 1878. Suffering from the effects of a railway accident, absolute rest became indispensable. The following resolution was passed by the Committee in recognition of his work:—

"That the Committee have received with great regret an intimation from the Rev. W. Tarbotton, that it is his desire to relinquish the position as Secretary to the Irish Evangelical Society, the Committee desire to place on record their deep sense of the earnestness and efficiency with which their friend has, during a period of sixteen years, discharged the duties of his office. They ascribe it also largely to his kindly spirit and unfailing amiability of temper that, during his term of office, the affairs of the society have been conducted with so much good feeling on the part of all connected with it. Above all, they desire to thank the Great Head of the Church for the faithful adherence to the Gospel of Christ, and for the unfaltering and hopeful devotion to the interests of the Congregational Churches

in Ireland, which, by the operation of His grace, has marked the whole of their friend's official career."

Mr. Tarbotton was succeeded in his office by the Rev. W. Walter Jubb.

The London Congregational Union, formed in 1873 by the adhesion of a comparatively few churches, for some time vague and shadowy in its outlines, is now permanently established, with an efficient secretary in the Rev. Andrew Mearns, and an energetic treasurer in Mr. Albert Spicer. The organization is completed. The ministers lend their active co-operation, and practical work is carried on in various districts, justifying the expectation that the vast field of Christian effort in the metropolis will be occupied by earnest labourers who feel the importance of its claims.

Of late special attention has been given to the claims of the English-speaking population in Wales.

English Residents in Wales.

Forty years ago, Dr. Halley wrote to the Rev. John Blackburn on the subject of their spiritual destitution. In a letter dated Manchester, August 17th, 1840, he says :—

Letter of Dr. Halley.

"I have been spending with my family five weeks at Rhyl, a little watering-place in North Wales. My intention was to obtain quiet repose—above all things, to avoid preaching. On the first Sabbath of my arrival I was in some perplexity whether, as there is no English preaching in the neighbourhood except at church, I ought, as a good Englishman, to take my family to the church, or a good Dissenter to take them to the meeting house to be instructed in Welsh. I went to church, but so dull and poor was the service that Mrs. H. and the children were quite unhappy about their prospect for future Sabbaths. For their sakes, rather than with any expectation of getting a congregation, I procured the loan of the Wesleyan Chapel, and found the people had announced an

English sermon, and I had a large congregation of visitors. The thing got known, and I have since preached in Wesleyan places —Calvinistic Methodists. To my surprise I found many English residents about the coast, anxiously coming to hear English preaching—some from the distance of eight or ten miles. I was then requested to preach at Abergelly and other towns round, and found persons—members of Dissenting Churches in England —compelled to go to church; one farmer from Christchurch (Mr. Gunn), with his family, going constantly to a Welsh Chapel, where he cannot understand many words, though his children are learning Welsh. So where I went to do nothing but bathe and sleep, I was likely to become quite a missionary. The last evening, when I went to the public-house where a car was engaged by some good people to take me a distance of nine miles to preach, the publican asked if I was not the English preacher, and requested that his wife, an Englishwoman—though many years in the country, yet could not understand the Welsh preaching—might ride with me to hear the sermon. Everywhere a congregation, to hear an English sermon, may be collected. At St. George, a village in Denbighshire, some English families attend the Independent Chapel, where the minister gives the text in both languages."

A conference of ministers and laymen was held in the Congregational Chapel, Queen Street, Chester, on Monday, October 16th, 1876, to inaugurate a society "to establish and sustain English Congregational Churches in North Wales." After some discussion, the Rev. P. W. Darnton said, "As for help in England, let them make a beginning. If they could get £30 a year promised, he would say begin with that." Mr. J. Griffiths (Llangollen) said:— Conference in Chester.

"They had filled Wales pretty well with chapels, and they could support them, and for that reason they could not expect much from the Welsh in Wales in support of the present movement, which was more for the benefit of the English people."

Mr. Robert Spear Hudson remarked that:—

"There seemed to be a lion in the way, as they did not know where the means were to come from. He thought if those who were willing to give something towards the support of this institution would come forward and say so, a great difficulty would be removed. When he first heard of the movement the Lord put it into his heart to give £500. (Cheers.) Further consideration led him to inquire whether that was enough or not. He did not know but what there might be other gentlemen like their worthy chairman (W. Crossfield, Esq., J.P., of Liverpool), and others who would give large amounts, and perhaps his £500 would look very foolish against their thousands. (Cheers.) So after thinking the matter over, he determined to give, if his life was spared, £200 for five years. (Loud cheers.) There was a common saying that while the grass was growing the horse was starving, and there was an ever-increasing influx of Englishmen going into Wales, whilst there was hardly any provision made for their religious interests. He looked to this institution to grapple with that difficulty, and it should be carried on with spirit by Welshmen and Englishmen together." (Applause.)

Mr. Henry Richard, M.P., in the course of a long and eloquent speech, said :—

"English people were coming by thousands into Wales, and the English language was becoming general, and no adequate provision was being made for them to worship and receive religious instruction in the language they spoke or had acquired. They were bound to do what they could to provide this accommodation. In some Welshmen the feeling of nationality was extremely strong and intense, and they said in reference to this movement that they did not want to see England come and take possession of their country—they wanted Wales for the Welsh. He sympathized with that feeling, but, above all other considerations, he wanted Wales for Christ (applause), and he felt intensely anxious on this point. Wales was the land in which his childhood's days were spent, the land of his fathers' sepulchres, and he shrunk with terror from the idea of seeing Wales go back in regard to its moral or religious character. What dignified Wales in his estimation, and endeared it to his heart far more than its romantic and picturesque scenery, which attracted lovers of nature from all parts of the world, as pilgrims to a shrine; more than the

exhaustless mineral treasures, which poured such a broad stream of wealth into the lap of their fortunate possessors; more than the rich halo of poetic traditions and legendary myth which clothed its mountains and valleys as with 'golden exhalations of the dawn'—was the simple, earnest piety of its people, which was manifested in the multitude of devout worshippers which crowded its rustic sanctuaries, and the hallowed strains of prayer and praise that from hundreds of her humble cottages mingled in their ascent to Heaven with the murmur of her warbling woods and the roar of her mountain cataracts. (Applause.) He did not want this to be lost, and, as a Welshman, he said, that he had a work to do in this matter, in taking care that, whatever came, the character of his countrymen, morally and spiritually, should not be deteriorated. They must provide religious accommodation for them, and if they could not or would not worship in Welsh they must provide it for them in English, and in this effort he was sure their English friends would help them, as they had always done. They had already a noble promise of assistance, and he knew that when the English people found that they were endeavouring to help themselves they would come to their help and assistance." The hon. gentleman then proceeded to quote some figures showing the growth of Nonconformity in Wales during the past century. He said that "in 1775 there were only 171 Nonconformist chapels in Wales, while in 1816 there were 993; in 1861, 2,927; and in 1876 there were at least 3,600 chapels in Wales. And all this had been done by the voluntary liberality of the people themselves. About a century ago, or a little more, after having been neglected for generations by those who professed to take charge of their religious interests, the official teachers of the people, there came a period of religious revival, and the spark of spiritual life ran like a stream of electricity through the whole of the principality, and the people began to say, 'No man careth for our souls; we will care for our own.' They set about to build chapels, very humble at first, without any elegant architecture, and the result was what they now said, that the Nonconformists of Wales, or at any rate the Welsh portion of them, had provided ample religious accommodation for every man, woman, and child in the principality. He also felt pleasure in acknowledging that their church friends had also been doing something. (Hear, hear.) For centuries a deep sleep rested on the Church of

England in Wales, but at last she was awoke by the tumult of Nonconformists marching on their work throughout Wales. Her eyes were opened, and she saw that the work her people had neglected had been done by others; and since then they had been trying to do something. From 1850 to 1870 the Church of England had built new churches or rebuilt and enlarged old ones to the number of 252 (hear, hear); but in the same period three Nonconformist denominations—the Calvinists, Independents, and Baptists—alone had built or enlarged chapels to the number of 1,315. He was very glad to see their Church friends doing something, and they would do more when their crutches were taken away. In concluding his address Mr. Richard said he thought that in this matter they had a right to appeal to the English people for assistance, for the work to be undertaken was to evangelize their countrymen. Welshmen had set them a good example in this respect when they went into the large towns of England. The Welsh took care of their own people when they came to dwell in England, and they now asked the English to help them in this undertaking for the good of their countrymen." (Loud applause.)

In addition to the collection taken, several additional promises were added, including Mr. Henry Lee and Mr. W. Armitage, £100 each.

Home Missionary Society and Church Aid Society.

The HOME MISSIONARY SOCIETY, after a separate existence of sixty years, was united to the CHURCH AID SOCIETY, a new organization, designed to bring the churches into a fellowship of sympathy and co-operation, to help churches needing support, from their limited resources, isolation, or the pressure of local difficulties. The constitution of the Home Missionary Society prevented the succour required in some districts where it was most needed. The problem of combining comprehensive union with the independence of separate churches, so earnestly desired by Mr.

Algernon Wells—but which he deemed to be unattainable—was now seriously considered, and an attempt made for its solution. The difficulties at the outset were many and formidable. A new position was to be taken up, different methods to be adopted, a federation of churches to be entered into, closer and more complete than had before existed. The first promoters of the design had before them an arduous task. Mr. Henry Lee, M.P., of Manchester, and Mr. Hannay, the Secretary of the Congregational Union, addressed themselves earnestly to the task of explaining and defending the scheme. All could remember examples of official domination, and the coercive tone of committees, who spoke of "controlling" ministers and churches. As the question was discussed, objections were raised and difficulties shown that apparently rendered any such scheme undesirable. But the object to be gained was of such transcendent importance, that the proposal was not relinquished. The plan was improved by the suggestions of men of wisdom and experience, and was ultimately adopted. The times were exceedingly unfavourable for obtaining the enlarged subscriptions expected, but general confidence was secured, and, with the growing intelligence, zeal, and more lively sympathy of the churches, the great object contemplated will be gained. In the first Annual Report, the following statement is made :—

"The objects of the Society were in danger of being lost sight of in the discussion which preceded its formation, touching the principles of organization which it is competent for Independents to adopt. That discussion has happily terminated in the unanimous acceptance of the principles on which the Society is founded,

and it now lies with us to prove that the accord and the union of sporadic and isolated agency to which we have attained were not sought at the bidding of the spirit of centralization by which the age is said to be haunted, or out of envy of the elaborate ecclesiastical organizations which are around us, but solely with the view of making English Congregationalism more efficient as a means of extending the kingdom of Christ in England. We sought what some called the 'organization of Independency,' but which was really nothing but a plan for the co-operation of Independent churches, in promoting the end for which they individually exist. We have got what we sought, and it becomes us now, with one heart, in the spirit of Christ, 'leaving the things which are behind,' to do our best to call forth the spiritual power of the united churches in wise and strenuous efforts to serve Christ among the masses of the English people.

"This is the great end the Society has in view. If it seeks to aid churches to give competent stipends to their ministers, it is out of consideration for the churches as sources of spiritual power, springs of evangelical enterprise, rather than out of sympathy with the ministers, though such sympathy is a not unworthy and a not uninfluential secondary motive. It is one of the conditions of unity and peace and moral power in the churches that the ministers should be adequately supported. Many of them are not adequately supported at present.

"There is a call for special effort to which no Christian heart can be insensible. The state of England, in regard to Christian faith and godliness, as indicated by abstention of multitudes from public worship; by the merely secular, and often vicious, use which is so largely made by multitudes more of wealth, knowledge, and leisure; and by the moral temper which is revealed in the political life and social conflicts of the nation, is fitted to fill all true-hearted followers of Christ with unutterable sadness. It is not for men who believe in the ultimate triumph of Christ, and in the progress of events upon the whole towards that triumph, to sound a note of alarm. But it is fitting that they should sound the call to service and sacrifice for Christ's sake.

"If the victory of the Christian cause be secured, we have yet a duty in our generation in regard to it. We are called to be partakers of the victory, and, in the labours and sufferings through which it has to be achieved, to secure that the response

of the Congregational churches to this call shall be more full and hearty than ever heretofore, is the great aim of the Congregational Church Aid and Home Missionary Society."

Dr. J. H. Wilson retired from the secretaryship of the Home Missionary Society, and the Rev. E. J. Hartland was appointed secretary of the Church Aid Society.

Professor Henry Rogers, who spent his days in comparative seclusion, passed away in 1877, to the deep regret of a circle of warmly-attached friends who admired his genius and felt the charm of his conversation. The third son of Mr. Rogers, a surgeon at St. Albans, he was born Oct. 18th, 1806. When only fourteen years of age his father died, and he was sent very early to a friend to be educated for the medical profession. He soon evinced a strong predilection for literature, and the reading of John Howe's "Redeemer's Tears" led him to Christian decision, and to a desire to be engaged in the work of the ministry. In the autumn of 1826, he entered Highbury College, and greatly interested his tutors and classmates by the geniality of his disposition, his quick perception, and pleasant manners. Though he never seemed to labour in the preparation of his lessons, he was ever ready for examination in his class, and his translations were remarkable for their freedom and exquisite taste. His enthusiastic fellow-students predicted for him a brilliant literary career. On leaving college in 1829, he went to Uxbridge, and was connected with the church under the care of Dr. Redford, and for a short time, in 1830, he became co-pastor with the Rev. T. Durant, of Poole. The death of his wife in

Henry Rogers.

the same year almost overwhelmed him. His voice failed him, and, not yet ordained, he was compelled to relinquish the pulpit and seek another vocation. With blighted hopes, and uncertain of his future course, he came to London in 1832, and found temporary occupation in connection with the *Patriot* newspaper and the *Eclectic Review*, and some time afterward he received an appointment to the Chair of English Literature and Philology in University College, London, and published two of his lectures—one on "English Composition," and the other on Lord Bacon, in reply to Macaulay's depreciating critique in the *Edinburgh Review*. The first article, one on the structure of the English language, Mr. Rogers sent to this review was published in October, 1839. The "new man" in the distinguished circle of the *Edinburgh* had to meet their keenest scrutiny. When an article appeared from the pen of the conscientious Nonconformist on "Andrew Marvel," Jeffrey wrote to the editor :—

Mr. Rogers and the staff of the *Edinburgh Review*.

"I once thought, long ago, of making an article on him, and I think I should have done it better than your new man."

"I have a fancy," writes Sir James Stephen, "to find out and make acquaintance with your Mr. Rogers on my way if I can. His second discharge of artillery against the Oxford people is plainly inferior to the first. It is of looser texture, and did not, I think, lie in his mind as a whole when he began to write about it; many passages are rather rough notes than studied compositions. Yet there are many admirable morsels, and the general tone of life and energy pervading the whole, triumphs over all objections. I except the disquisition on miracles, which seems to raise more difficulties than it removes. Altogether, however, he is a splendid polemic. The former paper is, in its style, *without a rival in English literature*, and has much of the power of 'the Provincial letters.'"

The editor of the *Edinburgh Review* took exception to an article of Mr. Rogers on Newman as mercilessly severe; but the contributor, writing with a moral purpose, and with noble independence, justified the style he had adopted, and added:—

Letter of Mr. Rogers to the Editor.

"If you should be unfavourable, I beg you will make no scruple of summarily rejecting me. Such has been your uniform kindness and courtesy that I at once feel convinced that if you could have done otherwise you would, and that what is done, is done because that public duty demands it.

"What can be said of a man who avows his hearty stupid preference of the ancient system of persecution in the year 1811, and 'confesses his satisfaction at the infliction of penalties for a change of religious opinion.' Ought etiquette to protect such unspeakable extravagance? You are happily free in Scotland from the Puseyite priest, with his little 'volume of nonsense,' as Sydney Smith happily phrases it; but I assure you the faction is doing immense mischief in England. They are really getting thousands to acquiesce with unreasoning credulity in all their absurd pretensions by dint of gravely and solemnly asserting them. In no public organ whatever can their doctrines be so powerfully or appropriately counteracted as in your journal, and if I am not able to do anything worthy of the cause, I am happy to think you have many who are."

The editor knew the worth of his "new man," who for nineteen years in succession sent an article annually for the *Review*.

In 1838 Mr. Rogers removed to Spring Hill College, Birmingham, to become professor of English literature and languages, mathematics, and mental philosophy, entering upon the duties of his office in September, 1839. Here he was perfectly at home in a pleasant abode, in his work, and in his daily associates. As a teacher he inspired great affection. Mr. Paton, one of his students, says:—

"Like the Socrates portrayed in Plato, Henry Rogers was a lover of young men, and tried to use and form their thinking powers by the same dialectic process as the shrewd humorous sage. Dialogue not monologue, discussion not dissertation, was the favourite method of Rogers as of Socrates, thus exciting the student to rapid and vigorous thought, eliciting from him his crude and ill-formed though presumptuous ideas, and with subtle, kindly banter or keen logical analysis revealing their inaptitude, whilst he pruned the students' vanity, and awoke the hungering humility of ignorance, conscious of itself, but prescient of a true wisdom which arduous and reverent search would gain. No healthier mind ever animated and ruled a class than that of Rogers when he was in his prime. Complete sanity of intellect, with powers and thoughts harmoniously—as the Greeks would say, musically proportioned—quick with a full bright life; running through the grand diapason of human experience and of its vast literary transcripts with a sympathetic feeling that gave accent to every tone; but always retaining a wise moderation, a measuredness of judgment and expression, which was a wakeful safeguard against any illusions of fancy, tricks of sophistry, or misleading emotional impulses: that is the impression of his mental character, which remains lovingly enshrined in the memory of his students. An impression, doubtless, which gathers something of its vivid colour from the love which, like amber, embalms it within its ruby glory. Such a man inspired, and yet regulated and chastened, the mental activity of his students, by mere contact with them; but his influence was immensely increased by the freedom with which he associated with them, by his ennobling sympathy with their various work, and by the cheerful *riant* humour with which, as with glorious sunshine, he flooded the hours of leisurely social intercourse. Nor were his students, any more than his readers, permitted to forget the supreme allegiance of his heart and intellect to his Divine Saviour, or to be unconscious of the sacred solemnities of life and eternity amid which they felt that he, like the Athenian philosopher, often stood apart in awful wonder and worship."

Mr. Paton on the character of Mr. Rogers as tutor.

The "Athenian philosopher" was by no means

the grand exemplar of Mr. Rogers, nor was the style of his enraptured pupil quite like his own; but the description of the effect produced on the minds of the students no doubt is correct.

In March, 1858, Mr. Rogers accepted the appointment of Principal of the Lancashire Independent College, and professor of theology. This he held for twelve years, until declining health compelled him to resign his responsible position; but he continued his lectures till June, 1871, and then closed his public labours, and retired to Silverdale, Morecambe Bay, where he devoted his energies to the preparation of his last work, "The Superhuman Origin of the Bible." Retirement and Death.

In 1873 he left Silverdale and removed to Pennal Tower, Machynlleth, Wales, where he revised the fifth edition of his lectures, and died August 20th, 1877.

No memory in the Congregational ministry is more precious to those who knew him, and enjoyed the benefit of his teaching, than that of the Rev. SAMUEL MARTIN. He was born at Woolwich on the 28th of April, 1817. For his earliest and most vivid religious impressions he was indebted to his mother, who died when her son Samuel was only twelve years of age. He found a second religious home, in 1829, at the house of Mr. Suter, to whose office he was sent to become an architect; there his religious convictions were strengthened, and his attachment to the cause of Christ deepened. From his own experience of the saving power of the Gospel, love to Christ, and yearning compassion for souls lost in ignorance and Rev. Samuel Martin.

sin, he felt a strong desire to preach the Gospel to the heathen.

After spending a short time under the tuition of the Rev. Richard Cecil at Turvey, he entered Western College in 1836, and intended to go out to India as a missionary, but at the last moment the medical officers of the society declined to sanction the appointment on account of the weakness of his health. In 1839 he accepted an invitation to the pastorate of the Church at Highbury Chapel, Cheltenham. Ripe in experience, mellowed in feeling, and combining a clear and vigorous intellect with the tenderest sympathy, he exerted a magnetic influence on all around him. After spending two years in Cheltenham, he received an invitation to become the first minister of the chapel at Westminster, and entered there on a course of usefulness, from the first remarkable, and of the highest order. The congregation so increased that hundreds applied for sittings who could not be accommodated, so that it was resolved to pull down the chapel and build another on its site capable of seating between two and three thousand persons. Near to the House of Commons, Nonconformist Members of Parliament found the service exceedingly interesting, and the poorest of the flock enjoyed the provision in an equal degree. Aged believers were strengthened in faith and greatly comforted. Young people were specially interested because of the care and affection of their minister, to whom they looked with confidence for counsel at all times and never-failing sympathy.

Everywhere the services of Mr. Martin were sought for on public occasions, not because of the

excitement of personal popularity, but for the spiritual interest sure to be awakened by his visit and the willing help rendered by the thoughtful people who were drawn together by the announcement of his name as the preacher. His example, his teaching, his influence, combined to make his ministry a real and lasting blessing. The strain on his energies was too great, and led to premature exhaustion. His usual wisdom failed him in self-management. He did not sufficiently consider the necessity of rest in order to work, and suffered in consequence premature exhaustion. He preached his last sermon in June, 1877. For a little more than a year his strength continued steadily to fail, and he died on the 5th July, 1878—the morning of the thirty-seventh anniversary of his entering upon the ministry of Westminster Chapel. The Committee of the Congregational Union adopted the following minute in relation to the event:—

"The Committee receive the announcement of the death of the Rev. S. Martin with a profound sense of the loss which the event has inflicted on the Congregational churches and on the Christian ministry in England. Mr. Martin, though he did not reach the extreme term of human life, occupied, for the space of a whole generation, a foremost place amongst English preachers. The spiritual force of his ministrations was such as has rarely been paralleled. An unwavering faith in the facts and doctrines of the Gospel, a rare power of lucid exposition and searching appeal, a union of moral severity, with great fulness and delicacy of sympathetic feeling, combined with a manner which seemed to be inspired by a vision of unseen things, and a life which was not only stainless but eminently holy, gave to his ministry a distinctive, if not an unique, character of spiritual energy. To a multitude throughout his public career, he was as a voice and a power from God. He was a comforter of many; he edified

many; he was the means of the conversion of many. The Committee thanks God for the gifts which in him He bestowed on the churches, and now that He has transferred the gift to the church above, they pray that like gifts may be abundantly granted for the great and permanent need of the earthly ministry."

Dr. A. Morton Brown.

The Rev. ANDREW MORTON BROWN, LL.D., born on March 12th, 1812, in the parish of Londown, Ayrshire, the successor of Mr. Martin at Cheltenham, was a minister in many respects of a different order, prepared by a change of manner and of methods to carry on the work so happily begun. He studied classics and logic in Glasgow, and moral philosophy in Edinburgh, under eminent professors, amongst whom were Wilson and Chalmers. Having been led by the discussions of the time to adopt Congregational principles, he sought to enter the ministry in the denomination, but not receiving an invitation to the pastorate, he accepted mission service in London; but finding the work beyond his physical strength, he went to Overton, a small village in Hampshire, under the auspices of the Home Missionary Society. There he secured the warm attachment of his rural charge, and from the minutes of the Society we learn that they expressed deep regret when he removed to Poole, to become co-pastor with the excellent Mr. Durant. Losing the fierceness of the energy characteristic of some who had been trained in Scotland, in the gentler manners of the South, and brought into association with the humble poor, he was fitted for the associations of Cheltenham. Accepting the invitation of the Church at Highbury Chapel in that town, he entered on the pastorate January 8th, 1843.

Solid, plain, and earnest as a preacher, he never lost himself in the depths of argument or in the flights of fancy. He cared nothing for metaphysical subtleties or wild speculations. The people who came to hear him looked for instruction in the simple and sublime truths of the Gospel, and were not disappointed. He took great pains in the religious instruction of the young, and his efforts to promote their spiritual improvement were not in vain. Frank in tone and manner, accessible to all and able to gain their attention, he identified himself with the useful institutions of the town, and with every public object likely to promote the temporal and spiritual welfare of the people, and to secure their freedom. Firm and decided in the expression of his opinions, he gave no serious offence from his well-known benevolence and equanimity of temper. He was trusted as an adviser and public leader, and gained a position of influence locally second to none. The zealous representatives of Congregationalism in the West sometimes expressed their disappointment that his efforts were not more concentrated and directed to the advancement of the objects they sought to accomplish ; but in the sphere in which he moved locally, and with his mental constitution, more could hardly be anticipated from him, and where he was best known he was the most highly appreciated. Great sympathy was manifested during a serious illness from which he suffered, and much gratification in his apparent recovery. He left Cheltenham for rest, but after the absence of one Sabbath from the pulpit, he died suddenly at Bridport on July 17th, 1879, in the thirty-seventh year

of his pastorate. His last words were, "So happy, looking unto Jesus. Jesus is my Saviour." The intelligence of his death caused great excitement. The town council, the magistrates, and the ministers of various Christian churches met to express their esteem for his character and work, and sorrow at his loss. A public funeral was arranged, attended by thousands of the people. It was observed that after the multitude had retired from the cemetery a poor woman went silently to drop a bunch of flowers with her tears on the grave of her departed minister —the representative of many whose sorrow was deep and sincere, who would have gone to weep there alone and not in an imposing crowd.

Rev. William Braden.

The unexpected death of the Rev. WILLIAM BRADEN caused the most intense and overwhelming sorrow. The congregation at the Weigh House Chapel assembling on Sabbath morning, July 21st, 1879, expected to hear the welcome voice of their minister and to unite with him in the worship of the sanctuary. There were no signs of the loss they had sustained until the deacons in succession entered the pulpit, overcome with emotion, and with difficulty commanding self-possession sufficient to explain the reason of their appearance, they briefly intimated to the heart-stricken people that their pastor had been taken from them on the preceding day by the hand of death, and they deemed it best that the affecting tidings should be communicated by them, and that they should unite in prayer and in the reading of the Holy Scriptures before the service should be conducted by another minister, who was present on the

mournful occasion. Mr. Braden had won the hearts of his people by his love for them and manifest devotedness. The decline that, after the retirement of Dr. Binney, almost threatened the extinction of the congregation, had not only been arrested, but a current of steady prosperity had set in of the most cheering character. The chapel had been renovated and greatly improved; all the institutions of the Church were in vigorous operation. In a style clear as crystal, Mr. Braden conveyed to the congregation the truth as it was unfolded to himself more distinctly, and with a growing appreciation of its certain value. Several stages of discipline had prepared him for his important and responsible position. He was born in Marylebone, November 22nd, 1840. Educated at Maida Hill Grammar School, and intended for the legal profession, he entered an attorney's office, but while there he experienced the change of heart that led him to desire the work of the ministry. At sixteen years of age he left home for Bedford to prepare for college life under the care of the Rev. W. Alliott, and preached his first sermon at the Bunyan Meeting. In his eighteenth year he entered Cheshunt College. Dr. Reynolds, who knew him for seventeen years, says:—

"As a student for the Christian ministry, he displayed great courage and earnestness, and the interrogative spirit was powerfully quickened in him. If ever there was a man tempted to believe because he loved, it was William Braden; yet it never seemed to me that he yielded to the temptation. He had an ardent, almost fierce, desire for truth at all hazards, coupled with an affectionate enthusiasm. Insufficient reasons for a proposition, if they were lauded as adequate, and weak or insincere replies to real difficulties, roused his just indignation. It was

interesting to watch the physical and visible effect upon him of the reception of any strong idea or novel and formative principle. First, an eager look and almost glare from his expressive eyes, then an angry frown, then a glance of acquiescence, then a face puckered all over into smiles. Some facts or truths loomed vast and undefinable in the mist, but others, though parts of boundless realities, and of infinite circles, coming forth clear to him as Divine revelations, were grasped by him, and held tenaciously and joyously. To certain grand truths, which so implicitly contain all that we need for life and death, he gave invariable assent. He glinted the pole-star through the rifts of the clouds, and steered straight to his goal.

"Towards the conclusion of his college course, and at the commencement of his ministry, he passed through much physical suffering and many sore afflictions; these, with human love and holy fellowship, and the special aid of the Holy Spirit, caused him to pass through what he described as a second conversion, and gave an almost preternatural maturity to his early ministry. Great crowds did not follow him as a popular preacher, but old Christians wept tears of joy when he spoke to them, and young men said they could believe the Gospel, since he preached it with strong conviction; and, moreover, broken-hearted mourners hung upon his lips with glad hearts and new hope. He was not a preacher only, his hand was busily occupied with all kinds of practical work. He had great faculty of organization, and by generosity and the impossibility of bearing a grudge, by patience, sincerity, and forbearance, by knowing when to fight and when to concede, he had the uncommunicable faculty of leading men."

He went from Cheshunt to his first pastorate in St. Alban's, in 1861. After spending five years in the enjoyment of the confidence and love of all classes, he removed to Hillhouse Chapel, Huddersfield, and there met with the same acceptance. At the repeated solicitation of Dr. Binney, who had heard him preach at Ilkley and at Pownall Road, Dalston, he was induced to come to London to supply his pulpit; and receiving a call from the

church, he removed to his new sphere in January, 1871.

He divided his energies between the pulpit and the press. Dr. Binney often expressed his fears that the demands upon him in connection with the *English Independent* would prove too much for his strength. "Our young minister," he would say, "will be drawn into work that will break him down." Near the time of his death, Mr. Braden expressed to his intimate friends his stronger conviction of the distinctive truths of the Gospel. When many were seeking to overthrow the faith of the churches, to remove the distinction between the Church and the world, to cast a blight over the denomination, and to riddle its strength to the dust, the devoted minister of the Weigh House clung with faith and hope and love to the precious Gospel. He had a great desire that teachers in the Sabbath schools and in Board schools should be well instructed in the Holy Scriptures; and once a month, for their advantage in particular, as well as for the general benefit, he preached a discourse, in which he analyzed one of the inspired epistles, and gave an epitome of its lessons, doctrinal and practical. All would have kept him longer in the midst of labours of such growing interest and value.

"If any should fear," he said, in one of his sermons, "lest the final hour will come and cut them off from achieving the work on which their heart is set—illness, sudden feebleness, even early death—let such be comforted. There is a grand truth in the familiar phrase, 'Man is immortal till his work is done.' If God sees fit to stay your hand, or to silence you in the dust, it is for you to accept His will, believing that your hour is come, since so long as you can work out His plans He

will sustain and keep you. Premature death can never happen to God's faithful servants; for, as I once said over the grave of a young minister, so I would ever believe, 'that God knows when the harvest of a man's life is ripe, and when to gather it in.' So all such may turn a trustful face to the merciful Lord of your life, and say, 'Father, the hour is come, glorify Thou me!' and thus put away from work and suffering to a triumphant rest."

In relation to Mr. John Crossley and Mr. Hadfield, the following notice was given in the Report of the Union in 1879 :—

Mr. John Crossley and Mr. Hadfield.

"There have, also, since the Union last met, been summoned away from the counsels and service of the Church on earth two brethren, not called to the ministry, who were held in the highest esteem throughout the churches on account of their conspicuous excellence as men, and of the rare fidelity with which they discharged in high places the duties of the Christian stewardship. JOHN CROSSLEY combined in an unusual degree, gentleness and generosity of feeling, with firmness in the maintenance of the distinctive principles he held as a Congregational Dissenter and Liberal politician. He was a munificent supporter of every movement which promised to promote truth, liberty, or religion, and by his unaffected modesty, his kindness of heart, and his Christian constancy in all the relations of life, he won a place in the affections of all who knew him, from which no change of fortune could dislodge him. GEORGE HADFIELD for the space of two generations occupied a foremost place as a defender and champion of those ecclesiastical and political principles which have distinguished Congregational Dissent throughout its history. From no sacrifice to which this service called him did he shrink. In Parliament, in the courts of law, in meetings of the people, he upheld with firm hand what he believed to be the standard of Christ. He was trusted as a leader on public questions, while in the more private walks of Christian usefulness and friendly intercourse he was honoured and beloved because of his unpretending yet robust piety, and of the unreserved consecration of his life and estate to the highest ends for which men can live.

There can be no fear of the decay of Congregationalism in England so long as it gives such men to the service of Christ and their country."

Death of Rev. Robert Ashton.

The Rev. Robert Ashton, when attending the Sunday morning service, July 21st, heard with much emotion the announcement of the death of the Rev. W. Braden. He had been speaking not long before of the quiet and sudden departure of the Rev. W. P. Lyon as a blessed translation. In the afternoon, while seated at the tea-table with his family, a sudden affection of the heart rendered him unconscious, and he shortly afterwards expired, in the 81st year of his age.

The Committee of the Congregational Union adopted the following minute:—

"The Committee, on receiving the announcement of the death of the Rev. R. Ashton, would give thanks to God, who kept their venerable and beloved colleague through a long and honourable course of Christian service, and who granted him a tranquil and painless transition from earthly labour to the eternal rest and reward. Mr. Ashton served the churches in the pastorate, and in various offices, for more than half a century, and his brethren were witness during all that time how justly and unblamably he behaved himself. As one of the secretaries of the Union for more than twenty years, and as editor of the 'Year Book' for nearly thirty years, there devolved upon him many weighty and delicate duties; and these he ever discharged with a fidelity, and with a rare combination of suavity and firmness, which drew to him the confidence and love of the pastors and delegates of the churches. The Committee are gratified to have been associated in service with a man so true and single-minded; and they pray that there may never be wanting men of like spirit to do the work of Christ in the churches."

CHAPTER XXI.

We return to the Australian Colonies. Mr. Binney left Liverpool on Christmas Eve, 1857, and arrived in Melbourne on the 31st of March, 1858, receiving with his ministerial companions in the voyage the most fraternal and joyful welcome. He was careful to let it be known that he had no official character, but came out as an invalid, to render friendly service, if happily his strength should be restored. Refreshed by the kindness of his brethren, and invigorated by the manifestation of their confidence and esteem, his spirits revived, and he entered heartily into the work before him. From his "*Notes of a Visit to the Churches in Moreton Bay, and in the County of Northumberland,*" dated Sydney, June, 1858, we have a full account of his manifold and unremitting labours :—

Voyage of Mr. Binney to Australia.

"Notes of a Visit to the Churches," etc.

"*Wednesday, June 9th.*—Left Sydney at 9 p.m., in the 'Boomerang.' Spent several hours the next day at Newcastle. Saw Mr. Gibson, visited his church, and had a good deal of conversation with him. We reached Brisbane at twelve o'clock on Saturday night. Mr. Wight was waiting for me. I went with him to Dr. Hobbs's, where I was hospitably received.

Notes of a Visit to the Churches in Moreton Bay, etc.

"Brisbane, *Sunday, 13th.*—Worshipped this morning in the 'Upper Room,' in which Mr. Wight at present preaches. The

building is a National School, with a store below it, a wooden building, and in poor condition. In a few weeks they are to have the 'School of Arts,' which a Presbyterian congregation are at present using, till their new church is completed. It is to be put into complete repair, outside and in, the rent is to be twenty pounds per annum. There was the usual (or rather less than the usual) attendance, I was told about ninety or one hundred persons—all, or nearly so, adults, and of plain though respectable appearance. At the close of the service, the whole of which Mr, Wight conducted, I addressed the people for a few minutes in relation to the movement which was being made by the effort to establish a Congregational Church, and in which they had so far joined, as to gather round Mr. Wight. In the evening I preached at the Wesleyan Chapel, the largest in the town, which was completely filled. A collection was made of twenty-eight pounds towards the projected Congregatioual Church, to which two donations of five pounds each were added.

"I left Brisbane for IPSWICH the next morning, and returned on Monday the 21st inst. I met the congregation in the evening, and after the introduction of the service by Mr. Wight, and a few words from Mr. Warraker, I preached, referring again, particularly, and at large to the effort they were uniting to make, and giving such counsel and advice as seemed to me appropriate. There was a good attendance; two of the Wesleyan, or the two Wesleyan, ministers were present; with this exception, the rest, or most of them, were persons united, or inclined to unite, with Mr. Wight in his present mission.

"While I was at Ipswich a requisition was presented to me, signed by parties representing all the different religious bodies (except the Romanists), begging me to deliver the lecture on St. Paul, of which they had read in the *Sydney Herald*. Although I had not a single note of the lecture with me, from never dreaming of such a request, and though after the notice in the *Herald* it was hazardous to myself to give the lecture so circumstanced, I yet thought it right to consent, from the probable good results to be expected from bringing all parties together on a friendly footing, and from the moral influence that might be exerted favourable to our body on the general public. The School of Arts was taken for the purpose, and Captain Wickham, the Government Agent in this district, readily agreed to preside. The

meeting was fixed for Tuesday evening, the 22nd inst.; the tickets of admission were two shillings each, and the proceeds (thirty pounds) were to go to the fund for the Congregational Church.

"I was not able to call on Mr. H. Bourne, but I saw him a little once or twice. On Mr. Hobbs I pressed the desirableness of the people from the first, independently of what they did in preparation for the projected building, doing something, however little, for the support of the mission or the ministry, and forwarding it to the Committee in Sydney, as a contribution to their funds. He quite accorded with this, and expressed the hope of its being done, after they got settled and somewhat organized in the School of Arts. The act of the Sydney Committee in sending Mr. Wight to Brisbane, was spoken of as the best that could have been done, so many of the Congregationalists and parties favourable to them were so mixed up with the Wesleyans or other bodies, that they could not well act for themselves, but the thing being done *for* them, they felt themselves liberated and free to act, and obviously called upon to do it without giving offence, or occasion for remark. Some who express the best wishes for Mr. W.'s success, and would willingly unite with him, are so circumstanced as not yet to be able to do so. Several, however, not at all, or but slightly, connected with our body, are joining him, and these certainly seem to be encouraging indications of success, and I think the hope may be cherished of Mr. W. being in his right place, and likely to find himself happy and useful. The Baptists, however, are building a place of worship, and expect soon to have a minister, though one or two of that communion support and adhere to us. An eligible piece of ground, in the possession of Mr. Bourne and another, can be had for the cost price, but it is very close to the spot where our Baptist friends are building. The first idea was to purchase the half of it, but, as that would be rather too confined and otherwise objectionable, the wish now is to obtain the whole—the cost would be £200 or £250, I forget which. It would be a very desirable site and would have capabilities for the future. I should somewhat strongly recommend the securing of this allotment. On the whole my impression is that Brisbane is looking up, and that a good work has been there encouragingly commenced. Such a town ought not to be without a Congregational church. There are not many in it, as yet, who can do

great things towards its establishment and support, but both from its present and prospective importance it would seem to have many claims to consideration and aid. I am willing to hope that my visit to it will not be without some good results.

IPSWICH, *Monday, 14th.*—The week extending from this day to the 21st, coming in between the two visits, above mentioned, made to Brisbane, was spent at Ipswich. Mr. Wight accompanied me thither. We were met by Mr. Warraker on our arrival. An intimation had been given to the people at Drayton, where Mr. Warraker is anxious to establish an interest, that I would probably visit them, and our first business was to decide on the possibility of doing so. From the difficulties connected with the journey, and the time that would be required to make it, I felt obliged to give it up. On the Wednesday evening I attended a meeting of the Sunday school teachers and other agents who are engaged in Ipswich and certain outlying stations round about. They gave me an account of what was doing, and some of them handed in subscriptions towards the Sunday schools and Congregational libraries. Through their friends and others to whom it was named, notice was privately conveyed to the attendants at the chapel that I should meet them at their regular weekly service the next evening. The building is a neat and commodious wooden structure. There was a good attendance, and, after Mr. Warraker had introduced the service, I preached. On the Friday evening a number of friends met me at Mr. Reeve's house (where I was staying) partly as a simply social gathering, and partly for conversation bearing on the interests of the Church. On Sunday morning I attended worship at the Presbyterian church, where Mr. Warraker supplied for Dr. Nelson. In the afternoon I rode to Brennen Mills, and, after seeing and addressing the children of the Sabbath schools, conducted a service and preached to a congregation gathered from the neighbourhood. A collection was made towards a small debt on the building. The collection amounted to four pounds. The building is a substantial wooden erection. The ground was given by Mr. Fleming. The chapel is used during the week for a day-school. The master lives in a little hut which he has erected at the back of the building, and at present receives only the payments of the children, which amount to twenty-five shillings weekly. He has a wife and one or two children. He

seemed earnest and energetic. A very good account was given of his qualifications and exertions as a teacher. Returning to Ipswich, I preached in the evening there. Although the weather was unfavourable, the place was quite filled. The collection was £12. It was made in favour of the Missionary operations of the church, of which a brief statement was given to me in writing and is appended to this report. In addition to the efforts of the agents who take charge of these stations, they are visited by the pastor, regularly or occasionally. Mr. Warraker extends his itinerant efforts to Drayton and Warwick, and beyond them sometimes, which he is enabled to do in consequence of having a retired Baptist minister connected with his church who can supply the pulpit during his absence—Mr. Deacon.

"A gentleman of the name of Taylor, Drayton Swamp, called on me in Ipswich to say that he had left word that I was to be received and entertained at his house if I visited the neighbourhood. I was not in, but he left the message. Mr. Warraker and myself called twice at his hotel immediately we heard of it, but did not see him. Mr. Warraker, however, made a third and more successful attempt. Though a stranger, Mr. Warraker was anxious to mention to him his wish to establish an interest in Drayton, and to ask if he could let them have a piece of land for a building to be secured for that purpose. He readily assented to this (as I understood Mr. Warraker), saying he might fix on any locality he thought most eligible as he had a number of allotments in and near the town. On the Monday morning, at seven o'clock, I left Ipswich for Brisbane, and, on the Monday and Tuesday evenings, fulfilled the engagements already referred to.

"MAITLAND AND NEWCASTLE, *Wednesday*, 23*rd*. — After giving a lecture of two hours and twenty minutes the night before, and hardly getting to rest before twelve o'clock, I was up soon after four, and was on board the steamer by five on the Wednesday morning to proceed to Newcastle and Maitland. We stuck on the bar in Moreton Bay, where we remained from 8 a.m. to 5.30 p.m. On moving off we only went a few miles and anchored for the night. After two days of great suffering (Thursday and Friday), I arrived at Newcastle on Saturday morning, about ten o'clock, and went on to Maitland at three by rail. On Sunday morning (the 29th inst.) I attended worship,

and heard Mr. Griffith; in the evening I preached; the collection was on behalf of the church, on which a debt still remains. Mr. Cuthbertson and other friends were expected from Sydney, and a public meeting was projected for the Tuesday evening; but as they were prevented coming, an ordinary service was held. The weather was exceedingly wet, and greatly interfered with the attendance. I preached again and again, a collection was made, the two together amounted to £31. I ought not to omit to mention that Mr. and Mrs. Foss had brought down Mrs. Binney to Maitland. We were all hospitably entertained by Captain and Mrs. Russell. We left Maitland on the afternoon of Wednesday, the 30th inst., for Newcastle, where we took up our abode at an hotel. Mr. and Mrs. Gibson had made arrangements to receive Mrs. B. and myself, but we thought it best to remain all together at the inn. The night was very wet and dark—the streets of Newcastle are indescribably bad, yet the church, which is tolerably spacious, was well filled. The service was the last which I had undertaken to conduct in this visit of mine to these northern churches. The collection amounted to five pounds. The next day Mr. and Mrs. Foss, Mrs. Binney, and myself left Newcastle for Sydney, where, after a comparatively quick passage, though to some of us a painful one, we arrived at seven o'clock. Mr. Fairfax, with his characteristic thoughtful kindness, had watched for the signal that indicated our approach, and sent down a carriage, which was waiting for us at the wharf. In this we were soon at 177, Macquarrie Street, where a warm and cordial welcome awaited us.

"Brisbane,	28+10+30	£68
Ipswich,	4+12	16
Maitland	... ...	31
Newcastle	... ...	5
	"Total	£120."

After the visit of Mr. Binney to South Australia, we have these incidental reports.

Rev. Mr. Cox, writing from Adelaide, Nov. 11th, 1858, says:—

"Mr. Binney leaves by the 'Havilah' to-day for Melbourne.

He has been about three months there. His visit has been in many ways productive of great good, in the funds that have been raised, a stimulus given to the churches here of all denominations, by making the Gospel truth for a time the most public and prominent thing in the mind of the bulk of the people, and by the impulse given to the glorious Christ-like thought of a more visible union of the churches, especially the episcopal and non-episcopal. Of course, in the way of *seeing*, Mr. Binney will not have seen the churches in their ordinary aspect, all has been (necessarily) rose-coloured; but still with his far-sighted eye he will form a pretty accurate notion of the real state of things, ministerially, ecclesiastically, and spiritually among us. His visit has undoubtedly produced a great effect in our favour denominationally throughout the colony, for Mr. Binney has been in friendly intercourse with the most influential people here, and has resided some time at the Government House. His lectures on 'Writing and Speech,' and the 'Apostle Paul,' have been most enthusiastically received, and at the public breakfast all the dignitaries of the church (except the bishop, who was out of town), the governor, most of the ministers, the Houses of the Legislature (for the House of Assembly adjourned on purpose), and all the best people in the colony were present. May God give him a safe journey home again, and may other men of mark at home be led to pay us who have come to the ends of the world a flying visit. May the Lord bless you and the Society. —Believe me to be, yours faithfully, "F. W. Cox."

Visit of Mr. Binney to Adelaide.

Mr. Binney wrote a book on his famous correspondence with the Bishop. His lecture on the Apostle Paul attracted extraordinary attention. An Australian critic says:—

"Mr. Binney's forte is not rhetoric. He wins his way into the hearts of his hearers. It is not eccentricity, it is not pathos, although there is something of each. The flashes of humour with which Mr. Binney sparingly lights up his addresses, though they relieve the more majestic portions, do not explain the secret of his mastery over his audience. That mastery is nothing more than the combina-

Australian Critique on Mr. Binney.

tion of the faith and simplicity of the speaker. Believing what he says, he scorns adventitious aids. He knows it is true, and he utters it, leaving the truth to do its own work. Of course, something is attributable to Mr. Binney's cultivated mind, to his stores of knowledge, to his emphatic manner, even to his noble personal demeanour and bearing. But he conquers by faith and simplicity, where the mere rhetorician, doubtful of his theme, overloads it with ornament. Mr. Binney, full of faith, yields himself to the genuine impulse of his own heart, and pours forth simply the words of truth, and these words are words of power."

On his return from Adelaide, Mr. Binney writes from St. Kilda, Melbourne, Dec. 17th, 1858.

"My dear Brother,—It is quite impossible for me to write much to you this month. I could do nothing last month, and I am equally incapable of filling many pages this month. When I last wrote we were leaving Adelaide. When we arrived here, after a weary passage of 100 hours, the mail with the September letters had not arrived, and the mail to England went before it did. It came in a day or two after, and brought to ourselves the intelligence of the decease of Mr. Piper, which, though not altogether unexpected, yet was a shock to us. During the week I was here, I preached twice on the Sunday to large congregations at Richmond and Collingwood. On the Monday, beneath a burning sun, I gave an address of some forty or forty-five minutes at the laying of a first stone, by the Governor, of a new church at Prahran. By the way, I wish I could send you the Governor's reply to the address of the church; it was very sensible and opportune. Dr. Cooke can show it you. It might be well to give it in some English paper for its own sake; and you may give, too, if you like, the only sentence I cared to hear reported of my speech, which was to prevent the people calling me Doctor, and addressing me as D.D., on the strength of some paragraph just brought from England and copied by the papers here.

Letter from Mr. Binney to Rev. T. James.

"I attended three tea-meetings—Tuesday, Wednesday, and Thursday—and I was to have gone to four, but slipped off from the Monday's on the excuse of having spoken in the sun! They

are terrible people here for tea-meetings. On Friday morning we started in a crowded, open sort of long car for the diggings, to see them, and visit the churches there. We went seventy-three miles that day to Castlemaine, and twenty-six, the next, to Sandhurst. Mrs. B. and I were hospitably received by the free church minister. I opened a large school house, built as a temporary church by young Mr. Fletcher, preaching morning and evening. Things are hopeful; much has really been done in a short time. On Wednesday, returned to Castlemaine. I may mention, however, that I saw a Mr. Butler, who has a little place on the White Hill diggings, Bendigo, near Sandhurst. On Thursday evening I preached at Forest Creek, a small place; Mr. Pitman, a good man, weak in body; salary greatly in arrears; got him a little, and made it more. I felt much for him. At Castlemaine, stopped with Mr. Day, an admirable man, with an admirable wife. The history of the cause there is very interesting, and I found it to be much so to me. One received by me at the Weigh House, years ago, as a young man, having been one of its originators and supports. They had their anniversary in August, but took advantage of my visit to make an effort to clear off a debt of £400. £120 was got in money, £300 in promises; twenty individuals or parties of so many, each pledging themselves for £15; and preached twice on Sunday, and attended a tea-meeting on the Monday. Tuesday we proceeded to a squatter's house on Mount Emu, seventeen miles towards Ballarat; preached in the evening in a large room to the establishment and others from stations in the regions round about. Next day, on to Ballarat, accepted an invitation to a tea-meeting for Friday evening, from the clergy and ministers of all denominations—a clergyman being one of the deputation to me. I saw Strongman at Ballarat. On the Thursday evening, by the way, I had all the members of Mr. Lind's church to tea at his house, and had some talk with them; worthy people some of them, but some very ordinary. In Ballarat, the greatest of the gold fields, there is a large, well-built town, we are nothing, and I fear we have no prospect of being anything. I got the poor little place £50. I wish I had told them to give poor Mr. L. a special gift out of it, though I fear it would have been reckoned for at some future time; there is only one man of substance, I believe, in the church, and I think he subscribes thirty

shillings a week to the cause. He is a timber-yard man, and gives a pound a day to a man up in the bush, whose sole duty is to sharpen the saws of the woodcutters. If he works longer he is paid in proportion. Since I have been here I have been sent for by Mr. Bowman, who is actually breaking down, and two physicians came here yesterday to see Mr. Fletcher and myself. Mr. F. I believe will write you officially the statement of facts respecting the nature and extent of Mr. Bowman's malady, and the opinion given of the danger of the climate of Australia to him; especially as the circumstances surrounding him at Victoria Parade are such that we durst not take the responsibility of advising Mr. B., against the doctors, not to return home immediately. I am to preach for him on Sunday evening, and to meet his friends afterwards, and in the meantime am to try to get the opinion of two other physicians. My belief is, however, that Mr. Bowman will return. To stay here it is expected will be perilous, first to his mind, next to life. I met the Committee of the Home Mission yesterday. I had placed myself at their service to preach and help them as much as I could. Almost all the churches want my services for private objects. I see no prospect of doing much here for our cause as a Missionary cause. There are a few good men here, and two respectable interests, but there is very little money power. Most of the places are feeble, and *there is a want of sympathy and earnestness in the two oldest places* I shall hope to get to Tasmania next month. We go on Monday on a visit to Sir H. Berkley, the Governor, who is an exceedingly kind and amiable man. There has been a great deal more writing about 'Union' since I left Adelaide. Fletcher is preserving some of the letters in the *Spectator*.

"Kind regards to the Council. Yours, etc.,

"T. BINNEY."

Mr. Fletcher writing to Mr. James from St. Kilda, August 16th, 1859, says, "Mr. Binney is now packing up in order to embark on board the mail ship on the morrow. His career in Australia has been one continued ovation."

It was a satisfaction to Mr. Fletcher that Mr. Binney, on meeting the Committee in London, would

be able to give them a correct view of the state of things in Australia. Ministers were wanted for vacant churches, but they should be sent gradually, for "there were no great places," and none would succeed but intelligent, hard-working, and patient men, willing to begin from nothing in order to substantial prosperity in the future. The disappointment of some who came out, and the bitterness with which they expressed their dissatisfaction, caused great anxiety to Mr. Poore, shattered his health, and broke his spirit. The College absorbed the thoughts of Mr. Fletcher. Having received a gratifying invitation to be present at the jubilee of Grosvenor Street Chapel, he prepared for the voyage with great alacrity, cheered by the hope that he should find amongst his old friends in Manchester the needful funds. He intended to sail in November, 1861; and, in anticipation of his departure, preached to them a farewell sermon on October 6th. The ministers of the Victoria Congregational Union presented him with an address on the occasion, testifying their esteem and affection. His strength, however, rapidly declined, and to an extent that showed his work was done. The last weeks of his life were a beautiful and striking comment on the gracious promise, "Thou shalt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." "Calm as a lake," he said, "calm as a lake; underneath me are the everlasting arms." His entire resignation, and firm trust and hope, it was very affecting and delightful to witness. No word of murmer ever escaped his lips. No ripple of doubt or wave of fear disturbed his soul;

Death of Mr. Fletcher.

submissive, patient, happy, he calmly waited the change. He had fought the good fight, and finished his course, and kept the faith, and lay listening on the edge of life to catch his Master's voice. At eventide it was light, and on Sabbath night, December 15th, 1861, about eleven o'clock, he passed away to the "rest which remaineth unto the people of God."

Immediately after the death of Mr. Fletcher practical measures were adopted for founding the College. The Rev. M. A. Henderson was obtained as a tutor. The library of Mr. Fletcher was presented by his widow, and all parties combined to give the institution a character that should gain the confidence of the churches and the respect of the community.

Mr. Poore, after a third visit to England, returned to Australia for the last time, to arrange his affairs, with the intention of completing his colonial service and going back to his native land. In this expectation, Mrs. Poore remained in England. He arrived in Melbourne August 3rd, 1866, having suffered much during the voyage, and quite unfitted for public service. Changes, intended for his improvement, brought no lasting benefit. At intervals there was a transient gleam of hope, but it soon passed away, and the physician finally decided, December 26th, 1866, that it would not be possible for him to return to Europe. With a feeble and tremulous hand, he wrote a few lines to Mrs. Poore— Last Days of Mr. Poore.

"BELOVED MARY,—Accept this letter as conveying the undying love of your dying husband; for that I am dying I know

Dying Messages from Mr. Poore.

well, and unless God interpose, the time of my departure cannot be long delayed. My love will endure to the end." (Here the pen dropped from his nerveless fingers. After a while he rallied, and wrote the remainder.) "I commit my soul to God in Christ; my body to the loving care of my Lord. My hope for life is in Him, and in His salvation I repose for immortality. The dear Lord comfort and keep my dearest Mary. I have had medical skill and most careful nursing, and my dear sister has been ceaseless in attention and care.

"J. L. POORE."

Several messages of affection to friends were dictated to his sister—"To Mr. Spicer and to the Committee his most loving and dutiful regards, with, of course, his retirement from the service, which has been to him an honour and a joy;" "To Mr. Wood, of Manchester, asking him to accept and convey undying affection to his former people, from one whose delight it was to gather them as a shepherd does his sheep."

Mr. Fairfax came from Sydney to see him, and spent three days in ministering to his comfort, and quietly put into his hand a bank-note for £100 to meet any extra expenses during his affliction. For a short time there seemed to be a probability that he might live long enough for Mrs. Poore to undertake the voyage and to see him once more. On receiving these tidings she resolved to go to Melbourne by the overland route, and embarked on March 28th.

A newspaper, brought on board at Point-de-Galle, conveyed the sad intelligence of the death of Mr. Poore on the 27th of March, 1867, and there remained only to the afflicted widow to learn the particulars of his dying experience, and to visit his grave, near to that of Richard Fletcher, in the Melbourne

Cemetery. Public testimonies were given in Australia and in England, to his Christian worth, and the inestimable value of his labours.

The system of providing ministers from England for Australia was now relinquished, and a formal resolution adopted in 1872 by the Victoria Congregational Union, that the "supply of ministers from Britain and elsewhere may be left to the separate churches demanding their services, and to private enterprise." Godly students, fully trained in the College for the work of the ministry, could not be obtained.

The greatest difficulty had been to find ministers for districts remote from churches that might afford them help and sympathy. In Western Australia, Mr. Henry Trigg, who went to the colony in 1828 —the year in which it was formed—laboured for fifty years to obtain an efficient minister for Perth, the capital, and help for two or three chapels he had assisted in building. Personally he had devoted himself to a Mission among the convicts, preaching to them in prison and in their working parties on the roadside, gaining their confidence in a remarkable manner, and the approval of the governor. The Rev. Joseph Johnstone, a minister of kindred spirit, laboured with singular diligence and with much success amongst the people of the convict settlement and their descendants, with little encouragement or co-operation from without.

Mr. Trigg and Western Australia.

"I am very anxious," Mr. Trigg wrote, in 1858, "for some one to take my place, should I be called home, as I cannot expect to labour long. If, therefore, a minister be sent to Perth whose soul is in the great work, I could occasionally introduce him, and there would be hopes of the blessed Gospel being still sounded in their ears. Poor creatures! they need it. I am

well convinced a servant of Christ can do more good among them than the hangman, and the soothing tones of the Gospel than chains."

"PERTH, W. A., *June 12th*, 1879.

"MY DEAR BROTHER IN CHRIST,—From my letter by last mail, you will perhaps conclude that all is going on well with Mr. Rose; but a change has taken place, and Mr. Rose has tendered his resignation, which I have no doubt he has long been seeking opportunity to do. As I know you, my dear friend, still feel interested in the little flock, I send you these few hasty lines. Mr. R. leaves for England by the 'Woolship,' to take a large boarding-school at Clifton Down, which I think is the village he came from.

Letter of Mr. Trigg.

"God has kindly given me new strength, and I have seen our Freemantle friends on the subject. They intend retaining Mr. Odger and Mr. Johnstone, if it meets Mr. Johnstone's approbation, and if they can raise £500 yearly, which (Mr Pearse says) they have every prospect of doing. All their seats are let, and their last quarter gave them £110. They are now going to add by building a gallery, and they suppose, by this addition, together with what has been obtained by friends at Rockingham and other out-stations, on condition of Mr. Odger or Mr. Johnstone visiting them, the sum required will be obtained.

"*Mr. Odger informed me there is a friend of his, a young man of good abilities, who would gladly leave the church he now holds at Melbourne, and come to us. He is much beloved; but his church is so much in debt, and congregation poor.* He is a married man, with two children. I had a meeting at my house, of friends, the other evening, and gave them the particulars; *and we all agreed to send no more to England, which has cost us so much, but send to Mr. Connebee, the President of the Congregational College, Melbourne.* I think you will agree with us.

"I fear there are some among us who are not altogether sound, and hope this affair will close our doors. I differed with them, and firmly believe it will work for good. It is remarkable that every change has improved our buildings. Does this argue that our God has forsaken us? No! no! my dear friends. I am as firm as ever in the Divine promises, and trust He will see the little flock firmly established. Your son George has promised me to return when Mr. R. leaves; and this may bring

others of your family. I hope this will find you and your family in better health.—Believe me, my dear fellow-pilgrim, yours in the bonds of Christian affection, HENRY TRIGG.

"P.S.—If you see Mr. Johnstone give my kind and Christian love to him. I hope to be spared to see him return to the Swan. If spared to the 30th of this month I shall complete my eighty-eighth year, and I can indeed say, 'Bless the Lord, O my soul;' for although my eyes are very dim—scarcely see to read or write—my health is good, and, glory to God, His promises are sweet, and the home our dear Redeemer has purchased for us is a pleasing prospect before me. Doubt not, my dear brother, but we shall see each other again."

The following is an extract from a letter written by the members of the church at Freemantle, when under apprehension that their minister might be removed. It is given to show the tone and spirit of the people surrounded with convict associations:—

"Mr. Johnstone is one peculiarly well fitted for the place he fills; he is held in high esteem and respect by all the inhabitants, and his acquaintance is desired by ministers of all denominations, being known among them as a brother beloved in the Lord. During his residence in this colony he has had to encounter difficulties and labours of no ordinary nature. On his arrival here he found a *chapel without roof and no congregation existing*. Now the chapel is nearly free from debt, and an increasing congregation worshipping in it. Love and esteem for our beloved pastor has, under the supreme grace of God, been the powerful agent to unite us, many of whom were originally of the Baptist, Presbyterian, Wesleyan, Church of England, and other persuasions, in the bonds of membership; and had those of our number who have quitted the colony remained amongst us, the building for worship would have been by far too short for us. His untiring exertions have established a Sunday school, which is now in a very flourishing condition, a growing interest in it is being manifested both by teachers and scholars. It is now in good working order, as will be seen by the report of the last few months, which we herein enclose.

Mr. Johnstone at Freemantle.

"The Temperance cause owns in him a steady supporter, and

to his zealous exertions the Temperance Society in this place is mainly indebted for its growing strength, through the testimony which he has both publicly and privately borne to the benefits derivable from temperance, and we do unhesitatingly aver that numbers of those who are now consistent members of that society, were induced mainly through his persuasions to join it.

"His labours in the pulpit have been discharged with fidelity, and he has with great earnestness, faithfulness, and simplicity from Sabbath to Sabbath, and also in his weekly evening lectures, held forth Christ as the only Saviour of sinners, and we do sincerely believe that there are those in our midst, as well as amongst our friends who have gone away, to whom he has indeed brought tidings of great joy, and who will bless the Father of Mercy throughout all eternity, for having been permitted to hear the Gospel from his lips. A weekly prayer-meeting has been established by him, at which the attendance is gradually increasing, and the exercises very strengthening to our faith.

In his private visits to the congregation unremitting ardour has been displayed by him. His precious advice and sympathy have been eagerly sought by many in seasons of distress, and especially in seasons of bereavement has his Christian sympathy been cordially extended, and his words of consolation entered the mourner's heart with power and healing.

"*We cannot therefore bear the thought of losing him.* It would really be withdrawing the shepherd from the sheep, and tearing the main pillar from our Church, and we dread that in such case the materials which (saving the great Corner stone and Foundation of the Church) find a great tie in our beloved pastor will be scattered again.

"There are those here who can truly say, 'Blest be the tie that binds our hearts in kindred love,' who have listened to his instructions with pleasure, and we humbly hope with profit, and we do not want this bond broken until it pleases the Great Disposer of all events to say to His servant, 'Come up higher.'

"We have also contributed to the support of our beloved pastor from our substance, and have felt it a pleasure so to do, and we do confidently appeal to himself whether he thinks there has been a lack of liberality according as we have been prospered.

"We now ask, and earnestly beseech you, that you will further

assist towards the 'bread of life' being dispensed to us, and that you will be pleased to allow towards his support for the year 1837, the sum of one hundred pounds, to decrease every succeeding year at the rate of twenty-five pounds, at the expiration of which time we hope the congregation will be self-sustaining."

The mode of obtaining ministers by "private enterprise" may be illustrated by the negotiation conducted on behalf of the church at Collins Street, Melbourne. The proceedings, partly ecclesiastical and partly commercial, are published in colonial journals, and in a case of extraordinary interest the transactions of the church meeting are fully reported.

Minister obtained for Collins Street Church.

It was a matter of supreme importance to the strong Church at Collins Street to have a "man of power." Their agent in England gave them to understand that the premium would be unusually high because of the recent competition with America. Having an ample margin, the Commissioners, after careful inquiry, directed their steps to Swansea in quest of the Rev. Thomas Jones.

Mr. Jones tells us that the secret of their intention to visit the chapel having transpired, great curiosity was felt to see the gentlemen. Not to attract the attention of the congregation as strangers, Mr. Fielden sat in one place, Mr. Paterson and Mr. Brooks sat in another. "Where are those London men?" some of the people asked; but the spies were not to be found. On Sunday night Mr. Fielden went to Mr. Jones, and said, "I want to speak to you." "Call upon me to-morrow morning," he replied. A glowing description was then given of the paradisiacal beauty of Victoria, Mr. Fielden summing in one sentence, "Mr. Jones, the sun shines there."

Correspondence followed. In the first instance Mr. Jones declined, then hesitated, and finally accepted the overture, and the result is reported in the following communication :—

"To Samuel Haigh, Esq.,
"Collins Street, Melbourne,
"*Feb.* 16*th*, 1877.

"Last week, Mr. and Mrs. Jones were in London. Amongst other things the following points were settled. His engagement is for three years certain, D.V. The manse is to be ready for occupation when he arrives (if possible). Then the *minimum* salary to be £1200 and the manse. Now that he is coming, *suffer the word of exhortation*. I have promised great things in the name of your church, and have given you *such* a character as I expect you to display! I need not ask for him and his a splendid colonial welcome! I have no doubt or fear as to that! I *do* ask that you will all pray for him, and give him cordial and thoughtful sympathy in all good work. He has all the sensitive and emotional electricity that belongs to great genius and noble purity of character. He will *feel*, like a barometer, by instinct, whether people love him and grow through his teaching and influence! He is every inch a man—unselfish, yet keenly alive to all that goes on and profoundly impressionable and kind-hearted. Don't let him work too hard; if he preaches and takes part in public questions and looks after the sick, and the enquirers, don't let him be worried about details and formalities that can easily be done by others. Living in the manse, don't waste his time and fritter away his strength by gossip and social bondage from which he ought to be saved. I hope that he will grow stronger and renew his youth in your bright, stimulating climate; at present (with no organic disease) he has no surplus of physical power, and much will depend upon the first twelve months as to how he roots in the colony and how long he will stay. To leave Wales and large troops of loving friends here will be a great wrench. It must be yours to make him forget all that by creating a new home, so guarded and beautified by warm affection, that he will settle down and end his days in Melbourne after all. I doubt not you will feel with me that,

Mr. Fielden's Word of Exhortation to the Church.

in God's providence, you will have soon, in your midst, a prophet and a poet among preachers—with wonderful eloquence—keen, flashing insight into God's truth and human hearts—a brother and helper, rich in experience and observation—a workman of whom you will be proud and never ashamed. Mr. Binney's visit was a great sensation. Your late-lamented pastor was a great power, but this man will stir the colony through its noblest members, so as it has never been moved yet by any, or I am utterly mistaken. His name will crowd any London church. All our best pulpits have been offered him in succession. *Since our negotiations begun he has again refused a splendid London position.* My only fear for him is that you will soon have to face the problem of what to do with the crowds that are sure to make Collins Street too strait. So far as Mr. Jones is concerned there is everything to hope, and nothing to fear. He is so noble, humble, brotherly, unselfish, that the ministers cannot but hail his coming with gladness, and find in him a genial and loving friend. The English press has always done him justice, and to such a preacher there *must* gather all the most thoughtful, busy, and needy in your population. His sermons are simple—childlike, and yet profound and imaginative. His prayers make you feel that you are talking with God face to face. Mrs. Jones is very helpful to him and to all his work—quiet and unobtrusive, yet a constant visitor of the people, and ready for any kind of loving service—a true and faithful minister's wife, and a kind mother to the children she found in his home."

It was added in other communications to all this—that with his amazing popularity, Mr. Jones would be sure to "*fill the treasury.*"

On his arrival at Melbourne, Mr. Jones fully justified every encomium that had been given, but failing health constrained him to return on the expiration of three years' service.

There are many fields of labour in the Australian colonies and in New Zealand which it would be interesting to consider, but we can only find room for a few pages from the journal of a three months'

tour in Northern Queensland as a Bush Missionary in connection with the Colonial Missionary Society and the Queensland Congregational Union, by Rev. B. Schofield, one of the early students of the College at Melbourne—

Leaves from the Journal of a Bush Missionary.

"*August* 10*th*.—Left Rockhampton at noon, rode thirty-two miles, and arrived at Westwood at eight o'clock p.m. The hotel-keeper thought it was too late to attempt holding any service, but I determined, if it was possible, to get over the difficulty. I was very tired, as it was the first time in my life that I had ridden thirty miles without halting; but I managed to see most of the people in the township, and in little less than an hour we mustered at our service fifteen adults and some young persons. I had liberty in speaking to them from John iii. 10, and some manifestly felt the power of the truth uttered, who remained to speak with me after the rest had gone. I did not say a word about money, but twenty-three shillings and sixpence, as a voluntary offering, was handed to me, with thanks, and wishes that my visits might be more frequent. Thus my first service afforded me pleasure, encouragement, and humble gratitude.

"*August* 11*th*.—This day I was doomed to disappointment, and to receive some new experience of bush travelling. When starting from Westwood, I fell in with a man who said that he was going to my next place of destination, and that he had lived there for two years, so abandoned all anxiety about finding the way. We travelled on from nine till two o'clock, and then discovered that we had gone seventeen miles in the wrong direction. We halted an hour and a-half, and then started back, but scarcely had we begun to retrace our steps when his horse 'knocked up;' he, however, managed by coaxing and flogging to ride it about eight miles, when he was compelled to get off and walk. To be social, and at the same time to give my own horse a rest, I got off to walk with him. The horses went all right for a little time, when my two started off helter-skelter, and did not slack in their pace till they had reached Westwood, leaving me to walk the nine miles as best I could. The road was narrow, and bounded on both sides by trees, so that I expected the saddle-

bags and swag would be dashed to pieces, and more so from the fact that before they had gone many hundred yards, I picked up a small valise, some papers, etc., which had been dropped by them. The sun was going down, and speedily we lost all trace of their footprints. A thousand fears and miserable surmisings now flooded my mind and imagination. I thought it not at all unlikely they would either be killed, or lost for several weeks, or possibly for ever, in the bush, and that I should have to purchase a new outfit, or return to Rockhampton crestfallen. After walking about five or six miles, I came in contact with some carriers, who had camped for the night. On questioning them, they said that two horses had passed them about an hour ago, going like the very d——. I said, 'My friend, don't swear,' and he seemed ashamed that he had done so. I hastened on till I came to Westwood, and there found, to my great satisfaction, that my horses were enjoying the luxury of a stable, belonging to an hotel. I stayed at this hotel all night and had the utmost kindness shown to me. The lessons taught by this day's experience were somewhat painful, but proved of great advantage during the rest of the journey. I closed the day with a sense of deep gratitude resting on my spirit for the favours received from God and man. The people would accept nothing in compensation, but added, they would be glad for me to find a home at their house upon the same conditions, whenever I was in that locality.

"*August* 12*th*.—This day I found but little better than the previous one. I was told to keep the main road, which I did for thirteen miles, and then was profoundly convinced that somehow I must be wrong again. I hallooed and shouted for a quarter of an hour, but in vain. I then got off my horse, took out my map and compass, and found that instead of going S.W., I was going N.W., so I turned my horses' heads in the direction indicated by the compass, and after riding quickly for half-an-hour, to my great joy, I saw a house in the distance. On my way to it I was compelled to cross a large creek, and upon my getting into it I thought I should never have got out, for my horses both sank down in the sand, and began to plunge most furiously; fortunately, however, the other side was reached without harm to them or me. This proved to be the right direction. The next house was nineteen miles off, and the road to it lay through a dense forest, which made the distance appear

more than twice as far as it really was. I managed to reach the house just before sundown, very thirsty and very tired. The hotel-keeper told me that he had never attended service since 1864. During the evening, I tried to bring home the truth to his mind and heart. Before going to bed I asked him if I might read a few verses of Scripture to his family; he said he did not know, but he would see what his wife said; and, after consultation, this privilege was conceded to me. My little congregation consisted of all the members of the house, which were four in all. I read Luke x., and spake to them from the fourth to the twentieth verses. The remarks appeared to be a word in season; both he and his wife asked me earnestly to come again soon, and would take nothing for my accommodation.

"*August* 13*th*.—As I was riding along this morning, I felt deeply my unworthiness for the great work in which I was engaged, but felt also near access to God. I arrived at Gainsford about one o'clock, and on crossing the Dawson River, I asked the man at the punt if he would come to service on the following day. He blushed deep red, as if I had charged him with some foul crime, of which he was guilty, and then replied that I was the first who had mentioned such a thing to him for many years past. He promised to come and bring his *missis*. After I had taken lunch, I went to visit some bullock-drivers, who had camped in the neighbourhood, being unable to cross the river. Some laughed at me, others promised to be at our service the next day. These men appear quick and intelligent enough about everything that pertains to their work, but are profoundly ignorant of spiritual things. I listened to them patiently whilst they related the hardships which their life entailed upon them. One of their number was sick, and I sought to direct all of them to Him, on whom they might cast their burdens, and to that Physician who also can heal the guilty conscience and the broken heart. They listened to me apparently with deep interest; at last, one of the young men, who had a bright eye and a pleasant countenance, said, 'that they had no money to go to a physician like the one I had been speaking about.' He had been born in the colony, and brought up in the position which he then occupied, so that it was no marvel that Gospel words had to him a strange sound, and little or no meaning. I returned home at sundown, with the determination

to try on the next day to be of some further service and good to souls.

"*August 14th, Sabbath.*—I started out pretty early this morning, and met several bullock-drivers, with their teams, at work. I spoke to them on the desirability of keeping the Sabbath as a day of rest. They replied, 'It was a matter of necessity in their case, as the people wanted provisions up the country.' I walked on about a mile and a-half, and found two others sitting on the ground; one of them immediately got up and left the place. I tried to speak a few words of Gospel truth to the remaining one. Going on still farther, I came in contact with four others, who were squatting like Arabs on the ground. I accosted them in a free and easy style, saying, 'You are a lot of happy mortals; is this the way you spend your Sundays?' They answered me as freely, by saying, 'Yes, we have nothing else to do but to backbite our neighbours.'

"I spoke to them a little while, and one of their number, who was a Roman Catholic, began to show signs of uneasiness, and ultimately decamped altogether. The others were evidently willing and wishful to prolong the conversation. I therefore sat down in their midst, and proposed to read a chapter, to which they readily consented, but they thought it would be impossible for me to see, in consequence of the dazzling glare of the sun. I read and spoke to them at some length, to which they listened as if it were for life. When I had concluded, they spoke to me most freely about their own souls. One of them told me that 'he prayed often under his bullock dray, and believed that God heard him.' Another said 'that he had no desire to neglect his soul, but that he found no encouragement to be religious in the circumstances by which he was surrounded.' He added, 'he would try and always carry a Bible with him for the future.' I discovered that one had part of a New Testament with him, while another had two leaves of the same, and a third said 'that he had been into one of the principal book shops in Rockhampton, and had been laughed at for asking for such a thing as a Bible.' The books which they read are, almost without exception, exciting novels, such as corrupt the taste and unfit the mind for the realities of life. The people with whom I was staying, and all whom I consulted, saw it would be no use to attempt any service, as those who lived in the neighbourhood were almost

all Roman Catholics. I said no harm could accrue from trying, so I went to the policeman, and asked if we might have the use of the lock-up in which to hold a service. He laughed at the idea, but gave me permission. I then went to every house in the place, except two, inviting them to come with us. My congregation consisted of eleven men, four women, and three children. God was evidently with us in that place, and I have reason to believe His word was blessed. I told the people that I would have another service in the evening, if I could get a room in the hotel. I asked the lady of the house if I could have service in the evening. She said 'that she and all the servants were Catholics, but that she had no objection to me occupying the drawing-room for that purpose.' At eight o'clock, to my surprise, she came into the room with four of her servants; we had also six men. I felt the service profitable to my own soul, and trust it was the same to the souls of others. There came over me an overpowering conviction that to do this work well, a threefold sympathy is needed—sympathy with God, with truth, and with man.

"*August 15th.*—When I was about to leave this morning, there was given to me £3 for missions. One gentleman said that he had been a squatter in Queensland for seven years, with two stations, together with the management of a third, and yet a clergyman had never been to visit him at any of them, except once, and then he came to marry a couple. Knowing, therefore, from experience, the necessity of our work, we had his full sympathy in carrying it out. I left the town with the good wishes of all the people, Catholics and Protestants alike. When I reached the next station I found only one woman. I prayed with her, and was about to start for the next station when I found that a parcel had been left at Gainsford, which would necessitate my going back at once, which I did.

"*August 16th.*—Started early this morning, and on reaching the house where I had prayed with the woman on the previous day, I found that her husband had stayed at home with the intention of seeing me. He said that he had lived there for six years, and had never before seen a minister. I asked if we could hold a service; he said this was impossible, as he was the only Protestant in the place. There were only three houses in the township—a store, a boarding

house, and an hotel. I visited them, and then went out of the town to some draymen who had encamped in the neighbourhood; some promised, while others sneered at the idea of going to a service. At seven o'clock ten of them had collected together, which was exceedingly gratifying to my own soul. I preached to them from the words, 'Is not this a brand plucked out of the fire?' God came very nigh to us, and I felt my heart yearn after their salvation, and greatly honoured, that He should thus use me as an instument to work out the Divine thought and purposes of His own heart.

"*Sept. 2nd.*—Was unable to proceed, in consequence of rain, and *I visited a number of South Sea Islanders whose term of service had expired. One of their number was very sick, and I gave them some chlorodyne, pills, and a little brandy, to take with them for their use. They offered me a handful of half-crowns for these things; but I told them I could not take anything, as I was a missionary. The word missionary was like a flash of joy, and they at once almost worshipped me. One big man came and sat down at my feet, took hold of my hand with both his, and kissed it many times, then looked at me, with the tears rolling down his cheeks, and said I was the first missionary that he had seen since he had left his own country. These had all come to Queensland from the island of Lifu, and spoke of Mr. McFarlane* with affection and reverence.* I have met several groups since, from Upololo and Loyalty Islands, who have spoken in the same manner of their missionaries, Nisbet and Creagh. On every station *where I have met these South Sea Islanders, their conduct has been a living witness for the truth, and of the triumph and blessed results of missionary labours in the South Seas.*"

Recent communications from Central Africa are very assuring, and confirming in a striking manner the views of Dr. Livingstone as to the extent and eligibility of that region as a field for missionary enterprise. In 1875, Mr. Arthington, of Leeds, with a liberal offer of help, proposed to the London Missionary Society to commence a Mission at Lake

* See "Lifu Mission," etc.

Tanganyika. Dr. Mullens, the Foreign Secretary, entered heartily into the design; and when the project was approved by the directors, began with great zeal and earnestness to make preliminary inquiries as to the best mode of transit, and the provision necessary for the undertaking. The Rev. Roger Price, who had returned to England, May 1st, 1875, from his station in Molepolo, Africa, was invited by the directors "to visit the coast of Africa," and to inquire respecting the best route and mode of conveyance between Zanzibar and Lake Tanganyika, with a view to the establishment of a Mission at Ujiji. He sailed for Zanzibar, March 18th, 1876, and having completed the needful exploration, returned to England, Sept. 6th, and was appointed "to conduct the expedition to Ujiji, and, arriving there, to take part in the establishment of the Mission on Lake Tanganyika," and sailed March 30th, 1877, *viâ* Cape Town and Natal, to Zanzibar, *en route* for Ujiji. The Rev. John Boden Thomson, who had laboured at Myati, in Matabele land; the Rev. Elbert Sills Clarke from Natal; Mr. Edward Coode Hore, from Sydney; and Rev. Arthur William Dodgshun, with Mr. Hutley, formed the missionary party.

Lake Tanganyika Mission.

They mustered at Zanzibar. The supplies were landed in good order, and a camp was pitched on the Ndumi Hill, five miles from the sea-coast. No sooner were the preparations completed, the waggons and carts loaded, and the march commenced, than formidable difficulties began to arise. The carts were found to be overloaded, the oxen proved weak, the drivers, unaccustomed to the hot climate, be-

came ill, and the ascent of the Ndumi Hill and of the ridge behind it, caused to all parties such hard work, that, after bravely contending with these difficulties during the last week of July, they decided to retrace their steps and rearrange their plans.

On the 1st of August, dividing their supplies, the missionary party moved forward to Msoero, and afterwards separated into two divisions; Messrs. Price, Clarke, and Hore returning to the coast to bring up the supplies, which had been left behind; Messrs. Thomson, Dodgshun, and Hutley proceeded onward towards Mwapwa, and pitched their camp at Kirasa.

A new calamity befell both parties in the mortality of their cattle. The missionaries authorized Mr. Price to return to England in this emergency, to confer with the directors. He arrived on the 14th of December, and after explaining the state of matters, the directors determined not to send him back, but after thanks for his services, sanctioned his return to his own station in South Africa. Mr. Clarke resigned, and went home to Natal.

Of the party at Kirasa, three of the party left in May, to resume their journey, and Mr. Dodgshun returned to take charge of the stores at Zanzibar. On August 25th Mr. Thomson, full of joy at the successful termination of their journey, wrote to the directors announcing their safe arrival at the lake. This proved to be his last letter. On September 13th he was seized with what appeared to be apoplexy, and died after a few days.

Mr. Dodgshun, separated from his brethren,

young and inexperienced, began to quail under accumulating difficulties and toils. Writing from Uyni, Dec. 28th or 29th, 1878, he says:—

"I have only heard to-day of Mr. Thomson's death, and the news has greatly troubled me. Now, more than ever, I regret that ever Mr. Price left us. While I intend to do my utmost to carry out the wishes of the directors, and shall lose no time in hastening on to Mr. Hore's and Mr. Hutley's assistance, I feel greatly the responsibility which thus falls on me. I hope you will be able to send out at least two good men to help us, and that soon. If another of us should be taken, the Mission will be in a sad way, and almost daily, since coming to this end of Ugogo, I have had reason to doubt whether I should ever reach Ujiji, for Mirambo and his allies are at war with the Arabs of Unyanyembe, and have stopped the road."

"Languid and depressed" Mr. Dodgshun went wearily forward to Ujiji, and, quite suddenly, died on April 3rd, just seven days after his arrival.

Under these circumstances, Dr. Mullens volunteered to go out to render all the help in his power, in conjunction with two missionary students, Dr. Southon and Mr. Griffiths. Dr. Mullens had large missionary experience in India, China, and Madagascar. His power of organization was great, and he had peculiar interest in geographical discoveries. But the African field was new to him. He suffered from chronic ailments, that were aggravated by the condition in which he was placed. He expected that the mode of conveyance to which he was accustomed to in India would be provided, but this failed, and under a combination of unfavourable circumstances the object he so much desired to accomplish was not within his reach.

Landing with his companions at Zanzibar, May

27th, he was apprised of the difficulties before him, even before he went on shore. In the last letter received from him, dated May 30th, he writes:—

"During the evening, Mr. Macgregor, our agent, acting in Mr. Buchanan's place, came on board, and gave us the important intelligence that Mr. Pickersgill was not here, that he had sent over no palankeens, and that he had declined to accept the directors' invitation. We instantly perceived that the fact had a vital influence on our future plans. But I resolved to think things over very carefully, and to talk them over with my companions, with Dr. Kirk and others here, before coming to a formal decision. I have now done so to some extent. Mr. Pickersgill's declining at once raises all the difficulties which staggered us all at the outset. One is shut up to some measure such as I offered to carry out. *The five members of the Mission are inexperienced;* these two wish me to accompany them, and promise me all personal help; Dr. Kirk thinks that with care, carried into the interior, and not compelled to walk, I may be able to bear the strain of the journey; other things point in the same direction; Mirambo's case needs serious settlement; non-Christian expeditions are increasing and our societies are anxious to do their share. It seems to me, therefore, that the directors will now consider it but a natural and necessary use of the 'discretion' they have given me, that I shall formally join our new expedition, and endeavour as speedily and comfortably as possible to reach Ujiji and the brethren there. I do this diffidently, calmly, with a deep sense of my own lack of youth and vigour, and of the grave external perils around us. But I do so believing that the call has come direct from God; that He has given me the grace to hear and accept it; and I do it in firm reliance upon His promised presence and help in service asked for by Himself. And in it all I rest also on the many prayers already offered by the directors and friends of the Society on my behalf, and on those which will continue to be offered in the days to come. Let me add that I am anxious to complete my present duties as soon as circumstances allow, and, if spared, to resume my place amongst you, and render to the Society a better service than ever hitherto."

Dr. Mullens at Zanzibar.

Persevering beyond his strength until the end came, he died at Chakombe, July 10th, 1879. His memorial grave will remain for ages to testify to all who pass by his fortitude, courage, zeal, and devotedness. The survivors have manifested the same steadfastness, and have entered on their mission on the lake full of hope, and finding on every side tokens of encouragement. In view of these cheering signs of the Divine favour, Mr. Arthington, the originator of the Tanganyika, Mission, makes the following offer :—

Death of Dr. Mullens.

"LEEDS, *February 10th*, 1880.

"CHRISTIAN BRETHREN, DIRECTORS OF THE LONDON MISSIONARY SOCIETY,—The matter of the work we have on hand for the evangelization of Africa is a solemn and blessed reality; and the death of our departed brethren—Thomson, Mullens, and Dodgshun—seems to throw over it a yet more hallowed character.

Letter of Mr. Arthington.

"It is high time that the Church of Christ aroused herself—clad herself in the full strength she possesses in God—and in the fulness of faith determined that now Christ's precious saving name shall be proclaimed in all the world—in all those parts of the world where Christ has not yet been named, and evidently set forth. Our spiritual strength and success are in connection with *continued prayer*. If this fails, *all will fail*—spiritual energy, abundant gifts, everything belonging to success.

"Africa is now open; the Lord in His providence has given us an open door. It is a very wonderful and great opportunity. How intensely gladdening it is to hear our brethren at the Lake Tanganyika saying, '*There is no discouragement here.*' We see that the Lord is with us. We are feeble instruments, and we shall be strongest as we habitually remember this—in God we are mighty. Oh! how I wish that the whole Church of Christ on earth would arise in her proper strength, finding it in God alone, and would apply herself to publish Christ's name over the whole earth, leaving no part unvisited with the Gospel.

"I have just seen the news that a telegram has been received

by our Royal Geographical Society, to the effect that the exploring party which set out under the leadership of Keith Johnston (who died on the road) has reached and traversed the region lying between the north end of Lake Nyassa and the south end of Lake Tanganyika, and that the natives are friendly and the country level, and there are no serious difficulties for travellers.

"I am anxious to do my best to promote the Tanganyika Mission so as to extend its influence and beneficial effects over as wide an area as possible. I am, therefore, disposed to offer to the London Missionary Society three thousand pounds, specially for the purposes described, viz. :—On the understanding that they will at once procure a suitable steamer capable of being carried in parts, place it upon Lake Tanganyika, visit all the populations on its shores, explore the country lying between the north end of Tanganyika and the Albert Nyanza, Mwata Nzige, or other lakes or large extents of water—with a view to find, and the determination to find, if possible, the best route from the Tanganyika Lake to the Nile, and with that to bring the populations of the region under the influence of Christian teaching up to 1° N.L. (one degree north latitude); and also seek an early opportunity of visiting all the populations of Uregga (or Ulegga), Manyema and Urua, and of the region of Lakes Muero and Bangweolo—maintaining the steamer, and visiting the populations again and again, classifying their languages or dialects, translating for them Luke's Gospel and the Acts of the Apostles, or the whole of the New Testament, and assisting them to learn to read, whilst the Gospel is preached to them by evangelistic visits, either by the European missionaries or by native converts.

"I should like by your means to convey to those who have specially contributed to this mission my joyful congratulations, with the sense of the blessed assurance that we shall reap abundantly, either in this world or in the world to come. Let us give as we purpose in our hearts to the Lord. Let the fruits of faith abound.—Yours most truly in the everlasting Gospel,

"ROBERT ARTHINGTON."

Dr. Mullens said in January, 1879 :—

"Not in vain have the three hundred and fifty missionaries in South Africa carried the Gospel into the Cape Colony, and far beyond it. The slaves have long since been freed, and by

personal struggles native rights have been defended against English encroachments at many points, and that successfully. Hottentots, Fingoes and Kaffirs, Zulus, Basutos, Bechuanas, have been evangelized and civilized. Thirty-five thousand communicants have been gathered into churches, and a hundred and eighty thousand people are adherents of these missions. Education, long in a backward state, at the present time, is making progress. *The sphere open to Christian effort in South Africa has continued to widen, and is now steadily advancing northward of the Zambesi and the populous tribes around it, the new missions in Central Africa are being firmly established in full and harmonious co-operation with one another.*"

So sure is the Divine promise—"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away. But the word of the Lord endureth for ever."

Our knowledge is limited and our work only fragmental; but He who seeth the end from the beginning, can make the feeblest effort for the advancement of His truth subservient to His glory; and in this firm but humble assurance we now close our story.

THE END.

Simmons and Botten, Printers, Shoe Lane E.C.

APPENDIX TO CONGREGATIONAL HISTORY,

VOL. V.

Containing an Account of Dr. Waddington, *by his Brother,* Joseph Waddington, *Minister of Hope Congregational Chapel, Denton.*

No name is more deserving of a place in this history than that of its worthy author, John Waddington, D.D., son of George and Elizabeth Waddington, who was born at Leeds, December 10th, 1810. He was the pupil of one of the best schoolmasters in Leeds, and was thus qualified for the place of principal teacher in a prosperous boarding-school. The strict discipline of his father—the exemplary piety, the bright example, the ardent affection, and fervent prayers of his dear mother—had much to do with the development of his character. He was early distinguished by a spirit of earnest and serious inquiry. One Sabbath morning the excellent superintendent of a Sabbath School gave him a truly Christian welcome. Stroking him affectionately on the head, he said to him, "My little boy, do you love Jesus Christ?" He replied promptly, "Yes." But during his walk (of two and a half miles) home, he had many questionings with himself as to whether he

had given the right answer. The question was a word fitly spoken, and it was never forgotten.

Another interesting incident occurred about the same time. Being present at the ordination service of Richard Knill, which produced a very deep and salutary impression, he shared in the general desire to shake hands with the young missionary. On doing so he said that he "should like to be a missionary." Dear Mr. Knill told him "to go home, to be a good boy, and perhaps God would make him one." Years afterwards, when Mr. Knill returned from successful missionary work, he found Dr. Waddington doing good work for Christ, in Stockport, and encouraging his warm-hearted people to do all that they could for "the Missionary Society." Mr. Knill put the two things together, and published them in a tract, entitled, "Little Johnny."

Dr. Waddington, like the child Samuel, was given to God by his pious mother. Like Timothy, from a child he knew the Scriptures; and the faith that was in his mother and in his grandmother was in him also. Early piety was in him a living and a glorious reality. His young heart was full of love to Christ and love to souls; and from the fulness of that heart his mouth must speak of that which he had handled, and tasted, and felt of the good word of God. The writer well remembers going with him for the first time to a cottage service, when the "boy preacher" would be about fifteen years of age. The text and the sermon are forgotten; but it is well remembered that the house was crowded, that the preacher was

thoroughly in earnest, and that he most affectionately besought sinners to come to the Saviour. He was received by Dr. Hamilton as a member of the Church assembling in Albion Chapel, Leeds. Both he and his pastor cherished reciprocal and the highest esteem and respect for each other.

At a very early age he was called to occupy the place of chief responsibility in the family of which he was the brightest ornament; and right nobly did he discharge the duties of a wise counsellor and chief comforter to his mother—whose children have risen up to call her blessed. With equal honour, and with great advantage to the whole family, as elder brother he sought to win his two brothers and his two sisters for Christ. Without any assumption of authority over them, he won for himself their warm affection and profound respect. His and his mother's joy was full when they saw his eldest sister and his eldest brother copying his example, following his counsel, cheered and strengthened by his gracious words of encouragement. Those words had much to do with their early decision for Christ, and their delight in Christian work. Ann was a lovely child, and, like the holy child Jesus, she increased in wisdom as in stature, and grew in favour with God and with man. She was her beloved mother's constant companion, and very dear to her, as she was to every member of the family, and to many outside the family circle. She and her brother Joseph were inseparable companions, and fully enjoyed each other's confidence. They joined the

church together under the pastoral care of the Rev. Joseph Stringer, at Idle. Ann was ripe for heaven, and only sat down once at the table of her Lord before she was called up higher, to sit with Christ at the marriage supper of the Lamb. Her brother John was then a student at Airedale College. She died after a few days' sickness. On the Saturday before her death her brother called to see her, as he was going to his preaching engagement. On the close of the Sabbath she passed away to her "everlasting rest." When her brother called on the following morning, after standing silently for some time by the side of her bed, looking on the silent form before him, he said, "That is not Ann ; Ann is in heaven." Her loss was deeply felt, but we sorrowed not as others who have no hope.

When a student he was an acceptable preacher, and received several invitations to settle, and was encouraged by his tutor, the Rev. William Vint, to accept the one from Stockport, in the year 1833. Dr. Hamilton and Dr. McAll took part in the ordination service. Dr. Hamilton gave the charge to the young minister, and Dr. McAll preached to the people from the words, "We seek not yours, but you." The day of ordination was a great day in Stockport, and is still remembered with lively interest by those who were privileged to hear the answers of the young minister to the questions put to him, the weighty and solemn words of Dr. Hamilton, and the thrilling eloquence of Dr. McAll. Between the latter and Dr. Waddington a very close

and valuable friendship commenced, and increased in strength until the death of Dr. McAll. When Dr. Waddington received the tidings of his friend's death, he wept for him as for a father whom he dearly loved.

In Stockport Dr. Waddington gained a prominent place as a good and faithful minister—a man of public spirit and liberal views, who was ready on all occasions to do battle for truth and righteousness, and to help the poor and needy, the widow and the fatherless. He was the first to introduce *Congregational* Sunday Schools in Stockport. He conducted an inquiry into the distress in that town, the results of which were published in a Parliamentary Blue Book. He lived in the affections of his people, and was cheered by seeing the success of his labours. After fourteen years well spent in Stockport, he felt it his duty to accept an invitation to succeed the Rev. John Arundel, Secretary to the Missionary Society, as pastor of Union Street Chapel, London —the church from which some of the Pilgrim Fathers went to America. He became its pastor in the year 1846, and became a retired pastor in 1871. He had been previously much urged to settle over a prosperous church in Blackburn at a time when he was surrounded by great difficulties in Stockport; but he was not the man to leave the post of duty on account of difficulty or danger. When the call to remove to London came, he believed that it was the will of God that he should accept it. His friends urged him to do so. His people, though loath to

part with him, acquiesced in his removal, and gave him many gratifying proofs of their steady and ardent attachment. In London he had a fair run of success; but the lease of the chapel expired. Great difficulty was experienced in obtaining a site for a new one, and was only overcome by his steady and well-directed efforts. He and his helpers succeeded not only in building the Chapel, with its "Memorial Hall," and freeing both from debt, but also in the greater work of preserving the Church of the Pilgrim Fathers from dissolution, during a state of painful pilgrimage when the Church had no suitable or sufficiently large place of worship.

In 1859 he visited America, and was everywhere well received. He offered up the dedication prayer on the erection of the Monument of Plymouth Rock. The degree of Doctor of Divinity was conferred upon him by the University of Williamstown, U.S. After the completion of the Memorial Church, a scheme was broached for uniting a church which had lost its place of worship with the one which had built the new sanctuary. It found favour with the trustees; and it was proposed that the minister of the church that was without a home should become co-pastor with Dr. Waddington. The Doctor foresaw hindrances to the successful working of the scheme, and thought it better to retire. He did not seek inglorious ease, but worked as hard as ever in his Master's service. He did good work at Cobham, in seeking to revive a congregation that had fallen into decay, and held himself at the call of his

brethren, and of the churches, for such service as he was ever ready to render.

His first appearance in print was in the *Dissenter's Magazine*, edited by his tutor, Professor Vint, who heard him preach when a student from the words, "There shall be no night there," and requested him to send it in the form of an essay to the magazine. His first book was a very small one, entitled, "Hebrew Martyrs." His second one was entitled, "Emmaus; or, Communion with the Saviour at Eventide"—a good book, of which he once said to the writer, "It was the one by which he desired most to be known." When his friends in Stockport presented him with a testimonial, Dr. Hamilton, referring to what he had then written, said, "No mean course of authorship is before him, if he chooses to pursue it." Happily, he did pursue it; and we have since had from his pen, "The Life of John Penry;" an anonymous little book, entitled, "The Christian in Business" (an interesting and instructive memoir of Miss Mary Bridge); "The History of Congregational Churches in Surrey;" and, last and best of all, his five noble volumes of "Congregational History."

It was the doctor's privilege to enjoy a long continued experience of good health, having never been laid aside by sickness until last November. Though then reduced to a state of great weakness and suffering, with a martyr's devotion he laboured to carry his fifth volume of "Congregational History" through the press. It had been previously written, and only required revision. Had the reviewer who gave

undue prominence to a few printer's errors known the circumstances under which it was sent to the press, and how, on account of sickness and suffering, he passed the second proof without reading it —and had he known the lofty motives that impelled him to give this, his last, testimony to the truth—he would have been too much filled with admiration and wonder to indulge in such criticism as he has given. At a fearful cost to himself, he has given to the Denomination a work of which he truly said, a very short time before his death, "*It will live.*" As if resolved not to spare himself, having issued his fifth volume, he set to work and passed a second and stereotyped edition of his second volume, which was out of print, through the press. Labour and sickness had so far deprived him of strength, that for days he tried in vain to hold his pen. It is not surprising that such devotion to his work should so overtask the powers of body and mind, that for a few days he was the subject of strange delusions and deep depression. It was painful to think that one who had lived so near to God, and with an eye so single to His glory, should die under a cloud; but prayer was heard, and ere he passed away, the darkness was all dispersed by the bright shining of the Sun of Righteousness, and he spoke of the glory yet to be revealed. On the morning of the 24th of September, 1880, he sweetly fell asleep in Jesus.

"Blessed are the dead that die in the Lord: yea, saith the Spirit, for they rest from their labours, and their works do follow them."

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